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THE
RHETORIC OF ARISTOTLE.

THE
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THE
RHETORIC OF ARISTOTLE,
WITH NOTES;

AND
ILLUSTRATED BY PARALLEL PASSAGES

FROM
ARISTOTLE'S OTHER WORKS,
CICERO DE ORATORE, &c.
QUINTILIAN,
AND VARIOUS OTHER AUTHORS.

BY THE
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NOTICE.

THE Text of the present edition of Aristotle's Rhetoric has, for its foundation, that of Bekker ; but many points of difference will be found in passages, the sense of which is rendered more clear from the reading of some other Edition or Manuscript.

The Notes have been purposely made as brief as is consistent with the desired and declared object ; namely, an explanation and illustration of the principal difficulties and obscurities of the Author ; with a view to promote the more general perusal of so valuable a Treatise amongst the vast number of Students, who, doubtful of their own resources, are too often inclined to shrink from the task, without an obvious and available assistance.

The greater part of the Parallel Passages, and many of the Notes also, have been selected from the Commentaries of Victorius, Majoragius, Schrader, Buhle, and Muretus.

The Chapters and Sections are divided much after the same manner as in Buhle's edition ; a few corrections only being made, where that Editor appears to be in error.

NOTION

The text of this book is a reprint of the original text of the book, as it appeared in the original edition, and is not a new edition. The text is printed in a clear, legible type, and is accompanied by a full and complete index of the contents of the book. The book is bound in a durable, cloth cover, and is a valuable addition to any library.

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J. T. BUHLE'S
E P I T O M E
OF THE
THREE BOOKS
OF
ARISTOTLE'S RHETORIC.

EXSTANT sub Aristotelis nomine duo opera *de arte dicendi*: quorum unum in *libros tres* divisum est, alterum Alexandro M. in epistola præfixa inscriptum *uno libro* continetur. De prioris sinceritate, quantum scio, nemo unquam dubitavit; et sane videtur non solum non Aristoteles in libro de Poëtica ad illud provocasse^a, sed etiam præcepta rhetorica in eo explicata, totiusque elocutionis tenor et ratio, cum ingenio, dictione, et philosophia Stagiritæ optime congruunt. Posterius autem contenderunt nonnulli esse supposititium, nec Aristotelis, sed forsitan fœtum Anaximenis Lampsaceni, aut alius Rhetoris cujusdam serioris, quicumque tandem ille fuerit^b. Cum igitur meum sit, hanc quæstionem paulo accuratius discutere; ut eam jam hoc loco, nec in argumento libri de Rhetorica ad Alexandrum, persequendi consilium ineam, impellit me tum necessitas, diversitatem tractationis ejusdem scientiæ in utroque opere attingendi, unde illi ipsi quæstioni lux

^a De Poët. cap. XIX: τὰ μὲν οὖν τῆς μεθόδου.

περὶ τὴν διάνοιαν ἐν τοῖς περὶ Ῥητορικῆς κρίσθων. Τοῦτο γὰρ ἴδιον μᾶλλον ἐκείνης

^b V. Ant. Majorag. in præf. ed. libb. de Rhet. Venet. 1591. fol.

exoritur; tum quod manifeste satis appareat, eandem plane ad liquidum perducere non posse, nisi tam de scriptis rhetoricis hodie Aristotelis nomen præ se ferentibus, quam de aliis huic passim a veteribus tributis omnino dispiciatur.

Librorum argumenti rhetorici, quos Stagirita conscripsit, aut conscripsisse in antiquitate dicebatur, dederunt recensus Diogenes Laërtius, Anonymus Græcus Vitæ Aristotelis scriptor a Menagio editus, et Arabicæ philosophorum bibliothecæ auctor apud Casirium^c; qui recensensus quidem magnopere inter se discrepant, ita tamen, ut altius investiganti mox constet, omnem discrepantiam ad textus corruptelas redire, unumque ex altero emendandum esse.

I. A *Diogene Laërtio* laudantur, ut Aristotelis :

- a. Περὶ Ῥητορικῆς, ἢ Γρύλλος, α'.
- b. Τεχνῶν συναγωγῇ, α', β'.
- c. Τέχνης Ῥητορικῆς, α', β'.
- d. Τέχνη, α'.
- e. Ἄλλη τέχνη, α', β'.
- f. Τέχνης τῆς Θεοδέκτου εἰσαγωγῆς, α'.

II. Ab *Anonymo Græco* :

- a. Περὶ Πολιτικῆς, ἢ Γρύλλος, γ'.
- b. Τεχνῶν συναγωγῇ, α'.
- c. Τέχνης Ῥητορικῆς, γ'.
- d. Τέχνης, α'.
- e. Τέχνης τῆς Θεοδέκτου συναγωγῇ ἐν γ'.
- f. Περὶ Ῥητορικῆς τῆς μετὰ φυσικὰ, ι'.
- g. Περὶ Ἀλεξάνδρου, ἢ περὶ Ῥήτορος, ἢ πολιτικοῦ.
- h. Τέχνη ἐγκωμιαστική.

III. Ab *Arabe* :

- a. *Collectio Artium*, lib. I.
- b. *De Rhetorica*, libri III.

Primum monendum est, Aristotelem et alios veteres Rhetores Græcos usos fuisse voce τέχνη de *Rhetorica* præcipue^d; adeoque probabile fit, argumentum horum libro-

^c Vol. I. p. 28, 31, 42, 62, 63.

acriter disceptaretur, utrum *Rhetorica* sit *ars*, necne.

^d Hinc etiam factum est, ut inter Peripateticos et Academicos tam

rum fuisse affine; quare etiam tituli supra adducti et apud Diogenem, et apud Anonymum Græcum deinceps positi sunt; licet uterque librorum argumentum veramque seriem haud dubie ignoraverit. Jam vero I. cum nos habeamus Aristotelis libros de arte dicendi *tres*, prætereaque veteres hos noverint, et *tres* semper numeraverint^e, patet, nostros libros eosdem esse, quos Diogenes verbis Τέχνης ῥητορικῆς, α', β', et Anonymus verbis Τέχνης ῥητορικῆς, γ', una cum Arabe innuerunt. Apud Diogenem igitur ex Anonymo pro α', β', reponendum est γ'. II. A. nostris libris de Rhetorica diversi fuerunt *libri de Rhetorica ad Theodecten*. Ait enim Aristoteles in libro tertio Rhetoricorum (III, 9): Αἱ δ' ἀρχαὶ τῶν περιόδων σχεδὸν ἐν τοῖς Θεοδεκτείοις ἐξηριθμῆνται, quo loco Theodectea ab his ipsis rhetoricis libris diserte distinguuntur. Diversa non minus fuerunt *Theodectea* a *libro de Rhetorica ad Alexandrum*, qui ætatem tulit. Scripsit enim auctor hujus, sive is Aristoteles, sive alius fuerit, in epistola nuncupatoria ad Alexandrum, quæ hodie in fronte libri legitur^f: Περιτεύξῃ δὲ δυσὶ τούτοις βιβλίοις, ὧν τὸ μὲν ἐστὶν ἑμὸν ἐν ταῖς ὑπ' ἐμοῦ τέχναις Θεοδέκτη γραφεύσαις· τὸ δὲ ἕτερον Κόρακος. Τὰ δὲ λοιπὰ τούτοις ἰδίᾳ πάντα γέγραπται περὶ τὰ τῶν πολιτικῶν καὶ τῶν δικανικῶν παραγγελημάτων· ὅθεν πρὸς ἐκάτερον αὐτῶν εὐπορήσεις ἐκ τῶνδε τῶν ὑπομνημάτων σοι γεγραμμένων. Neque tantum docent hæc verba, sub Theodecteis non librum de Rhetorica ad Alexandrum intelligi, sed plura inde elici possunt notatu dignissima. Diserte in illo loco traditur, *a.* expositas fuisse in Theodecteis varias dicendi artes superiorum Rhetorum; *b.* librum de rhetorica ad Alexandrum nunc superstitem, esse *Theodecteorum epitomen*, ipsa vero Theodectea periisse; *c.* constitisse olim opus de rhetorica ad Alexandrum *duobus* libris, quorum unus *hanc ipsam epitomen* contineret, quæ ad nos pervenit, alter esset *liber Coracis Rhetoris* jam deperditus^g. Cor-

^e Cic. de fin. B. et M. V. 38; Quintilian. Institt. orat. II. 17. *exposuit dicendi artes omnium superiorum, et illos, in quibus sua quædam*

^f Epist. ad Alex. præf. Rhet. sub fin. *de eadem arte dixit, et hos germanos*

^g Cic. l. I. Inter hunc Aristotelem, *hujus artis magistros, hoc mihi videtur hujus et illum legi librum, in quo interesse.*

rigendi itaque sunt et Diogenes Laërtius et Anonymus. Apud illum pro verbis: Τέχνης τῆς Θεοδέκτου εισαγωγῆς, α', et apud hunc pro verbis: Τέχνης τῆς Θεοδέκτου συναγωγῇ ἐν γ', rescribendum est: Τεχνῶν τῶν πρὸς Θεοδέκτην συναγωγῇ ἐν γ'. III. Quæ apud Diogenem excitatur Τεχνῶν συναγωγῇ, α', β', est *opus de rhetorica ad Alexandrum, quale olim erat*, viz. duobus libris compositum, adjecto Coracis libro Theodecteorum epitomæ. Separavit enim Diogenes hanc Τεχνῶν συναγωγῇ a Theodecteis; igitur, cum præter Theodectea, et opus de arte rhetorica ad Alexandrum alia Artium collectio non exstaret, sub illa Τεχνῶν συναγωγῇ non nisi opus de rhetorica ad Alexandrum intelligere potuit. Laudatur ejusdem Artium collectionis ab Anonymo et Arabe, uti etiam a Cicerone, unus tantum liber; habuerunt hi fortasse, saltem Cicero, exemplum ante oculos, a quo Coracis liber jam divulsus esset; nam innuisse Ciceronem quoque librum nostrum de rhetorica Alexandro inscriptum, vel exinde elucet, quod Theodecteorum *plures* fuerint libri, ille autem *unum* tantum librum se legisse affirmaverit. IV. Duo alia Aristotelis scripta argumenti rhetorici a Diogene recensita, Τέχνη, α', quem librum Anonymus quoque agnoscit, et Ἀλλη τέχνη, α', β', mihi non singularia opera rhetorica, sed potius libri ad Theodectea pertinentes fuisse videntur, quos sigillatim, quod argumenti et tractationis ratio permetteret, in antiquitate circumferri solitos male Diogenes a Theodecteis separavit, et pro singularibus scriptis rhetoricis habuit. Proditur hoc tum ipsis inscriptionibus Τέχνη—Ἀλλη τέχνη—, tum silentio Arabis, tum denique eo, quod nec Cicero, nec Quintilianus, homines in libris Stagiritæ rhetoricis maxime versati, præter libros tres de rhetorica, et Collectionem artium, ullius alius de arte rhetorica libri Aristotelici meminerint. V. Sic quoque et *titulo et numero* librorum singularis operis rhetorici, quod, ut Aristotelis, laudavit Anonymus Græcus, Περί ῥητορικῆς τῆς μετὰ φυσικᾶ, ι', magnum errorem subesse suspicor. *Numeris* librorum in veteribus recensibus literariis omnino diffidendum est, cum veteres auctores, ipse adeo Aristoteles, haud raro in

scriptis suis per partes dispendendis fuerint parum justī et accurati. Fieri autem potuit, ut in Codice quodam libros *physici* argumenti exciperent libri de rhetorica; quare imperitus librarius his forte inscripsit; Περὶ Ῥητορικῆς τῆς μετὰ φυσικᾶς, ut eos a ceteris libris rhetoricis alio loco in Codd. collocari solitis discerneret; et hac tituli diversitate decepti recensuum auctores seriores hos libros singulare quoddam opus rhetoricum constituere sibi persuaserunt, cui errori postea novus in librorum numero accessit. VI. *Librum de Rhetore, sive de Politico ad Alexandrum*, itidem ab Anonymo memoratum, eundem cum nostro libro de rhetorica ad Alexandrum esse existimo. Certum hoc videbitur omnibus, qui *titulum* libri illius apud Anonymum cum loco comparaverint ex epistola ad Alexandrum supra exscripto. Apud Anonymum vero pro Περὶ Ἀλέξανδρου legendum esse Πρὸς Ἀλέξανδρον non est, quod multis ostendam. VII. *Gryllus*, a Diogene et Anonymo excitatus, utique singularis liber argumenti rhetorici fuit, qui tamen interiit. Auctor est Quinctilianus (l. l.), *Aristotelem quærendi gratia quædam subtilitatis suæ argumenta in Gryllo excogitasse*. In titulo libri apud Anonymum pro verbis: Περὶ Πολιτικῆς, ἢ Γρύλλος, γ', reponendum est: Περὶ Ῥητορικῆς, ἢ Γρύλλος, α', ut recte Diogenes habet. Nisi forte dixeris, Τέχνην ἐγκωμιαστικὴν, ab Anonymo ultimo loco nominatam, esse caput quoddam librorum trium de arte rhetorica, per librarium quendam ab his discerptum, idem de ea valebit iudicium, quod de Gryllo. Ex his adhuc a me disputatis patescere arbitror, recensum librorum Aristotelis argumenti rhetorici ita proprie esse instituendum:

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| I. Libri tres de arte rhetorica. | { Τέχνης Ῥητορικῆς, γ'. |
| | { Περὶ Ῥητορικῆς τῆς μετὰ φ. ι'. |
| II. Theodecteorum libri tres. | { Τεχνῶν τῶν πρὸς Θεοδέκτην συναγωγῇ, γ'. |
| | { Τέχνη, α' — Ἄλλη τέχνη, α', β'. |
| III. Collectionis artium ad Alexandrum, libri duo; (incluso libro Coracis). | { Τεχνῶν συναγωγῇ, α', β'. |
| | { Diog. Laërt. |

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| IV. Liber de rhetorica ad Alexandrum. | { Τεχνῶν συναγωγή, α', Cic.
Anon. Arabs.
{ Πρὸς Ἀλέξανδρον, ἡ περὶ ῥήτο-
ρος &c. Anon. |
| V. Gryllus. | |
| VI. De arte encomiastica. | { Περὶ Ῥητορικῆς, ἡ Τρύλλος, α'.
Τέχνη ἐγκωμιαστική. Anon. |

In libris de arte dicendi tribus Aristoteles proprias suas disquisitiones rhetoricas doctius et subtilius proposuit, cum contra in libro de rhetorica ad Alexandrum enarrata sint varia præcepta ad artem rhetoricam facientia, qualia a Rhetoribus Aristotele antiquioribus, imprimis a Tisia et Corace, tradita fuerant. Quæ igitur in illis propinavit Stagirita, etiamsi hæc assertis in libro de rhetorica ad Alexandrum nonnunquam repugnent, colligi tamen inde minime poterit, hunc esse supposititium; quoniam in hoc philosophus quodammodo Historici tantum partes sustinuit, in illis vero ex propria persona locutus est. Quonam autem fundamento suffulta sit eorum conjectura, qui non Aristotelem, sed Anaximenem Lampsacenum libri de rhetorica ad Alexandrum auctorem fuisse existimant, mihi non liquet. Equidem defendere malim contrariam sententiam, librum vere Aristoteli deberi. Etenim notum est, Aristotelem in aula Philippi, Macedoniæ regis degentem, plures libros ad disciplinas encyclias spectantes in usum Alexandri juvenis conscripsisse; et forsitan in horum numero liber de rhetorica fuit. Exstitisse olim jam librum Aristotelicum argumenti rhetorici Alexandro inscriptum, documento sunt cum titulus ejus apud Anonymum obvius, tum quod Cicero, sicut supra ostendi, eundem, quem nos tenemus, legisse videatur. Fac autem epistolam ad Alexandrum libro præfixam ab alia manu additam esse, quod vix crediderim, esse nihilominus librum ex Theodecteis Aristotelicis excerptum, adeoque, si argumentum respicias, Aristotelicum, illa ipsa epistola testatur. Sequitur insuper ex eadem, auctorem epistolæ ea ætate vixisse, qua opus de rhetorica ad Alexandrum integrum adhuc superesset, et vel gratias agendas esse illi propter fraudem suam, quo-

niam ejus ope de rhetoricis Stagiritæ scriptis omnino rectius nunc judicare licet.

Accedamus nunc ad argumentum librorum trium de arte dicendi amplius declarandum. (Lib. I, cap. I.) Præmisit iis Aristoteles nonnulla, quæ universam artem rhetoricam, ejusque historiam, proprietatem, utilitatem et finem attinent. Rhetorica quasi ex altera parte respondet Dialecticæ; nam utraque in rebus communibus versatur, omniumque hominum interest, aliorum opiniones tentare aut refellere, suas vero tueri et defendere. Cum vel consuetudine vel casu bene dicentes id, quod volunt, consequantur, hujusque rei rationes esse necesse sit, patet, tam Dialecticam, quam Rhetoricam *arte* comprehendere posse. Prisci Rhetores artem rhetoricam vitiose tradiderunt, ad ea, quæ extra rem sunt, tantum respicientes, (velut ad artem criminandi, excitandi commiserationem, iram, omninoque animi affectiones,) nihil autem præcipientes de *probationibus*, quæ solæ ad artem referendæ sunt. Quare nihil efficere possunt oratores ad illorum præcepta efformati in iis civitatibus, ubi *legibus* pleraque definita sunt, et *judicis* arbitrio parum relictum est. Hoc vero in omnibus civitatibus legibus bene temperatis locum habere deberet. Rhetores enim, docentes ea, quæ extra rem sunt, aut quomodo conformatum esse oporteat procœmium, aut quomodo narratio sit facienda, nihil aliud agunt, quam ut, quomodo judex hoc vel illo modo efficiendus sit, præcipient, quem tamen afficere, et oratione a vero deflectere, haud fas est. Fit etiam hinc, ut iidem, methodo orationum concionalium neglecta, de judicialibus tantum loquantur, quia in illis minus utile est extra rem evagari, quam in his. Quod si igitur Rhetorica circa probationes versatur, probatio autem nititur syllogismo quodam, Logicæ peritus ad Rhetoricam descendam aptior erit. Studium Rhetoricæ quadruplicem fructum affert, 1. ut vera et justa, ad persuadendum in vulgus difficiliora, facilius probemus, falsa vero et iniqua refellamus; 2. ut scientiam exquisitam nec vulgi captui accommodatam cuicunque alii impertire possimus, usi argumentis et rationibus communibus; 3. ut aliorum artificiis injustis non vincamur; 4. ut

oratione semper nobis bene et recte opitulemur. Differt *Rhetor* a *Dialectico*, quod *hunc* scire oporteat, *quis sit syllogismus verus, et quis falsus*, illum vero, *quid persuadendi vim habeat, et quid eam habere videatur*. Potest syllogismus esse verus, sed ad persuadendum minus idoneus; idcirco perfectum Oratorem *Dialectica* simul et *Rhetorica* instructum esse oportet.

(Cap. II.) His præmunitis, Aristoteles ipsam artis rhetoricæ tractationem aggreditur. *Ars rhetorica est facultas in quaque re perspicendi id, quod ad persuadendum idoneum est*. Rationum autem faciendæ fidei aliæ sunt artificiales, aliæ non artificiales. Ad harum genus pertinent, quæcunque non artificio nostro comparatæ prius erant, (velut, testes;) ad illas vero, quæcunque demum excogitandæ sunt. Proficiscuntur rationes artificiales tum a moribus dicentis, tum ab affectione auditoris, tum denique ab ipsa oratione, ut aut demonstret, aut demonstrare videatur. Honestis viris facilius creditur, imprimis si eorum mores boni in ipso orationis genere se exserunt; pendet quoque sæpius fides a motu animi auditoris; et oratione ipsa eadem efficitur, si per apta ad persuadendum aliquid verum esse probatur. Hæc tria fidei instrumenta non nisi is consequi potest, qui syllogismo scit perite uti, et qui simul perspicit non solum ad mores et virtutes facientia, sed etiam, quæ sint animorum permotiones, quibus rebus, et quomodo excitentur. Quocirca *Rhetorica* est quasi propago quædam et *Dialectices* et *Politices*. Argumenta orationis demonstrativa aut sunt *enthymemata* (syllogismi oratorii), aut *exempla* (inductiones oratoriæ), quorum illa magis adhuc valent ad animorum motum efficiendum. Non est *Rhetoricæ*, considerare, quid *cuique*, sed, quid omnino iis, qui nec remota videre, nec ex longe distantibus ratiocinari possunt, probabile sit. Proprium est *Rhetoricæ* munus, dicere de ejusmodi rebus, de quibus deliberamus; deliberamus autem de iis, quæ utroque modo se habere possunt. Jam vero, si ad persuadendum orator abhibeat exempla aut enthymemata, fugere eum oportet, quæ per se probabilia non sint; neque tamen eligere talia, de quibus plerique eodem modo

opinantur; sed ea, quæ etiam aliter se habere possunt. Ducuntur autem *enthymemata* ex *verisimilibus*, et ex *signis*. *Verisimile* est, quod plerumque fit, et ad id, quod probari debet, ita affectum est, quemadmodum universale ad particulare. *Signorum* alia se habent ad rem probandam, ut universale ad particulare. Hæc partim *necessaria* sunt (τεκμήρια), quando syllogismus ex iis confici poterit; partim *non necessaria*, quando syllogismus ex iis confici nequit. Alia signa affecta sunt ad rem probandam, ut singulare ad universale, et hæc quidem omnia non necessaria sunt. *Exempla* ad rem probandam se habent, ut pars ad partem, simile ad simile, cum ambo ejusdem quidem generis sint, alterum vero altero notius sit.

(Cap. III.) In omni oratione considerari debent, *a.* dicens, *b.* res, de qua dicitur, *c.* is, ad quem verba fiunt, et, tanquam ad finem, diriguntur. Audiens vel auscultator modo est, vel disceptator, adeoque judicat vel de vi et facultate dicentis, vel de re. Tria sunt genera orationum, *deliberativum*, *judiciale*, et id, quod ad *ostentationem* comparatum est. Deliberatio modo est suasio, modo dissuasio; judicium modo accusatio, modo defensio; ostentatio modo tendit ad laudem, modo ad vituperationem. Deliberans spectat tempus futurum; vocans in judicium tempus præteritum; dicens ostentationis causa plerumque tempus præsens; nonnunquam tamen præterita in memoriam revocat, et futura tanquam præsagit. Generi orationum deliberativo propositus est finis, utile aut damnosum; judiciali, justum aut injustum; ostentativo, honestum aut turpe, sicut et alia. His de rebus dicturo propositiones eo pertinentes in promptu esse debent.

(Cap. IV.) Deliberatur tantum de iis, quæ fieri et non fieri possunt, eam tamen naturam habent, ut in potestatem nostram forte redigantur. Sunt fere quinque præcipua eorum, quæ in consiliis agitari solent. Agitur enim plerumque de *vectigalibus*, de *bello*, de *tuenda regione*, de *annona*, de *legibus*. Cognoscere itaque oportet oratorem deliberantem civitatis redditus, et sumtus faciendos; civium res gestas; totius civitatis vires et copias, tam quæ suppe-

tunt, quam quæ parari possint; nec non vicinarum civitatum historiam, indolem et conditionem, et bellorum ab aliis gestorum causas, rationes et exitus. Similiter eundem oportet scire, quis sit alicujus regionis custodiendæ situs; quot et quales adsint milites præsidarii; qua ratione custodiri regio possit; quæ et cujus generis sit annonæ copia; quis terræ proventus; quæ possint importari aut exportari; quæ sint cum aliis civitatibus pacta his de rebus et conventiones. Ad deliberationem de legibus denique intelligere eum necesse est, quot sint rerumpublicarum genera, quæ sint cuique utilia aut exitiosa, propria aut contraria; et quibus legibus alii populi utantur.

(Cap. V.) Omnis suasio et dissuasio propositam habet *felicitatem*, quæ est sive bonus rerum successus cum virtute conjunctus, sive rerum ad vitam necessariarum abundantia, sive suavissima vita extra omne periculum posita, sive firmus status possessionum et corporum una cum potestate eum parandi et conservandi. Partes igitur felicitatis sunt nobilitas vel publica, vel privata, amicorum copia, bonorum amicitia, liberi virtute præditi, commoda senectus; præterea bona valetudo, corporis pulchritudo, robur, magnitudo, vires ad publica certamina aptæ, honor, prospera fortuna, prudentia, fortitudo, temperantia, iustitia, alia. Hæc omnia spectare debent deliberantes, ut quæ futura vel defutura sint hoc vel illo consilio inito.

Cum suadens vel dissuadens utilitatem sectetur (Cap. VI), deliberetur autem non de fine, sed de iis, quæ in singulis rebus agendis utilia sunt, et ad finem ducunt, pergit hinc Aristoteles, id, quod *simpliciter bonum atque utile* est, diligentius persequi, recensetque tam quæ bona dicuntur omnium consensu, quam quibus non sine controversia hoc nomen impositum est. Jam vero sæpe accidit (Cap. VII), ut, cum duorum utilium alterum sit utilius altero, utrum sit utilius, dubitetur, oportet etiam oratorem doctrinam de *meliori* et *utiliori* memoria tenere; quare ab Aristotele propositiones LXVII huc spectantes allatæ sunt. Maximum vero ad persuadendi facultatem et ad genus orationum deliberativum adjumentum est (Cap. VIII), si

orator omnes rerumpublicarum formas animo comprehensas habeat, et cujusque instituta, leges et mores, et quid cuique earum utile sit, distinguere possit.

Disseruit post hæc Aristoteles (Cap. IX) de *virtute* et *vitio*, de *honesto* et *turpi*, utpote quæ materiæ inserviunt illis, qui *laudandi* vel *vituperandi* causa dicunt. Definiit singulas virtutes, et vitia iis contraria, sicut etiam, quid sint Honestum et Turpe tam per se, quam in singulis rebus peragendis. Quibus expositis, oratori præcipit, assumenda ei esse, quæ vicina sint alicujus virtuti aut vitio, tanquam cum his sint eadem; quæ quemque consequantur, semper in meliorem partem esse detorquenda, si laudare velit; videndum esse, apud quos laudet; memorandum esse, si quis digna majoribus, et decore jam parto, aut si quis melius rem gesserit, quam ipsi convenire videbatur, nec non si quis idem sæpius egerit. Ex temporibus quoque et rerum momentis multa ad laudandum vel vituperandum duci possunt. Comparatio cum aliis est instituenda. Omnino autem generi orationum ostentativo (ἐπιδεικτικῶ) *amplificatio* maxime accommodata est.

Sequitur nunc, ut explicetur, quid in *genere orationum judiciali*, in accusando et defendendo, oratori faciendum sit. (Cap. X.) Consideranda sunt tria, primum, per quæ et quot impulsus sit aliquis ad inferendam injuriam; deinde, quomodo ipse affectus fuerit; denique, qualis sit, et quomodo se habeat. Facere alicui injuriam est sponte aliquem lædere adversus legem. Lex alia est propria, alia communis; illa, ex qua certa quædam res publica administratur, hæc, quæ omnium gentium consensu nititur. Sponte autem lædit, quicumque consulto, nec coactus lædit. Consilii aliquem lædendi sponte adversus legem duæ causæ sunt, improbitas et incontinentia. Accusanti igitur videndum est, utra et cujusmodi in adversarium cadat; defendenti autem, quatenus non in eum cadat. Quæcunque homines agunt, ob unam ex his septem causis agant necesse est: fortunam, vim, naturam, consuetudinem, rationem, iram, et cupiditatem. Evenit autem, ut habituum varietatem consimiles animorum motus consequantur. Ad hæc oratori judiciali

respicendum est. Maxime vero impelluntur homines ad alios injuria afficiendos seu voluptate, seu molestia. Jucundum, quo voluptas efficitur, est aut id, quod naturæ consentaneum est, aut cui assuevimus, aut quod violentum non est, (velut vacatio laborum,) aut quidquid cupimus. His contraria sunt molesta.

Proni sunt ad faciendam injuriam (Cap. XII), qui putant, rem et effici, et a se effici posse, sperantes fore, ut, cum fecerint, lateant, sive, ut, re detecta, impune abeant, sive, ut pœna minor sit lucro, quod consecuturi sint. Læduntur autem potissimum divites, absentes, proximi, (quibus cito eripi aliquid potest,) negligentes, incuriosi, vulgo contenti, amici et inimici, amicis destituti, imperiti et imbecilles, hospites, (quibus otium non suppetit ad judicium exspectandum,) injuriosi, petulantes et contumeliosi, ii denique, quibus læsis gratum fit amicis, aut quos alii eadem injuria affecturi sint, nisi ipsi lædentes occuparint. In quibus injuriæ fiant, sunt præcipue illa, quæ facile est occultare, quæ proferre ii, quibus facta injuria est, pudore prohibentur, et cet.

Justa et injusta dupliciter distinguuntur (Cap. XIII), tum ratione legum, tum ratione eorum, ad quos referuntur. Lex alia est propria, quam sibi quisque populus statuit (conf. supra cap. X), alia naturalis. *Est enim justum quoddam natura et injustum; de quo homines quasi divino quodam instinctu vaticinantur, etiamsi nulla de eo inter illos communicatio aut pactio intercesserit.* Deinde, quæ facienda vel non facienda sunt aut totam communitatem, aut aliquem ex communitate attinent. Omnes itaque accusationes et defensiones aut ad commune, aut ad privatum quendam referuntur. Cum autem sæpe lædentes criminis definitionem non agnoscant, aut negent, factum suum tale esse, ut definitio ad illud quadret, de his accurate providendum est. Improbilas enim et injustitia a consilio lædentis, non ab actione, pendent. Addidit his Aristoteles præclara nonnulla de legum scriptarum, et non scriptarum, ex quibus actiones dijudicantur, discrimine, de interpretatione legum, et quomodo litigantes agere oporteat. Suadet in his, ut

malint injuria affecti ad arbitrum ire, quam ad judicem. Majores injuriæ sunt, quæ a majore injustitia manant (Cap. XIV), ejusmodi injuriarum exempla plura ab Aristotele excitata sunt; velut, si injuriæ remedium nullum adhiberi potest, aut si is, qui injuriam accepit, ipse grave de se supplicium sumpsit, aut si quis solus, vel primus, vel non multorum exemplo scelus admisit, &c. Desinit hic liber (Cap. XV) enumeratione et explicatione rationum fidei faciendæ, quæ sine artificio nostro comparatæ prius exstant. Sunt illæ: *leges, testes, pacta conventa, quæstiones, jusjurandum*. Quod si oratori lex scripta advesetur, provocandum illi est ad legem communem, ut æquitati magis consentaneam; et videndum quoque est, an lex alii legi, aut ipsa sibi contraria sit; quod si e contrario lex scripta illi faveat, defendenda ea est et tuenda. Testes sunt vel antiqui, vel recentes, et horum alii, qui in periculum veniunt, alii, qui extra periculum sunt. Antiqui testes sunt v. c. poëtæ, quorum judicia nota et testata sunt, oraculorum interpretes, proverbia; recentes sunt aut viri illustres, et qui aliqua de re judicarunt, aut qui ipsi rei ipsius veritatem et rationem affirmare possunt. Illi tantum idonei sunt ad testandum, rem fuisse, aut non fuisse; utrum aliquid sit justum an injustum, testari nequeunt. Si quis testes non habet, oratori ad argumenta provocandum est; si qui adsint, dicendum est contra adversarium, nihil opus fore testibus, si argumentis cujusque rei veritas cognosci possit. Cum testimonia alia sint de aliquo ipso, alia de adversario, alia de re, alia de moribus, patet, nunquam utilibus testimoniis aliquem destitutum fore. Ceterum testium conditio et rationes ponderandæ sunt. Quoad pacta officium est oratoris, ut ea vel exaggeret, vel deprimat; vel fidem iis conciliet, vel detrahat, id quod variis modis effici potest. Quæstiones testimonia quædam sunt, quibus idcirco fides tribuitur, quod necessitas quædam adjuncta sit. Facile est perspicere, quomodo aut confirmentur, aut dissolvantur. Rationis fidei faciendæ a jurejurando petitæ diversa tractatio est, si quis jusjurandum defert, aut accipit, aut defert, sed non accipit, aut accipit,

sed non defert, cujus tamen præcepta ipsa res facile suppeditat.

(Lib. II. cap. I.) Quoniam omnis oratio ad iudicium audientium dirigitur, videndum est oratori, non tantum, ut oratio ad fidem faciendam apta sit, sed etiam, ut ipse sit talis, qui fidem mereatur. In deliberationibus quidem utilius est, si dicens bene moratus videatur; in iudiciis autem, si audiens hoc vel illo modo affectus sit. Præter argumenta, tria sunt, quibus fidem nobis conciliemus, prudentia, virtus, et benevolentia; nam, quod hæc dotes omnes, aut una vel altera, deficient, oratores mentiri solent. Quibus prudentiæ et virtutis existimatio acquiratur, e doctrina de virtute constat. Benevolentia et amicitia ab iis pendent, quibus aut voluptas, aut molestia consequens est, ut ab ira, misericordia, metu, aliis, et ab iis, quæ his adversantur. Uniuscujusque autem horum tractatio tripartita esse debet, velut, cum de ira sermo sit, quomodo homines propensi sint ad iram, et quibus, quasque ob causas irasci soleant.

Ira (Cap. II) est appetitio ulciscendi cum ægritudine conjuncta. Exoritur inde, quod opinamur, alium nos, vel nostrorum aliquem, neglexisse, cum id eum facere non conveniret. Irascens igitur certo et cuidam definito irascitur, et aliqua de causa. Omnem iram comitatur voluptas quædam ex spe futuræ ultionis. Neglectus genera sunt tria, *contentio*, *incommodatio*, et *contumelia*, ad quæ omnes iræ causæ ab Aristotele fusius declaratæ facile revocari possunt. Irascentes semper ægro animo sunt, quoniam aliquid appetunt, quod quo minus consequantur, alii impediunt. Prout igitur affecto et perturbato aliquis animo est, ita in eo opportunitas adest ad iram ex hac aut illa re concipiendam. Iræ opposita est *lenitas* (Cap. III). Delinitio igitur est sedatio et restinctio iræ. Omnino ad leniendum valent, quæcunque adversantur iis, quibus ira excitatur. Oratori igitur lenire volenti ex iis locis argumenta sumenda sunt, quibus eos, quos placare studet, mites efficiat, v. c. esse eum, cui aliquis irascatur, metuendum, aut verendum, aut aliis in rebus eum gratificatum

esse, sive gratificari posse, aut invitum fecisse, aut de facto supra modum dolere, &c.

Amare (Cap. IV) est velle, esse alicui ea, quæ bona arbitreris, idque ejus causa, non tua, et ad ea pro viribus procuranda propensum esse. *Amicus* est, qui amat et contra amatur, qui ergo una gaudet bonis, doletque adversis alterius propter hunc ipsum. Varias amoris et amicitiae causas et rationes Aristoteles deinceps exposuit. Quæ amicitiam efficiunt, sunt præcipue beneficia, si quis ea fecerit non rogatus, et si, cum fecisset, aliis non prædicaverit. Inimicitiae causæ et rationes his contrariæ sunt. Efficiunt maxime inimicitias ira, incommodatio, et criminatio. Inimicitia et odium ab ira distinguenda sunt. Irascimur tantum iis, quæ ad nos pertinent; odimus vero etiam, quæ ad nos non pertinent; irascimur semper singulis, odimus etiam totum aliquod hominum genus; ira tempore sanari potest, odium non item; ira molestiam tantum inferre studet, odium potius malo afficere; ira cum ægritudine conjuncta est, odium ea vacat; ira misericordiae capax est, odium flecti nequit. Ut orator probet, intercessisse inter aliquos amicitiam vel odium, ex his argumenta petenda sunt.

Metus (Cap. V) est molestia, aut perturbatio quædam ex objecta specie imminentis mali, in quo insit vis aut interimendi, aut molestiæ inferendæ. Terribilia igitur sunt, quæcunque videntur magnam vim habere interimendi, aut ita nocendi, ut magna aliqua molestia consequatur. Terribilia varia esse, et a variis causis proficisci possunt. *Fiducia* metui adversatur, et id, quod fiduciam gignit, ei, quod terret. Efficitur etiam fiducia variis modis. Recensuit Aristoteles plures propositiones tum ad metum, tum ad fiduciam pertinentes, unde oratori enthymemata conficere licet.

Pudor (Cap. VI) est molestia quædam et perturbatio animi, orta ex malis aut præsentibus, aut præteritis, aut futuris, quæ ignominiae notam inurere videntur. *Impudentia* est contemptio quædam horum malorum, et firmitas animi adversus ea. Omnia mala alicui pudorem incutiunt,

quæ turpia videntur ipsi, et iis, quos curæ habet. Talia autem sunt, quæcunque a vitio proficiuntur. Cum nemo de existimatione sua laboret nisi propter existimantes, necesse est, quemque pudore perfundi propter eos, quorum rationem sibi habendam esse putat. Rationem vero habemus eorum, a quibus colimur, aut quos colimus ipsi, aut a quibus nos coli volumus, aut quorum opinionem non contemnimus. Pudorem excitant non ea modo, quæ per se pudenda sunt, sed eorum quoque signa. De inverecondia e contrariis pudori rationibus magna oratori enthymematum copia futura est.

Gratia (Cap. VII) est, qua habens aliquid dicitur gratificari indigenti, non ut aliquid referat, sed ut illi gratificetur. Magna autem gratia est, si aliquid aut valde egentibus, aut si magna tribuimus, aut difficilia, aut si soli, aut primi, aut maxime. Oratori ergo gratiam alicui conciliare volenti argumenta ex iis petenda sunt, quibus ostendatur, fuisse alterum molestia obrutum, vel indigentem, alterum vero illi necessaria suppeditasse. Constat etiam hinc, unde sumenda sint, quibus removeri possit gratia, et effici, ut nulla deberi videatur.

Misericordia (Cap. VIII) est ægritudo quædam inde orta, quod malum accidere videatur non merenti, et quod idem nobis quoque seu nostrorum alicui accidere posse arbitremur. Hinc illi, quibus sunt parentes, aut liberi, aut uxores; senes propter experientiam, imbecilles, natura timidi, eruditi, facilius ad misericordiam commoventur. Commiserationem autem excitant omnia, quæcunque molestiam ac dolorem afferunt; quorum plura deinceps Aristoteles enumeravit. Misericordiæ maxime adversatur *indignatio*. (Cap. IX.) Uterque tamen horum animi motuum hominis est bonis moribus præditi. Indignari est ægre ferre, quod alicui res prospere succedant præter ipsius dignitatem. Omnino ad indignationem propensi sunt, qui dignos esse se existimant iis, quibus indignos alios esse ducunt. Quod si igitur orator ostenderit, aliquem iniquam sortem non mereri, aut contra fortuna sua indignum esse, vel misericordia, vel indignatio excitabitur. *Invidia*

(Cap. X) est molestia quædam ex eo contracta, quod alii *similes* bene ac feliciter rem gerere videantur. Non invidemus autem, ut nobis aliquid eveniat, sed eorum ipsorum causa, quibus invidemus. Similes autem alii nobis esse possunt genere, cognatione, ætate, habitu, gloria, facultatibus, et ii, quibus parum abest, quin eadem omnia insint. Hinc facile intelligitur, qui maxime ad invidiam proclives sint. Si iudices oratione ad invidiam excitati fuerint, patet, misericordiæ apud illos locum non fore. Ab ipsius invidiæ natura et rationibus argumenta petenda sunt vel iudici vel oratori, quibus eam obtundat. *Æmulatio* (Cap. XI) est dolor quidam, quod similibus bona quædam honorifica suppetant, quorum ipsi quoque capaces sumus. *Æmulamur* alios, non, quod ipsi bonis fruuntur, sed quod nos illis caremus; quare æmulatio honestis viris convenit, at invidia improba est. Cum bona, quæ honorem pariunt, æmulanda sint, necesse est, virtutes quoque huc pertinere, et quæcunque fructum et utilitatem afferunt. Contemptus et æmulatio sibi adversantur.

Expositis adhuc iis, quibus animorum motus aut excitari, aut sedari possint, indicatisque locis, unde argumenta petenda sint oratori ad fidem sibi de iis conciliandam, Aristoteles jam progreditur ad explicandos mores, animorum motus, et habitus unicuique ætati ac fortunæ peculiare. Agit igitur de moribus juvenum (Cap. XII), senum (XIII), virorum (XIV), nobilium (XV), divitum (XVI), et potentium (XVII). Homines libenter accipiunt orationes moribus suis congruentes; quare oratori ad hos respiciendum est. Qui sint mores pauperis, infortunati, impotentis, ex moribus eorum, qui fortuna contraria gaudent, perspicuum fit.

Præter ea, quæ cujusque orationis generis propria sunt, utendum quoque est oratori (Cap. XVIII) propositionibus *communibus*, quibus fieri posse, aut non posse aliquid ostenditur. Communia sunt etiam omnium orationum ea, quæ de magnitudine traduntur; utuntur enim omnes, suadentes aut dissuadentes, laudantes aut vituperantes, accusantes aut defendentes, extenuatione et amplificatione.

Est tamen ex communibus amplificatio ad genus quidem ostentativum maxime accommodata. Recensuit igitur Aristoteles (Cap. XIX) varios locos de possibili, de facto, de futuro, et de magno.

Communium faciendæ fidei *instrumentorum* (Cap. XX) genera duo sunt, *exemplum* et *enthymema*; nam *sententia* enthymematis pars est. Exemplum simile est inductioni, et inductio est principium. Sunt autem exemplorum duo genera: unum, cum ea, quæ prius fuere, narrantur; alterum, cum facta quædam confinguntur, v. c. parabolæ et fabulæ. Faciliora inventu sunt exempla ficta, sed utiliores ad deliberandum sunt res vere gestæ, cum futura plerumque similia sint præteritis. Ubi enthymematum copia non est, utendum est oratori exemplis ut demonstrationibus; per hæc enim fit fides; ubi vero enthymemata non desunt, utendum est exemplis ut epilogo post enthymemata. *Sententia* autem est enuntiatio (Cap. XXI), non de rebus singulis, sed universe prolata, nec de rebus quibuslibet, sed de rebus agendis, et de iis, quæ in agendo aut persequenda aut fugienda sunt. Quatuor sunt sententiarum genera. Aut enim illæ cum epilogo erunt, aut sine epilogo. Demonstratione indigent, quæcunque *παράδοξον* enuntiant, aut controversum. Aliæ demonstratione non indigent, sive quod præcognitæ sint, sive quod, simulac proferuntur, intuentibus perspicuæ sint. Eorum autem, quæ cum epilogo enuntiantur, aliæ sunt partes enthymematis, aliæ vero enthymematicæ quidem, sed non partes enthymematis, et hæc sunt omnium probatissimæ, quia statim elucet causa ejus, quod dicitur. Constat etiam ex his, ad quas res, et quales sententias adhibere oratorem oportet. Adjecta tamen sunt ab Aristotele alia præcepta nonnulla de sententiarum usu. Multum adjumenti afferunt sententiæ in dicendo maxime propter vanitatem quandam audientium, qui gaudent, si quis universe loquens in easdem opiniones incurrat, quas ipsi ex parte habent. Alia sententiarum utilitas est, quod moratas orationes faciant. Morata autem est oratio, quæ declarat, quid expetat dicens in vitæ ratione. Enthymemata (Cap. XXII) non e longinquo repetenda, neque ex

omnibus sumtis concludenda sunt, sed ex definitis quibusdam, quæ plerumque fiunt. Quemcunque autem syllogismo disputaturum necessario aut omnia, aut pleraque eorum, quæ in re disputationi objecta insunt, nota habere oportet. Deinde enthymematum duo genera sunt; nam alia quidem eo adhibentur, ut rem aut esse, aut non esse, demonstrent; alia ad redarguendum; differunt itaque, ut in Dialecticis elenchus et syllogismus. Enthymemate demonstrativo colligitur aliquid ex iis, quibus adversarius ipse assentitur; redarguenti aliquid eorum, quæ adversarius negat. In superioribus Aristoteles propositiones attulit, e quibus enthymemata ducenda sunt de bono et malo, de honesto et turpi, de justo et injusto, de motibus animi, et de habitibus peculiaribus singulis hominum generibus pro diversa eorum ætate, fortuna, et conditione. Jam sequitur collectio locorum, unde præcipue et universe petantur et vera enthymemata tam ad demonstrandum, quam ad redarguendum, et enthymemata fallacia, quæ videntur vera esse, nec sunt. Loci enthymematum *demonstrativorum* (Cap. XXIII) sunt: *a.* ex contrariis; *b.* e casibus similibus; *c.* ex comparatione, (quæ tamen concludendi ratio nonnunquam fallit;) *d.* ex eo, quod est magis vel minus; *e.* ex ipso tempore; *f.* ex adversarii dictis, (qui locus utilissimus est;) *g.* ex definitione; *h.* ex varia et multiplici vocis alicujus significatione; *i.* ex partitione; *k.* ex inductione; *l.* ex judicio de eadem re aut simili, aut contraria; *m.* ex partibus; *n.* ex consequenti; *o.* ex diversa hominum probatione ejusdem rei, quæ palam, et quæ occulto fit; *p.* ex eo, quod eadem proportionem colligantur; *q.* ex eo, quod homines eadem non sequantur antea et postea; *r.* ex eo, quod esse aut fieri *potest*; *s.* ex consideratione rationum impellentium et avocantium; *t.* ex incredibili. Loci enthymematum ad *redarguendum* aptorum sunt: *a.* ex dissidentibus; *b.* ex allata causa calumniam dissolvante; *c.* ex causa, ut, sive causa sit, rem esse, sive causa non sit, ne rem quidem esse, dicamus; *d.* ex alia ratione, qua commodius fieri potuisset; *e.* ex consideratione, numquid agendum sit, quod adversetur iis, quæ cum

maxime fiunt; *f.* ex nomine. Loci denique *fallacium* enthymematum sunt: *a.* conclusio falsa; *b.* ex homonymia; *c.* dicenda sunt conjunctim, quæ separatim vera erant, et dividenda, quæ erant conjungenda; *d.* exaggeratio; *e.* e casu; *f.* e non causa, ut causa; *g.* ex omissione temporis et modi.

Duplex est ratio enthymemata *solvendi* (Cap. XXV): una, contrario syllogismo afferendo; altera, obijciendo aliquid, quod obstat. Contrarii quidem syllogismi iisdem ex locis duci possunt. Objectiones autem quatuor modis fiunt; aut enim ex re ipsa, aut ex simili, aut ex contrario, aut ex rebus judicatis. Dissolutio videtur quidem vera esse, sed non semper est vera. Occurrens argumento, non ita solvit, ut verisimile illud esse neget, sed ut dicat, non esse necessarium; quo etiam fit, ut semper plura invenire liceat ad defendendum, quam ad accusandum.

Augere et extenuare non ad locos enthymematum referri possunt (Cap. XXVI). Locus enim est, a quo multa enthymemata proficiscuntur. Augere vero et extenuare est quodammodo ostendere, aliquid magnum aut parvum esse, ut et bonum aut malum, justum aut injustum.

(Lib. III. cap. I.) Non satis est, oratorem ea tenere, quæ dicenda sunt, sed oportet quoque eum scire, *quomodo* sint dicenda, cum hoc multum prosit ad efficiendum, ut oratio bene morata videatur. Sane æquum est, ut nihil aliud in oratione quærat, quam ut audientibus nec lætitiā, nec molestiam afferamus; nam justum est, de ipsis tantum rebus iudicio contendere. Etsi tamen omnia, quæ præter *probationes* in orationibus adhibentur, supervacanea sint; nihilominus plurimum valent, et quidem audientium culpa; quare ea oratori non negligenda sunt. Supererat igitur Aristoteli post doctrinam de probationibus, ut ageret tum de *elocutione*, tum de *partibus orationis disponendis*. Quare hæc argumentum libri tertii de Rhetorica constituunt. Ad doctrinam de elocutione pertinent præcepta de *actione* et *pronuntiatione*, deinde dijudicatio ejus dicendi generis, quod cuivis orationi sit aptissimum. Ars actionis est in voce posita, quomodo ea uti oporteat ad

singulos animi motus exprimendos, velut, quando voce magna, vel parva, vel media utendum sit; quando adhibendi sint soni vocis acuti, vel graves, vel medii; qualis sit numerus observandus. Parum honorifice Aristoteles de hac *arte* sensit, quæ ad eam conducerent, a *natura* potius haberi ratus; neque tamen omnino eam respuit. Diligenter autem varia dicendi genera distinxit, maxime poëticum et oratorium, de quo posteriori tantum in sequentibus sermo futurus est. Acriter simul in eos invectus est, qui elocutionem poëticam in orationibus probari existimarent, in quorum numero Gorgias fuit.

Virtus elocutionis (Cap. II) est, ut sit aperta, dilucida, nec humilis, nec nimis elata, quoniam oratio, nisi rem ita declaret, finem suum non assequetur. Efficitur autem hæc orationis virtus præcipue verbis propriis, qualia ipsa rerum natura dictat. Facile artificium occultatur, si quis e communi sermone verba seligens, orationem suam componat. Rarius orator uti debet verbis peregrinis, aut nova ratione junctis et factis. Propria vero nomina translata, ad orationem exornandam utilia sunt, quamvis caute in hac translatione versandum sit. Singula Aristotelis præcepta huc spectantia attingere nolim. Quatuor modis elocutio fit *frigida* (Cap. III): *a.* nominibus inepte junctis; *b.* usu verborum peregrinorum; *c.* epithetis vel longe petitis, vel intempestivis, vel nimis crebris; *d.* ineptis translationibus. *Imago* (Cap. IV) ipsa etiam translatio est; parum enim ab hac differt. Usurpandæ itaque sunt imagines eo modo, quo translationes.

Initium et elementum elocutionis est (Cap. V) *recte* loqui. Pura autem et emendata locutio his potissimum efficitur: *a.* justa dispositione conjunctionum; *b.* propriis rerum nominibus; *c.* evitatione ambiguum; *d.* distinctione generum, quæ nominibus competunt; *e.* justa expressione multorum, et paucorum, et unius. Ad *amplitudinem* orationis (Cap. VI) proderunt, si orator definitionem loco nominis ponat, aut rem translationibus et epithetis illustret, aut ex uno plura faciat, aut in dicendo copulas adjungat, aut etiam commemoret, quæ rei non adsunt. Brevitati

studenti contrarium faciendum est. Si in definitione erit aliquid obscœnum, aut parum decorum, oratori utendum est nomine; si in nomine, definitione. Oratio servabit *decorum* (Cap. VII), si motus animi, et mores exprimet, rebusque, de quibus sermo fuerit, conveniet. Oratori itaque de rebus grandibus non tenuiter, nec de tenuibus graviter dicendum est; neque abjectis et vilibus rebus ornatus adhibendus est. Motus animi exprimet oratio, si sit irarum plena, cum de aliqua contumelia agitur, si impia et turpia facta cum indignatione, laudabilia cum animi voluptate, miserabilia demisse et humiliter tractet. Sic etiam singula hominum genera, propriosque singulorum habitus et mores orationem consequi oportet. Commovere animos quærenti conveniunt maxime epitheta, juncta nomina, et verba peregrina.

Forma orationis (Cap. VIII) neque versibus constare, neque numeri prorsus expers esse debet. Oportet enim orationem aliqua terminatione concludi; non tamen metrica, quoniam rhythmus non exquisite, sed tantum quadamtenus servandus est. Ex numeris iambicus et pæan optime convenit, cum in hos loquentes maxime incidunt. Duæ sunt pæanum species, quarum altera (— v v v) principio periodi aptissima, altera (v v v —) optime concludit. Elocutio vero omnino aut tracta et pendens est per conjunctionem, aut ambitu comprehensa (Cap. IX). Tractam dicit Aristoteles nullum ex se finem habentem, nisi res, quæ exponitur, ad finem pervenerit; ambitu vero comprehensam, quæ periodis constat. Illa oratio est injucunda; hæc suavis et facile percipienda. Oportet autem in periodo sententiam absolvi, non abrumpi. Periodorum ipsarum duæ species sunt, una membris constantium, altera simplicium s. unum tantum membrum habentium. Ex membris constat locutio, quæ perfecta est, distinctas partes habet, nec spiritum dicentis impedit. Oportet et membra et periodos neque mutilas esse, neque nimis longas. Omnis periodus membris constans partim *distincta* est, partim *opposita*, si membra aut per copulam tantum juncta sunt, aut in utroque membro contrarium est alteri contrario constitutum, vel idem mem-

brum e contrariis constat. *Compar* dicitur periodus, cum æqualia membra sint; *assimilata* vocatur, cum extremæ partes utriusque membri similes sint. Variarum periodorum usum Aristoteles præceptis et exemplis illustravit.

Natura insitum est omnibus (Cap. X, XI), ut, cum aliquid facile discunt, voluptatem sentiant; quare propria rerum nomina in oratione adhibita jucundissima sunt, quoniam nos celeriter ad rerum cognitionem ducunt. Fit autem locutio quoque urbana, et jucunda, tum si contraria contrariis opponantur, tum si adhibeatur translatio, quæ neque aliena, neque vulgaris est, et rem oculis subjicit per verba actionem aliquam significantia.

Non est eadem locutio (Cap. XII), qua aliquid scribimus, et qua in contentionibus utimur, et quæ ad deliberationes pertinet, et qua judicia tractantur. Dicendi genus, quo aliquid scribimus, esse debet exquisitissimum; quo autem in contentionibus utimur, aptissimum ad actionem. Quamobrem etiam orationes, quarum vis in actione posita est, sublata actione, inanes sunt. Elocutio deliberativa similis est picturæ umbratili, in qua, quanto major fuerit eorum, quæ depicta sunt, turba, tanto longius spectatur. In oratione judiciali debet exquisitius esse genus dicendi, quoniam coram uno tantum iudice res agitur. Non in omnibus his dicendi generibus iidem oratores excellunt.

Orationis (Cap. XIII) duæ partes sunt, *propositio*, et *probatio*, e quibus illa rem, de qua agitur, exponit, hæc eam argumentis confirmat. Aliæ orationis partitiones ab Aristotele reprehensæ sunt. Proœmium (Cap. XIV) est principium orationis. Potest orator dicere initio, quidquid velit, deinde progredi, et cum oratione illud conjungere. Orationis demonstrativæ exordia ducuntur ex laude, ex vituperatione, suasionem vel dissuasionem, et ex iis, quæ personam vel oratoris vel auditoris attinent. Maxime vero proœmii necessarium et proprium munus est, finem institutæ orationis aperire; quare si causa perspicua fuerit, aut parva, proœmio non uti licebit. Deliberationum exordia a judiciali genere sumuntur. Natura enim deliberationes nulla habent exordia, quoniam sciunt deliberantes, qua de

re verba facienda sint, nec res ullo indigeat procœmio, nisi vel propter ipsum oratorem, vel adversarium, vel si res non tanta existimetur, quantam orator vult, sed aut major, aut minor.

In *criminatione* (Cap. XV) et *defensione* oratori potissimum ea dicenda sunt, quæ ad excitandam aut delendam malam existimationem valent. Plures igitur locos huc spectantes Aristoteles attulit. Omnino criminans debet rem depravare, atque in deteriorem partem inflectere; qui autem crimina dissolvit, in meliorem partem trahere.

Narratio (Cap. XVI) in orationibus ostentativis debet esse non perpetua, sed in plures partes distincta, cum actiones et res gestas commemorare opus sit, quæ continenti oratione traditæ difficulter memoriæ mandantur. Notas et celebres actiones oratorem auditoribus tantum in memoriam revocare oportet. Inserenda etiam sunt narrationi, quæ probitatem oratoris significant, vel quæ declarent alterius improbitatem, vel quæ ipsis iudicibus jucunda sint. Denique moratam esse oportet narrationem, ut orator mentem et consilium suum explicet, ut rei, quæ incredibilis videtur, causam adjungat &c.

Probationes (Cap. XVII) demonstrandi vim habere oportet. Deliberativo generi orationum *exempla* maxime accommodata sunt; enthymemata vero magis judiciali conveniunt. Neque tamen res omnes argumentis confirmandæ sunt, neque iisdem utendum est oratori animos movere aut mores exprimere cupienti. Sententiis autem uti licet et in narratione et in confirmatione. Eum, qui vel in deliberatione, vel in iudicio prior dicit, oportet primo causam suam confirmare, deinde illis, quæ contra dici possint, occurrere, eaque extenuare et dissolvere. Quod si quis secundo loco dicat, prius objecta ab adversario refutare debet vel dissolvendo, vel contra argumentando, præcipue si illa fidem fecisse visa fuerint.

Interrogatione (Cap. XVIII) maxime opportunum est uti, vel cum alteram partem adversarius ipse dixerit, ita ut deinde ex interrogatione sequatur absurdum; vel, cum alterum planum, neque dubium sit, quin adversarius alterum

sit concessurus; vel, cum ostendi possit, adversarium dicere sibi contraria, aut a communi opinione aliena. Quod si ad ambigua *respondendum* est, distinguere oportet, longa uti oratione, non concisa, et statim eorum, quæ contraria videntur, solutionem in responsione adhibere. Monuit præterea pauca Aristoteles de ridiculis, de dissimulatione, de scurrilitate.

Epilogus (Cap. XIX) quatuor ex partibus constat: primum ex ea, quæ efficit, ut auditor nobis bene velit, adversariis male; deinde ex amplificatione et diminutione; tum ex animorum commotione; postremo ex enumeratione (ἀναμνήσει).

Libros de Rhetorica *exotericos* esse, tum ex tota eorum indole, tum ex pluribus locis in iis obviis patet. Diserte insuper proficitur Aristoteles^h, omnem de Rhetorica tractationem πρὸς δόξαν scriptam esse, ut itaque dubitari plane nequeat, quin exotericis illi annumerandi sint.

^h Rhet. III. 1: ἀλλ' ὅλης οὐσης πρὸς κήν, οὐχ ὡς ὀρθῶς ἔχοντος, ἀλλ' ὡς ἀνα-
δόξαν τῆς πραγματείας τῆς περὶ Ῥητορι- γκαίου τὴν ἐπιμίλειαν ποιησίων.

Προοίμιον,
Πρόθεσις,
Πίστις,
Ἐπίλογος.

ΑΡΙΣΤΟΤΕΛΟΥΣ

ΤΕΧΝΗΣ ΡΗΤΟΡΙΚΗΣ

ΤΩΝ ΕΙΣ ΤΡΙΑ ΤΟ ΠΡΩΤΟΝ.

ΚΕΦ. α'.

ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΕΝΟΣ ΤΙΝΟΣ ΓΕΝΟΥΣ ΑΦΩΡΙΣΜΕΝΟΥ Η ΡΗΤΟΡΙΚΗ, ΑΛΛΑ ΚΑΘΑΠΕΡ Η ΔΙΑΛΕΚΤΙΚΗ· ΚΑΙ ΟΤΙ ΧΡΗΣΙΜΟΣ· ΚΑΙ ΟΤΙ ΟΥ ΤΟ ΠΕΙΣΑΙ ΕΡΓΟΝ ΑΥΤΗΣ, ΑΛΛΑ ΤΟ ΙΔΕΙΝ ΤΑ ΠΙΘΑΝΑ.

Η ΡΗΤΟΡΙΚΗ ἐστὶν ἀντίστροφος τῇ Διαλεκτικῇ· ἀμφότεραι γὰρ περὶ τοιούτων τινῶν εἰσιν, ἃ κοινὰ τρόπον τινὰ ἀπάντων ἐστὶ γνωρίζειν, καὶ οὐδεμιᾶς ἐπιστήμης ἀφωρισμένης. Διὸ καὶ πάντες

1. Η ΡΗΤΟΡΙΚΗ ἐστὶν ἀντίστροφος τῇ Διαλεκτικῇ] Rhetoric is the counterpart of Logic.

The correspondence of Rhetoric with Logic is, in the present passage, instanced only from the indefinite character of the *subject-matter*. We shall find, however, subsequently mentioned in this and the following chapter, the points of resemblance in *form* also as well as in *matter*.

The word ἀντίστροφος is explained by Muretus, Schol. in Rhet. “ἀντίστροφα ἰgitur dicuntur quæ non “ plane quidem eadem sunt, sed tamen

“ inter se pro proportionē respondent.

“ Sic oculum dicamus licet ἀντίστρο-

“ φον menti, quod enim est animo

“ mens, id oculum est in corpore. Sic

“ Plato (de Republ. VII.) τὴν μου-

“ σικὴν ait esse ἀντίστροφον τῆς γυμ-

“ ναστικῆς.” Compare also Aristotle’s

Politics, IV. 6. Καὶ τὸ τίταρτον εἶδος

τῆς ὀλιγαρχίας τοῦτ’ ἐστίν, ἀντίστροφον

τῇ τελευταίᾳ τῆς δημοκρατίας. Cicero

(Orator ad Brutum, §. 32.) translates

it: “ Aristoteles principio artis Rhet-

“ ricæ dicit illam quasi ex alterâ parte

“ respondere Dialecticæ.”

τρόπον τινὰ μετέχουσιν ἀμφοῖν· πάντες γὰρ μέχρι τινὸς καὶ ἐξετάζειν καὶ ὑπέχειν λόγον, καὶ ἀπολογεῖσθαι καὶ κατηγορεῖν ἐγχειροῦσι. Τῶν μὲν οὖν πολλῶν οἱ μὲν εἰκῇ ταῦτα δρῶσιν· οἱ δὲ διὰ συνήθειαν ἀπὸ ἑξέως· ἐπεὶ δ' ἀμφοτέρως ἐνδέχεται, δῆλον ὅτι εἴη ἂν αὐτὰ καὶ ὁδοποιεῖν. Δι' ὃ γὰρ ἐπιτυγχάνουσιν οἱ τε διὰ συνήθειαν, καὶ οἱ ἀπὸ ταῦτομάτου, τὴν αἰτίαν θεωρεῖν ἐνδέχεται· τὸ δὲ τοιοῦτον ἤδη πάντες ἂν ὁμολογήσαιεν τέχνης ἔργον εἶναι. Νῦν μὲν οὖν οἱ τὰς τέχνας τῶν λόγων

1. Πάντες γὰρ—ὑπέχειν λόγον, κ. σ. λ.] The examination of an adversary's argument and support of one's own (being the province of the Logician), as well as the accusation of another and defence of one's self (being that of the Rhetorician), are attempted, with a greater or less degree of accuracy, by all. Cf. Topics I. 1. Καὶ αὐτοὶ λόγον ὑπέχοντες, μὴθὲν ἐροῦμεν ὑπεναντίον.—Demosth. de Cor. Ταῦτα ἀναμνήσω καὶ τούτων ὑφέξω τὸν λόγον.

2. Εἰκῇ] Without method; i. q. ἀπὸ ταῦτομάτου in the same section; ἀτέχως Soph. Elench. XI. 9.—Cicero de Oratore, II. ch. 8. "Etenim cum plerique temere ac nullâ ratione causas in foro dicant, nonnulli autem propter exercitationem aut propter consuetudinem aliquam callidius id faciant, non est dubium quin, si quis animadverterit quid sit quare alii melius quam alii dicant, id possit notare," &c.—Terence, Andr. IV. 4, 56. See Campbell's Philosophy of Rhetoric, vol. i. page 13.

2. Ἐπεὶ δ' ἀμφοτέρως—ὁδοποιεῖν.] Quintilian uses nearly the same argu-

ment, Inst. Orat. II. 17. "Confirmatur autem eam esse artem breviter. " Nam sive (ut Cleanthes voluit) ars " est potestas viam ac ordinem efficiens, " esse certe viam atque ordinem in " bene dicendo nemo dubitaverit," &c. And in the same chap. " Quâ " in re alius se in artificialiter alius " artificialiter gerat, in eâ esse artem; " et in eo quod qui didicerit melius " faciat quam qui non didicerit, esse " artem."

2. Ὅδοποιεῖν.] Cicero de Div. II. 1. " Si optimarum artium vias traderem " civibus meis."

2. Τὸ δὲ τοιοῦτον ἤδη πάντες—τέχνης ἔργον εἶναι.] To discover method is to form an art; for that is an art, which reduces to systematic rules those subjects on which men may succeed either by chance or by habituation. Compare Cicero, (de Orat. I. 23.) . . " Sin autem ea, quæ observata sunt in " usu ac ratione dicendi, hæc ab hominibus callidis ac peritis animadverta ac notata, verbis designata, " generibus illustrata, partibus distributa sunt, non intelligo quamobrem " non ars esse videatur."

συντιθέντες ὀλίγον πεπορίκασιν αὐτῆς μόριον· αἱ γὰρ πίστεις ἐντεχνόν ἐστι μόνον· τὰ δ' ἄλλα προσθήκαι. Οἱ δὲ περὶ μὲν ἐνθυμημάτων οὐδὲν λέγουσιν, ὅπερ ἐστὶ σῶμα τῆς πίστεως· περὶ δὲ τῶν ἔξω τοῦ πράγματος τὰ πλείστα πραγματεύονται. Διαβολὴ γὰρ, καὶ ἔλεος, καὶ ὀργή, καὶ τὰ τοιαῦτα πάθη τῆς ψυχῆς, οὐ περὶ τοῦ πράγματός ἐστιν, ἀλλὰ πρὸς τὸν δικαστὴν· ὥστ' εἰ περὶ πάσας ἦν τὰς κρίσεις, καθάπερ ἐν ἐνίαις τε νῦν ἐστι τῶν πόλεων καὶ μάλιστα ταῖς εὐνομουμέναις, οὐδὲν ἂν εἶχον ὅτι λέγωσιν. Ἀπαντες γὰρ, οἱ μὲν οἴονται δεῖν οὕτω τοὺς νόμους ἀγορεύειν· οἱ δὲ καὶ χρώνται, καὶ κωλύουσιν ἔξω τοῦ πράγματος λέγειν, καθάπερ καὶ ἐν Ἀρείῳ πάγῳ· ὀρθῶς τοῦτο νομίζοντες. Οὐ γὰρ δεῖ τὸν δικαστὴν διαστρέφειν, εἰς ὀργὴν προάγοντας, ἢ φθόνον, ἢ ἔλεον· ὅμοιον γὰρ καὶ εἴ τις, ὃ μελλεῖ χρῆσθαι κανόνι, τοῦτον ποιήσῃ

3. Οἱ δὲ—οὐδὲν λέγουσιν.] Compare Quintilian, V. 8. when speaking of the orators of his own day: “Pars altera probationum quæ est tota in arte, constatque rebus ad faciendam fidem appositis, plerumque aut omnino negligitur aut levissime attingitur.”

5. Οἱ δὲ καὶ χρώνται.] Quintilian, II. 16. “Athenis quoque, ubi auctor mo- vere affectus vetabatur.”

5. Ἐν Ἀρείῳ πάγῳ.] All extraneous matter was forbidden in the Areopagus. Cf. Lucian de Gymnas. §. 19. “Ἦν δὲ τις ἢ φορτίμιον εἶπεν πρὸ τοῦ λόγου, ὥς εὐνοουστέρους ἀπεργάσαιτο αὐτοὺς, ἢ οἶκτον ἢ δύνωσιν ἔξωθεν ἰπάγοι τῷ πράγματι, παρελθὼν δὲ κήρυξ κατασιώπησεν εὐθὺς, οὐκ

ἰῶν ληρεῖν πρὸς τὴν βουλὴν, καὶ περιπέττειν τὸ πρᾶγμα ἐν ταῖς λόγοις, ὥς γυμνὰ τὰ γεγενημένα οἱ Ἀρειωπαγῖται βλέπειν. Cf. also Lysias κατὰ Σίμωνος. “Ἐχοίμι δ' ἂν ἄλλα πολλὰ εἰπεῖν περὶ τούτου, ἀλλ' ἐπειδὴ παρ' ἡμῖν οὐ νομιμὸν ἐστὶν ἔξω τοῦ πράγματος λέγειν, &c.—Jul. Pollux B. VIII. Προσιμαίεσθαι δὲ οὐκ ἔξην, οὔτε οἰκτίζεσθαι.

5. Ὁρθῶς τοῦτο νομίζοντες.] When therefore our Author himself treats so fully of the passions and other extraneous subjects, we must suppose him to refer πρὸς φαῦλον ἀκροατὴν καὶ τὰ ἔξω τοῦ λόγου ἀκούοντα, because such would be the general character of the audience. See B. II. c. 1.

στρεβλόν. Ἔτι δὲ φανερόν ὅτι τοῦ μὲν ἀμφισβη-6
 τούντος οὐδέν ἐστιν ἔξω τοῦ δείξαι τὸ πρᾶγμα ὅτι
 ἔστιν ἢ οὐκ ἔστιν, ἢ γέγονεν ἢ οὐ γέγονεν· εἰ δὲ
 μέγα ἢ μικρόν, ἢ δίκαιον ἢ ἀδίκον, ὅσα μὴ ὁ νομοθέ-
 τῆς διώρικεν, αὐτὸν δῆπου τὸν δικαστὴν δεῖ γιγνώσ-
 κειν, καὶ οὐ μανθάνειν παρὰ τῶν ἀμφισβητούντων.
 Μάλιστα μὲν οὖν προσήκει, τοὺς ὀρθῶς κειμένους 7
 νόμους, ὅσα ἐνδέχεται, πάντα διορίζειν αὐτοὺς, καὶ
 ὅτι ἐλάχιστα καταλείπειν ἐπὶ τοῖς κρίνουσι· πρῶτον
 μὲν, ὅτι ἓνα λαβεῖν καὶ ὀλίγους ῥᾶον ἢ πολλοὺς εὖ
 φρονούντας καὶ δυναμένους νομοθετεῖν καὶ δικάζειν·
 ἔπειθ', αἱ μὲν νομοθεσίαι ἐκ πολλοῦ χρόνου σκε-
 ψαμένων γίνονται· αἱ δὲ κρίσεις ἐξ ὑπογυίου·
 ὥστε χαλεπὸν ἀποδιδόναι τὸ δίκαιον καὶ τὸ συμ-
 φέρον καλῶς τοὺς κρίνοντας· τὸ δὲ πάντων μέ-
 γιστον, ὅτι ἢ μὲν τοῦ νομοθέτου κρίσις οὐ κατὰ
 μέρος, οὐδὲ περὶ τῶν παρόντων, ἀλλὰ περὶ μελλόν-
 των τε καὶ καθόλου ἐστίν· ὁ δ' ἐκκλησιαστῆς καὶ
 δικαστῆς ἤδη περὶ παρόντων καὶ ἀφωρισμένων κρί-
 νουσι· πρὸς οὓς καὶ τὸ φιλεῖν ἤδη καὶ τὸ μισεῖν καὶ
 τὸ ἴδιον συμφέρον συνήρηται πολλάκις, ὥστε

5. Κανόνι—στρεβλόν.] Lucretius has used the same simile.

“Denique ut in fabricâ, si prava est

“regula prima,

“Normaque si fallax rectis regioni-

“bus exit,

* * *

“Omnia mendose fieri atque obstipa

“necessum est,” &c.

B. IV. 516.

6. Οὐδὲν ἔστιν] sc. ἔργον.

7. Ἐξ ὑπογυίου.] Ἐπὶ τοῦ παράχρημα.

Extemporaneous.

7. Ὁ δ' ἐκκλησιαστῆς καὶ δικαστῆς] See ch. iii. §. 2.

7. Συνήρηται πολλάκις.] Sallust in Cæs. “Omnes homines, Patres Conscripti, qui de rebus dubiis consultant, “ab odio, amicitia, ira atque misericordia, vacuos esse decet. Haud facile “animus verum providet, ubi illa offi- “ciunt.”

7. Ὡςτι μὴ κέτι δύνασθαι] Arist. Polit. III. 12. “ἀλλὰ μὴν ἐσάγονται γε

μηκέτι δύνασθαι θεωρεῖν ἱκανῶς τὸ ἀληθές, ἀλλ' ἐπισκοτεῖν τῇ κρίσει τὸ ἴδιον ἢ δὲ ἢ λυπηρόν.
 8 Περὶ μὲν οὖν τῶν ἄλλων, ὥσπερ λέγομεν, δεῖ ὡς ἐλαχίστων ποιεῖν κύριον τὸν κριτὴν· περὶ δὲ τοῦ γεγονέναι ἢ μὴ γεγονέναι, ἢ ἔσεσθαι ἢ μὴ ἔσεσθαι, ἢ εἶναι ἢ μὴ εἶναι, ἀνάγκη ἐπὶ τοῖς κριταῖς καταλείπειν· οὐ γὰρ δυνατὸν ταῦτα τὸν νομοθέτην προ-
 9 ἰδεῖν. Εἰ δὲ ταῦθ' οὕτως ἔχει, φανερόν ὅτι τὰ ἔξω τοῦ πράγματος τεχνολογοῦσιν ὅσοι τᾶλλα διορίζουσιν, οἷον, τί δεῖ τὸ προοίμιον ἢ τὴν διήγησιν ἔχειν, καὶ τῶν ἄλλων ἕκαστον μορίων· οὐδὲν γὰρ ἐν αὐτοῖς ἄλλο πραγματεύονται, πλὴν ὅπως τὸν κριτὴν ποιόν τινα ποιήσωσι· περὶ δὲ τῶν ἐν-
 10 ὄθεν ἄν τις γένοιτο ἐνθυμηματικός. Διὰ γὰρ τοῦτο, τῆς αὐτῆς οὔσης μεθόδου περὶ τὰ δημηγορικὰ καὶ δικανικὰ, καὶ καλλίωνος καὶ πολιτικωτέρας τῆς δημηγορικῆς πραγματείας οὔσης ἢ τῆς περὶ τὰ συναλλάγματα, περὶ μὲν ἐκείνης οὐδὲν λέγουσι, περὶ δὲ τοῦ δικάζεσθαι πάντες πειρῶνται τεχνολογεῖν· ὅτι ἡττόν ἐστι πρὸ ἔργου τὰ ἔξω τοῦ πράγ-

ἐφ' αὐτοὺς οἱ ἱατροὶ κάμνοντες ἄλλους ἱατρούς· καὶ οἱ παιδοτρίβαι γυμναζόμενοι, παιδοτρίβας· ὡς οὐ δυνάμενοι κρίνειν τὸ ἀληθές, διὰ τὸ κρίνειν περὶ τι οἰκίαν, καὶ ἐν πάθει ὄντις.”

7. Ἐπισκοτεῖν] Demosthenes in Olynth. II. uses this word in the same sense: “ἀλλ' οἶμαι νῦν ἐπισκοτεῖ τούτοις τὸ κατορθοῦν· αἱ γὰρ ἐνπράξαι δύναιτο συγκροῦψαι καὶ συστιάσαι τὰ τοιαῦτα ὀνίδη.”

9. Ποιόν τινα ποιήσωσι] That they

may affect the judge with this or that passion, as may suit their purpose.

10. Πολιτικωτέρας] Not being relative to the good of the individual alone, but of the community.

10. Ἡττόν ἐστι κακοῦργον—ἀλλὰ κοινοτέρων] Deliberative Oratory affords less room for deception, and is more general in its use and application amongst the common orders of men. The word κακοῦργεῖν is used infra, B. III. 2, 7. “τῷ μὲν σοφιστῇ ἡμονυμία

ματος λέγειν ἐν τοῖς δημηγορικοῖς, καὶ ἡττόν ἐστι κακοῦργον ἢ δημηγορία δικολογίας, ἀλλὰ κοινότερον· ἐνταῦθα μὲν γὰρ ὁ κριτῆς περὶ οἰκείων κρίνει, ὥστ' οὐδὲν ἄλλο δεῖ πλὴν ἀποδείξαι ὅτι οὕτως ἔχει ὥς φησιν ὁ συμβουλευών· ἐν δὲ τοῖς δικανικοῖς οὐχ ἱκανὸν τοῦτο, ἀλλὰ πρὸ ἔργου ἐστὶν ἀναλαβεῖν τὸν ἀκροατήν· περὶ ἀλλοτρίων γὰρ ἡ κρίσις· ὥστε πρὸς τὸ αὐτῶν σκοπούμενοι, καὶ πρὸς χάριν ἀκροώμενοι, διδόασιν τοῖς ἀμφισβητοῦσιν, ἀλλ' οὐ κρίνουσι· διὸ καὶ πολλαχοῦ, ὥσπερ καὶ πρότερον εἶπον, ὁ νόμος κωλύει λέγειν ἔξω τοῦ πράγματος· ἐκεῖ δ' αὐτοὶ οἱ κριταὶ τοῦτο τηροῦσιν ἱκανῶς.

Ἐπεὶ δὲ φανερόν ἐστιν ὅτι ἡ μὲν ἔντεχνος μέθ- 11
οδος περὶ τὰς πίστεις ἐστίν· ἡ δὲ πίστις, ἀπόδειξις τις (τότε γὰρ πιστεύομεν μάλιστα, ὅταν ἀποδεδειχθαι ὑπολάβωμεν)· ἐστὶ δ' ἀπόδειξις ῥητορικὴ ἐνθύμημα· καὶ ἔστι τοῦτο, ὥς εἰπεῖν ἀπλῶς, κυριώτατον τῶν πίστεων· τὸ δὲ ἐνθύμημα συλλογισμός τις· περὶ δὲ συλλογισμοῦ ὁμοίως ἅπαντος τῆς Διαλεκτικῆς ἐστὶν ἰδεῖν, ἢ αὐτῆς ὅλης ἢ μέρους τινός· δῆλον δ' ὅτι ὁ μάλιστα τοῦτο δυνά-

“*χρήσιμοι· παρὰ ταύτας γὰρ κακοῦρ-
“ γει.”*”

10. “*Ὡστ' οὐδὲν ἄλλο δεῖ,*” “*Qui
“enim deliberant (says Cicero) ad au-
“diendum sunt suâ causâ parati.”*”

10. *Ἀναλαβεῖν*] To refresh, to re-
cover the hearer's attention, i. e. to
amuse and gratify the hearer for the
purpose of keeping his attention to a
subject which does not concern him-
self.

10. *Ἐκεῖ δὲ*] In the Deliberative;
for, as above said, *ἐνταῦθα ὁ κριτῆς περὶ
οἰκείων κρίνει.*

11. *Δῆλον δ' ὅτι*] The particle
δὲ in this place has been omitted by
Buhle and other editors, as injurious
to the force of the *ἀπόδειξις* which com-
mences here. We find it, however,
thus used by the best Attic writers,
and may quote our author himself, in-
frâ ch. iv. §. 2 and 3. ch. x. §. 4. also

μενος θεωρεῖν, ἐκ τίνων καὶ πῶς γίγνεται συλλογισμὸς, οὗτος καὶ ἐνθυμηματικὸς ἂν εἴη μάλιστα, προσλαβὼν περὶ ποῖά τέ ἐστὶ τὰ ἐνθυμήματα, καὶ τίνας ἔχει διαφορὰς πρὸς τοὺς λογικοὺς συλλογισμούς· τό τε γὰρ ἀληθὲς καὶ τὸ ὅμοιον τῷ ἀληθεῖ τῆς αὐτῆς ἐστὶ δυνάμεως ἰδεῖν· ἅμα δὲ καὶ οἱ ἄνθρωποι πρὸς τὸ ἀληθὲς πεφύκασιν ἱκανῶς, καὶ τὰ πλείω τυγχάνουσι τῆς ἀληθείας· διὸ πρὸς τὰ ἐνδοξα στοχαστικῶς ἔχειν τοῦ ὁμοίως ἔχοντος καὶ πρὸς τὴν ἀλήθειάν ἐστιν. Ὅτι μὲν οὖν τὰ ἔξω τοῦ πράγματος οἱ ἄλλοι τεχνολογοῦσι, καὶ διότι μᾶλλον ἀπονευέκασιν πρὸς τὸ δικολογεῖν, φανερόν.

- 12 Χρήσιμος δέ ἐστιν ἡ Ῥητορικὴ, διὰ τὸ φύσει εἶναι κρείττω τ' ἀληθῆ καὶ τὰ δίκαια τῶν ἐναντίων· ὥστε, ἐὰν μὴ κατὰ τὸ προσῆκον αἱ κρίσεις γίνωνται, ἀνάγκη δι' αὐτῶν ἡττᾶσθαι· τοῦτο δ' ἐστὶν ἄξιον ἐπιτιμῆσεως. Ἔτι δὲ πρὸς ἐνίους, οὐδ' εἰ τὴν ἀκριβεστάτην ἔχοιμεν ἐπιστήμην, ῥάδιον ἀπ' ἐκείνης πείσαι λέγοντας· διδασκαλίας γάρ ἐστιν ὁ κατὰ τὴν ἐπιστήμην λόγος· τοῦτο δὲ ἀδύνατον,

Ethics, I. ch. i. and Politics, VIII. 6, 19.

11. 'Ἐκ τίνων καὶ πῶς'] 'Ἐκ τίνων προστάσεων, referring to the matter; καὶ πῶς, referring to the form.

11. Διὰ πρὸς κ. σ. λ.] The same mind will be calculated to investigate contingent or Dialectic propositions, which has a true perception of the necessary or Apodeictic.

12. Χρήσιμος κ. σ. λ.] See Quintilian, II. 16. Cicero in proemio de Invent. I. 1. and de Oratore, lib. II. passim.

12. 'Ἀνάγκη δι' αὐτῶν ἡττᾶσθαι'] The construction is ἀνάγκη τ' ἀληθῆ καὶ τὰ δίκαια δι' αὐτῶν (sc. τῶν ἐναντίων) ἡττᾶσθαι.

12. 'Ἀπ' ἐκείνης λέγοντας'] Speaking in the language of that Science itself.

12. Τοῦτο δι' ἀδύνατον'] i. e. It is impossible to persuade the common and unlearned orders of men, except by such arguments of which the knowledge is common to all. Scientific discussions of Chemistry or Geology appeal only to the Chemist and Geologist. "The

ἀλλ' ἀνάγκη διὰ τῶν κοινῶν ποιεῖσθαι τὰς πίστεις καὶ τοὺς λόγους, ὥσπερ καὶ ἐν τοῖς Τοπικοῖς ἐλέγομεν περὶ τῆς πρὸς τοὺς πολλοὺς ἐντεύξεως. Ἔτι δὲ τὰναντία δεῖ δύνασθαι πείθειν, καθάπερ καὶ ἐν τοῖς συλλογισμοῖς, οὐχ ὅπως ἀμφοτέρα πράττωμεν, (οὐ γὰρ δεῖ τὰ φαῦλα πείθειν,) ἀλλ' ἵνα μήτε λανθάνῃ πῶς ἔχει, καὶ ὅπως ἄλλου χρωμένου μὴ δικαίως τοῖς λόγοις αὐτοῖς λύειν ἔχωμεν. Τῶν μὲν οὖν ἄλλων τεχνῶν οὐδεμία τὰναντία συλλογίζεται· ἡ δὲ Διαλεκτικὴ καὶ ἡ Ῥητορικὴ μόναι τοῦτο ποιοῦσιν· ὁμοίως γάρ εἰσιν ἀμφοτέραι τῶν ἐναντίων· τὰ μέντοι ὑποκείμενα πράγματα οὐχ ὁμοίως ἔχει, ἀλλ' αἰεὶ τάληθῇ καὶ τὰ βελτίω τῇ φύσει εὐσυλλογιστότερα καὶ πιθανώτερα, ὥς ἀπλῶς εἰπεῖν. Πρὸς δὲ τούτοις ἄτοπον εἰ τῷ σώματι μὲν αἰσχροὺν

“mere man of learning has no facility of inculcating his speculations, of adapting himself to the various degrees of Intellect, which the accidents of conversation will present, but will talk to most unintelligibly, and to all unpleasantly.” It requires no little Oratorical skill to facilitate to an audience the intricacies of science. So true is it that a man may know what he cannot teach. Cf. Thucyd. II. 60. ὅ, τι γὰρ γινώσκει, καὶ μὴ σαφῶς διδάσκει, ἐν ἴσῳ καὶ εἰ μὴ ἐνθυμηθή.

12. Ἐντεύξεις.] Συνουσίας, conference, intercourse. What Cicero expresses by *congressus, colloquiae*: “Quasi vero clarorum virorum aut tacitos congressus esse oporteat, aut ludicros sermones, aut rerum colloquia leviorum.” Acad. IV. 2, 6.

12. Τὰναντία δεῖ δύνασθαι πείθειν.]

Cicero de Orat. III. 21. “Sin aliquis extiterit aliquando qui Aristotelis more de omnibus rebus in utramque sententiam possit dicere, et in omni causâ duas contrarias orationes, præceptis illius cognititis, explicare,” &c.

12. Ἀμφοτέραι εἰσι τῶν ἐναντίων.] i. e. τὰναντία συλλογίζονται.

12. Εἰ τῷ σώματι κ. σ. λ.] If we consider it a disgrace to be unable to defend ourselves by the powers of the body, much more does this apply to those of the mind, which are more peculiar to man's nature, and more a part of himself than the body. Compare Ethics, IX. ch. 4. Καὶ βούλονται δὲ ἑαυτῶν τὰγαθὰ . . . Καὶ ἑαυτοῦ ἑνικῶς τοῦ γὰρ διανοητικοῦ χάριν, ὅπερ ἡκαστος εἶναι δοκεῖ. Also Ethics I. 7, and IX. 7.

μὴ δύνασθαι βοηθεῖν ἑαυτῷ, λόγῳ δ' οὐκ αἰσχρόν·
ὁ μᾶλλον ἰδίον ἔστιν ἀνθρώπου τῆς τοῦ σώματος
13 χρείας. Εἰ δ' ὅτι μεγάλα βλάψειεν ἂν ὁ χρώ-
μενος ἀδίκως τῇ τοιαύτῃ δυνάμει τῶν λόγων, τοῦτό
γε κοινόν ἔστι κατὰ πάντων τῶν ἀγαθῶν, πλὴν
ἀρετῆς, καὶ μάλιστα κατὰ τῶν χρησιμωτάτων, οἷον
ἰσχύος, ὑγείας, πλούτου, στρατηγίας· τούτοις γὰρ
ἂν τις ὠφελήσκειε τὰ μέγιστα, χρώμενος δικαίως,
καὶ βλάψειεν, ἀδίκως.

14 Ὅτι μὲν οὖν οὐκ ἔστιν οὔτε ἐνός τινος γένους
ἀφωρισμένου ἢ Ῥητορικῇ, ἀλλὰ καθάπερ ἢ Δια-
λεκτικῇ, καὶ ὅτι χρήσιμος, φανερόν· καὶ ὅτι οὐ τὸ
πείσαι ἔργον αὐτῆς, ἀλλὰ τὸ ἰδεῖν τὰ ὑπάρχοντα
πιθανὰ περὶ ἕκαστον, καθάπερ καὶ ἐν ταῖς ἄλλαις
τέχναις πάσαις· οὐδὲ γὰρ Ἰατρικῆς τὸ ὑγιᾶ ποιῆ-
σαι, ἀλλὰ μέχρις οὗ ἐνδέχεται, μέχρι τούτου προ-
αγαγεῖν· ἔστι γὰρ καὶ τοὺς ἀδυνάτους μεταλαβεῖν
ὑγείας ὅμως θεραπεῦσαι καλῶς· πρὸς δὲ τούτοις,
ὅτι τῆς αὐτῆς τό τε πιθανὸν καὶ τὸ φαινόμενον
ἰδεῖν πιθανόν, ὥσπερ καὶ ἐπὶ τῆς διαλεκτικῆς συλ-
λογισμὸν τε καὶ φαινόμενον συλλογισμόν· ὁ γὰρ

13. Εἰ δ'] i. e. Εἰ δὲ τις λέγει. The argument against the utility of Rhetoric drawn from its abuse is unfair, being applicable to every subject, except Virtue.

13. Πλὴν ἀρετῆς,] Compare Arist. Polit. I. 1. χαλεπωτάτη γὰρ ἀδικία ἔχουσα ὅπλα· ὁ δ' ἄνθρωπος ὅπλα φύεται φρονήσι καὶ ἀρετῇ; οἷς ἐπὶ τὰναντία ἰσὶ χρεῖσθαι μάλιστα. The discrepancy may perhaps be accounted for, and the passages reconciled, by bearing in

mind the distinction between the φυσικὴ ἀρετὴ and the κυρία, as explained Ethics VI. 13.

14. Ὅτι οὐ τὸ πείσαι ἔργον αὐτῆς.] Plato makes Gorgias say: "τὴν ῥητορικὴν πειθοῦς δημιουργὸν εἶναι, καὶ τὸ κεφάλαιον αὐτῆς εἰς τοῦτο τελευτᾶν."

14. Ὅ γὰρ σοφιστικὸς οὐκ ἐν τῇ δυνάμει, ἀλλ' ἐν τῇ προαιρέσει.] Sophistry consists not in the knowledge of Fallacies, but in the deliberate use of them. The Logician understands the nature

σοφιστικὸς οὐκ ἐν τῇ δυνάμει, ἀλλ' ἐν τῇ προαιρέσει· πλὴν ἐνταῦθα μὲν, ἔσται ὁ μὲν κατὰ τὴν ἐπιστήμην, ὁ δὲ κατὰ τὴν προαίρεσιν, ῥήτωρ· ἐκεῖ δὲ, σοφιστὴς μὲν κατὰ τὴν προαίρεσιν, διαλεκτικὸς δὲ οὐ κατὰ τὴν προαίρεσιν ἀλλὰ κατὰ τὴν δύναμιν. Περὶ δὲ αὐτῆς ἥδη τῆς μεθόδου πειρώμεθα λέγειν, 15 πῶς τε καὶ ἐκ τίνων δυνησόμεθα τυγχάνειν τῶν προκειμένων· πάλιν οὖν, οἶον ἐξ ὑπαρχῆς, ὀρισμένοι αὐτὴν τίς ἐστι, λέγωμεν τὰ λοιπά.

ΚΕΦ. β'.

ΤΙ ΕΣΤΙΝ Η ΡΗΤΟΡΙΚΗ· ΚΑΙ ΤΙ ΕΙΚΟΣ, ΚΑΙ ΤΙ ΣΗΜΕΙΟΝ
ΚΑΙ ΤΕΚΜΗΡΙΟΝ, ΚΑΙ ΤΙ ΠΑΡΑΔΕΙΓΜΑ.

ΕΣΤΩ δ' ἡ Ῥητορικὴ, δύναμις περὶ ἕκαστον τοῦ θεωρῆσαι τὸ ἐνδεχόμενον πιθανόν· τοῦτο γὰρ οὐδε-

of Fallacies, and has, therefore, the power of bringing them forward at his pleasure; but it is the Sophist who deliberately employs them.

In Rhetoric there is no distinction of name; those who use false, as well as those who use sound arguments, are equally called Rhetoricians.

The name of Sophist was applied to those who endeavoured to maintain fallacies, for the sake of profit, according to Aristotle, *Soph. Elench.* I. 2. ὁ γὰρ σοφιστὴς χρηματιστὴς ἀπὸ φαινομένης σοφίας or of profit and vanity, according to Cicero: "Sophistæ ap-
pellantur hi qui ostentationis aut
"quæstûs causâ philosophantur." *Lucull.* 23.

14. Κατὰ τὴν δύναμιν.] Dr. Whate-

ly's *Rhetoric*, p. 121. "It is evident, "indeed, that all the weaknesses, as
"well as all the powers of the human
"mind, and all the arts by which the
"Sophist takes advantage of these
"weaknesses, must be familiarly known
"by a perfect Orator; who, though
"he may be of such a character as to
"disdain employing such arts, must
"not want the ability to do so, or he
"would not be prepared to counteract
"them. An acquaintance with the
"nature of poisons is necessary to him
"who would administer antidotes."

CHAP. II.

1. Ἔστω δ' ἡ Ῥητορικὴ.] See the various Definitions of Rhetoric given by Quintilian, II. 15. where, in speak-

μίας ἐτέρας ἐστὶ τέχνης ἔργον· τῶν γὰρ ἄλλων ἐκάστη περὶ τὸ αὐτῇ ὑποκείμενόν ἐστι διδασκαλική καὶ πιστική· οἷον Ἱατρικὴ περὶ ὑγιεινὸν καὶ νοσερὸν, καὶ Γεωμετρία περὶ τὰ συμβεβηκότα πάθη τοῖς μεγέθεσι, καὶ Ἀριθμητικὴ περὶ ἀριθμὸν, ὁμοίως δὲ καὶ αἱ λοιπαὶ τῶν τεχνῶν καὶ ἐπιστημῶν· ἡ δὲ Ῥητορικὴ περὶ τοῦ δοθέντος, ὥς εἰπεῖν, δοκεῖ δύνασθαι θεωρεῖν τὸ πιθανόν· διὸ καὶ φαμέν αὐτὴν οὐ περὶ τι γένος ἴδιον ἀφωρισμένον ἔχειν τὸ τεχνικόν.

2 Τῶν δὲ πίστεων αἱ μὲν ἄτεχνοί εἰσιν, αἱ δὲ ἔν-

ing among others of Aristotle's Definition, he remarks: "Quidam circa res omnes, quidam circa civiles modo, versari Rhetorice putaverunt; quorum verius utrum sit, in eo loco qui hujus quæstionis proprius est, dicam. Omnia subjecisse Oratori videtur Aristoteles, cum dixit vim esse dicendi quid in quâque re possit esse persuasibile."—Cicero de Oratore, I. 15. "Quamobrem si quis universam et propriam Oratoris vim definire complectique vult, is Orator erit, meâ sententiâ, qui, quæcumque res inciderit quæ sit dictione explicanda, prudenter et composite, et ornatè, et memoriter dicat, cum quâdam etiâ actionis dignitate."

Dr. Whately's Rhetoric, p. 2. "It is evident that, in its primary signification, Rhetoric had reference to public Speaking alone, as its etymology implies; but as most of the rules for speaking are of course applicable equally to Writing, an extension of the term naturally took place: and

"we find even Aristotle, the earliest systematic writer on the subject whose works have come down to us, including in his Treatise rules for such compositions as were not intended to be publicly recited. (See b. iii. ch. 12, &c.)" And p. 6. "In the present day, however, the province of Rhetoric, in the widest acceptance that would be reckoned admissible, comprehends all 'Composition in Prose;' in the narrowest sense, it would be limited to 'Persuasive Speaking.' But (p. 30.) The Art of inventing and arranging arguments is the only province that Rhetoric can claim entirely and exclusively."

2. Τῶν δὲ πίστεων] Quintilian, V. 1. "Ac prima quidem illa partitio ab Aristotele tradita, consensum ferè omnium meruit, alias esse probationes quas extra dicendi rationem acciperet Orator, alias quas ex causâ traheret ipse, et quodammodo gigneret; ideoque illas ἀτέχνους, i. e. inartificiales; has ἐντέχνους, i. e.

τεχνοὶ ἄτεχνα δὲ λέγω, ὅσα μὴ δι' ἡμῶν πεπόρισται, ἀλλὰ προϋπήρχεν· οἶον μάρτυρες, βάσανοι, συγγραφαὶ, καὶ ὅσα τοιαῦτα· ἔντεχνα δὲ, ὅσα διὰ τῆς μεθόδου καὶ δι' ἡμῶν κατασκευασθῆναι δυνατόν· ὥστε δεῖ τούτων τοῖς μὲν χρήσασθαι, τὰ δὲ εὐρεῖν.

Τῶν δὲ διὰ τοῦ λόγου ποριζομένων πίστεων³ τρία εἶδη ἐστίν· αἱ μὲν γὰρ εἰσὶν ἐν τῷ ἡθει τοῦ λέγοντος· αἱ δὲ ἐν τῷ τὸν ἀκροατὴν διαθεῖναι πῶς· αἱ δὲ ἐν αὐτῷ τῷ λόγῳ, διὰ τοῦ δεικνύναι ἢ φαίνεσθαι δεικνύναι. Διὰ μὲν οὖν τοῦ ἡθους, ὅταν⁴ οὕτω λεχθῇ ὁ λόγος ὥστε ἀξιοπίστον ποιῆσαι τὸν λέγοντα· τοῖς γὰρ ἐπιεικέσι πιστεύομεν μᾶλλον καὶ θᾶττον, περὶ πάντων μὲν ἀπλῶς, ἐν οἷς δὲ τὸ ἀκριβὲς μὴ ἐστὶν ἀλλὰ τὸ ἀμφιδοξεῖν, καὶ παντελῶς· δεῖ δὲ καὶ τοῦτο συμβαίνειν διὰ τὸν λόγον,

"artificiales vocaverunt." And Cicero de Oratore, II. 27. "Ad probandum autem duplex est Oratori subjecta materies; una earum rerum quæ non excogitantur ab Oratore, sed, in re positæ, ratione tractantur; altera quæ tota in disputatione et argumentatione Oratoris collocata est."

2. Τοῖς μὲν χρήσασθαι, τὰ δὲ εὐρεῖν] i. e. To accommodate to our purpose the *πίστις* *ἀτέχνους*, and to invent the *ἐντέχνους*.

3. Τρία εἶδη ἐστίν.] Cicero de Oratore, II. ch. 27. "Ita ratio omnium dicendi tribus ad persuadendum rebus est nixa; ut probemus vera esse ea quæ defendimus; ut conciliemus nobis eos qui audiunt; ut animos eorum ad quemcunque causa postu-

"Iabit motum vocemus." And again in B. II. de Orat. "Nam hoc necesse, ut is qui nobis causam adjudicaturus sit aut inclinatione voluntatis propendeat in nos, aut defensionis argumentis adducatur, aut animi permutatione cogatur."

4. Δεῖ δὲ τοῦτο συμβαίνειν διὰ τὸν λόγον] Our opinion of the speaker's morals should be formed from his speech, not from any previous supposition with regard to his character; because this is *irrelevant to the art of Rhetoric*. At the same time it is clear that a preconceived idea of the probity of the speaker must necessarily give additional weight to many parts appertaining to the art.—Compare Dr. Whately's *Rhetoric*, p. 6. "Though Virtue, and the good reputation it

ἀλλὰ μὴ διὰ τὸ προδεδοξάσθαι ποῖόν τινα εἶναι τὸν λέγοντα· οὐ γὰρ, ὥσπερ ἔνιοι τῶν τεχνολογούντων τιθέασιν ἐν τῇ τέχνῃ τὴν ἐπιείκειαν τοῦ λέγοντος, ὡς οὐδὲν συμβαλλομένην πρὸς τὸ πιθανόν· ἀλλὰ σχεδὸν, ὡς εἰπεῖν, κυριωτάτην ἔχει πίστιν τὸ ἦθος.

5 Διὰ δὲ τῶν ἀκροατῶν, ὅταν εἰς πάθος ὑπὸ τοῦ λόγου προαχθῶσιν· οὐ γὰρ ὁμοίως ἀποδίδομεν τὰς κρίσεις λυπούμενοι καὶ χαίροντες, ἢ φιλοῦντες καὶ μισοῦντες· πρὸς δὲ καὶ μόνον πειραῖσθαι φαμέν πραγματεύεσθαι τοὺς νῦν τεχνολογούντας· περὶ μὲν οὖν τούτων δηλωθήσεται καθ' ἕκαστον, ὅταν

6 περὶ τῶν παθῶν λέγωμεν. Διὰ δὲ τῶν λόγων πιστεύουσιν, ὅταν ἀληθὲς ἢ φαινόμενον δείξωμεν ἐκ

7 τῶν περὶ ἕκαστα πιθανῶν. Ἐπεὶ δ' αἱ πίστεις διὰ τούτων εἰσὶ, φανερόν ὅτι ταῦτα τρία ἐστὶ λαβεῖν τοῦ συλλογίσασθαι δυναμένου, καὶ τοῦ θεωρῆσαι

“procures, add materially to the
“Speaker’s influence, they are no
“more to be, for that reason, con-
“sidered as belonging to the Orator,
“as such, than wealth, rank, or a
“good person, which manifestly have
“a tendency to produce the same
“effect.”

4. Οὐ γὰρ ὥσπερ ἔνιοι, κ. τ. λ.] If we preserve the present reading, the ellipse will be: Οὐ γὰρ ἐγὼ τίθημι, ὥσπερ ἔνιοι τῶν τεχν. τιθέασιν, κ. τ. λ. Lambinus proposes to read: Οὐ γὰρ, ὥσπερ ἔνιοι τῶν τεχνολογούντων, οἱ οὐ τιθέασιν ἐν τῇ τέχνῃ τὴν ἐπιείκειαν κ. τ. λ. after the words Οὐ γὰρ, sub. οὕτως ἔχει.

4. Τῶν τεχνολογούντων.] Those whom Cicero calls “*Artium Magistros*.”

4. Τὴν ἐπιείκειαν.] h. l. The artif-

cial probity; the ἦθος as shewn in the speech of the Orator. Aristotle will not allow that the morality of the speaker, as exhibited in his speech, is to be considered extra artem; as some teachers of Rhetoric have thought.

4. Κυριωτάτην ἔχει πίστιν.] Cf. Plutarch, in vit. Phocion: ἐπεὶ καὶ ῥῆμα καὶ νῦμα μόνον ἀνδρὲς ἀγαθοῦ μερῶς ἐνθυμήμασι καὶ περιόδοις ἀντίρροπον ἔχει πίστιν.

7. Ὅτι ταῦτα τρία ἐστὶ λαβεῖν.] The construction is: ὅτι λαβεῖν ταῦτα τρία ἐστὶ τοῦ συλλογίσασθαι δυναμένου, καὶ τοῦ θεωρῆσαι κ. τ. λ. Or, more strictly; ὅτι ἐστὶ τοῦ συλλ. δυναμένου, καὶ τοῦ θεωρ. δ. c. λαβεῖν ταῦτα τρία.

7. Τοῦ συλλογίσασθαι δυναμένου.] The three great requisites, then, for an Orator, with reference to the πίστις,

περὶ τὰ ἥθη καὶ περὶ τὰς ἀρετὰς, καὶ τρίτον τοῦ περὶ τὰ πάθη, τί τε ἕκαστόν ἐστι τῶν παθῶν, καὶ ποιοῦν τι, καὶ ἐκ τίνων ἐγγίγνεται καὶ πῶς· ὥστε συμβαίνει τὴν Ῥητορικὴν οἶον παραφυῆς τι τῆς Διαλεκτικῆς εἶναι καὶ τῆς περὶ τὰ ἥθη πραγματείας, ἣν δίκαιόν ἐστι προσαγορεύειν Πολιτικὴν· διὸ καὶ ὑποδύεται ὑπὸ τὸ σχῆμα τὸ τῆς Πολιτικῆς ἢ Ῥητορικῆς καὶ οἱ ἀντιποιοῦμενοι ταύτης, τὰ μὲν δι' ἀπαιδευσίαν, τὰ δὲ δι' ἀλαζονίαν, τὰ δὲ δι' ἄλλας αἰτίας ἀνθρωπικάς· ἔστι γὰρ μῦθόν τι τῆς διαλεκτικῆς καὶ ὁμοίωμα, καθάπερ καὶ ἀρχόμενοι εἵπομεν· περὶ οὐδενὸς γὰρ ὠρισμένου οὐδετέρᾳ αὐτῶν ἐστὶν ἐπιστήμη, πῶς ἔχει, ἀλλὰ δυνάμεις τινὲς τοῦ πορίσαι λόγους. Περὶ μὲν οὖν τῆς δυνάμεως αὐτῶν, καὶ πῶς ἔχουσι πρὸς ἀλλήλας, εἴρηται σχεδὸν ἱκανῶς.

are: 1. a knowledge of Logic ; 2. a knowledge of Moral Philosophy ; and 3. a knowledge of human Passions.

7. Παραφυῆς.] From the intimate connection of Rhetoric with Logic through the medium of the Enthymematic *πλῆκτις*, and with Politics through the medium of the other two, Rhetoric seems but, as it were, *an offshoot* from the arts of Logic and Politics.

7. Διὸ καὶ ὑποδύεται ὑπὸ τὸ σχῆμα.] Wherefore (i. e. from the intimate connection between the two) Rhetoric, although inferior, attempts to wear the garb of Politics ; and those who profess the art, either through ignorance or through vanity, &c. assume to themselves the credit of politicians. Nearly the same words occur in *Metaphys.*

III. 2. οἱ γὰρ διαλεκτικοὶ καὶ σοφισταὶ τὸ αὐτὸ μὲν ὑποδύονται σχῆμα τῶν φιλοσόφων.

7. Καὶ οἱ ἀντιποιοῦμενοι.] The ellipse, of course, is: Καὶ οἱ ἀντιποιοῦμενοι ταύτης ὑποδύονται ὑπὸ τὸ σχῆμα τὸ τῆς Πολιτικῆς, τὰ μὲν κ. σ. λ.

7. Δυνάμεις τινὲς τοῦ πορίσαι λόγους.] More correctly speaking, Logic can only be said to judge of arguments ; it is Rhetoric alone which *provides*, or *invents*, them. And not even invention is allowed by Dr. Blair to come strictly within the province of the art ; the use of which is limited, by him, to the arrangement and management of those arguments which the Speaker's knowledge of the subject has discovered. See *Lect. xxxii. p. 422.*

8 Τῶν δὲ διὰ τοῦ δεικνύναι, ἢ φαίνεσθαι δεικνύναι, καθάπερ καὶ ἐν τοῖς Διαλεκτικοῖς, τὸ μὲν ἐπαγωγή ἐστι, τὸ δὲ συλλογισμός, τὸ δὲ φαινόμενος συλλογισμός· καὶ ἐνταῦθα ὁμοίως ἔχει· ἔστι γὰρ τὸ μὲν παράδειγμα ἐπαγωγῇ, τὸ δὲ ἐνθύμημα συλλογισμός· καλῶ δ' ἐνθύμημα μὲν, ῥητορικὸν συλλογισμόν· παράδειγμα δέ, ἐπαγωγὴν ῥητορικὴν. Πάντες δὲ τὰς πίστεις ποιοῦνται διὰ τοῦ δεικνύναι, ἢ παραδείγματα λέγοντες, ἢ ἐνθυμήματα, καὶ παρὰ ταῦτα οὐδέν πως· ὥστ' εἴπερ καὶ ὅλως ἀνάγκη συλλογισζόμενοι ἢ ἐπάγοντα δεικνύναι ὅτιοῦν ἢ ὄντινοῦν (δῆλον δ' ἡμῖν τοῦτο ἐκ τῶν Ἀναλυτικῶν), ἀναγκαῖον ἐκάτερον αὐτῶν ἐκατέρῳ τούτων τὸ αὐτὸ 9 εἶναι. Τίς δ' ἐστὶ διαφορὰ παραδείγματος καὶ ἐνθυμήματος, φανερόν ἐκ τῶν Τοπικῶν· ἐκεῖ γὰρ περὶ συλλογισμοῦ καὶ ἐπαγωγῆς εἴρηται πρότερον, ὅτι “ τὸ μὲν ἐπὶ πολλῶν καὶ ὁμοίων δείκνυσθαι, ὅτι “ οὕτως ἔχει,” ἐκεῖ μὲν ἐπαγωγὴ ἐστίν, ἐνταῦθα δὲ παράδειγμα· “ τὸ δέ, τινῶν ὄντων, ἕτερόν τι διὰ “ ταῦτα συμβαίνειν παρὰ ταῦτα τῷ ταῦτα εἶναι, ἢ “ καθόλου, ἢ ὥς ἐπὶ τὸ πολὺ,” ἐκεῖ μὲν συλλο- 10 γισμός, ἐνταῦθα δὲ ἐνθύμημα καλεῖται. Φανερόν δὲ ὅτι καὶ ἐκάτερον ἔχει ἀγαθὸν τὸ εἶδος τῆς ῥητο-

8. Ἐκ τῶν Ἀναλυτικῶν.] Analyt. Prior. II. 23, 24.

8. Ἐκάτερον αὐτῶν ἐκατέρῳ τούτων τὸ αὐτὸ εἶναι.] That each of the two former should be the same respectively with each of the two latter, i. e. that Enthymem and Example should be the same with Syllogism and Induction.

8. Ἐκ τῶν Τοπικῶν.] Topics I. 10.

9. Ἡ καθόλου, ἢ ὥς ἐπὶ το πολὺ] Either in universal propositions and necessary matter; or in particular propositions and contingent matter.

9. Ὅτι ἐκάτερον ἔχει ἀγαθὸν τὸ εἶδος τῆς ῥητορικῆς.] That Rhetoric has the advantage of both these, viz. Enthymem and Example. Τὸ εἶδος τῆς ῥητορικῆς for ἡ ῥητορικὴ. The word ἀγαθὸν is

ρικῆς· καθάπερ γὰρ καὶ ἐν τοῖς Μεθοδικοῖς εἴρηται, καὶ ἐν τούτοις ὁμοίως ἔχει· εἰσὶ γὰρ αἱ μὲν παραδειγματώδεις ῥητορεῖαι, αἱ δὲ ἐνθυμηματικά· καὶ ῥήτορες ὁμοίως οἱ μὲν παραδειγματώδεις, οἱ δὲ ἐνθυμηματικοί· πιθανοὶ μὲν οὖν οὐχ ἦττον οἱ λόγοι οἱ διὰ τῶν παραδειγμάτων· θορυβοῦνται δὲ μᾶλλον οἱ ἐνθυμηματικοί.

Τὴν δ' αἰτίαν αὐτῶν, καὶ πῶς ἐκατέρῳ χρηστέον, ¹¹ ἐροῦμεν ὕστερον· νῦν δὲ περὶ αὐτῶν τούτων μᾶλλον διορίσωμεν καθαρῶς. Ἐπεὶ γὰρ τὸ πιθανόν τινὲ πιθανόν ἐστι, καὶ τὸ μὲν εὐθὺς ὑπάρχει δι' αὐτὸ πιθανόν καὶ πιστὸν, τὸ δὲ τῷ δείκνυσθαι δοκεῖν διὰ τοιούτων· οὐδεμία δὲ τέχνη σκοπεῖ τὸ καθ' ἕκαστον, οἷον ἡ Ἰατρικὴ τί Σωκράτει τὸ ὑγιεινόν ἐστιν ἢ Καλλία, ἀλλὰ τί τῷ τοιῷδε ἢ τοῖς τοιοῖσδε· (τοῦτο μὲν γὰρ ἔντεχνον, τὸ δὲ καθ' ἕκαστον ἄπειρον καὶ οὐκ ἐπιστητόν) οὐδὲ ἡ Ῥητορικὴ τὸ καθ' ἕκαστον ἐνδοξον θεωρήσει, οἷον Σωκράτει ἢ Ἰππία, ἀλλὰ τὸ τοιοῖσδε, καθάπερ καὶ ἡ Διαλεκτική· καὶ γὰρ ἐκείνη συλλογίζεται, οὐκ ἐξ ὧν ἔτυ-

used in the same sense subsequently, B. II. ch. 20. εἰσὶ δ' οἱ λόγοι δημηγορικοὶ καὶ ἔχουσιν ἀγαθὸν τοῦτο.

10. Ἐν τοῖς Μεθοδικοῖς.] This treatise is quoted by Diogenes Laert. in Vit. Arist. 24: and is likewise mentioned by Hesychius Milesius as distinct from "the Topics" which are extant.

10. Πιθανοὶ μὲν οὖν.] Arguments from examples are not less calculated for persuasion than Enthymematic proof, but the latter makes a greater impression on the mind. See Arist. Topics,

B. I. ch. 10: "Ἔστι δ' ἡ μὲν ἱσαγωγὴ πιθανωτέρα καὶ σαφιστέρα καὶ κατὰ τὴν αἴσθησιν γνωριμωτέρα, καὶ τοῖς πολλοῖς κοινόν· ὁ δὲ συλλογισμὸς βιαστικώτερος, καὶ πρὸς τοὺς ἀντιλογικοὺς ἐνεργίστερος.

10. Θορυβοῦνται δὲ μᾶλλον.] We find the same expression, Rhet. II. 23, 30.

11. Οὐκ ἐξ ὧν ἔτυχε.] See Arist. Topics, I. 9. Οὐδεὶς δὲ πᾶν πρόβλημα, οὐδὲ πᾶσαν θέσιν ἐπισκοπεῖν, ἀλλ' ἢν ἀπορήσειεν ἂν τις τῶν λόγου δομάνων, καὶ μὴ κολλάσῃς ἢ αἰσθήσῃς. Οἱ μὲν γὰρ ἀποροῦντες πρότερον δεῖ τοὺς βίους τιμᾶν,

χε· φαίνεται γὰρ ἅττα καὶ τοῖς παραληροῦσιν·
 ἀλλ' ἐκείνη μὲν ἐκ τῶν λόγου δεομένων, ἡ δὲ Ῥη-
 12 τορικὴ ἐκ τῶν ἤδη βουλευέσθαι εἰωθότων. Ἔστι
 δὲ τὸ ἔργον αὐτῆς περὶ τε τοιούτων, περὶ ὧν βου-
 λευόμεθα, καὶ τέχνας μὴ ἔχομεν, καὶ ἐν τοῖς τοιού-
 τοις ἀκροαταῖς, οἳ οὐ δύνανται διὰ πολλῶν συν-
 ορᾶν, οὐδὲ λογίζεσθαι πόρρωθεν· βουλευόμεθα δὲ
 περὶ τῶν φαινομένων ἐνδέχεσθαι ἀμφοτέρως ἔχειν·
 περὶ γὰρ τῶν ἀδυνάτων ἄλλως ἢ γενέσθαι ἢ ἔσε-
 σθαι ἢ ἔχειν οὐδεὶς βουλεύεται, οὕτως ὑπολαμβάν-
 13 νων· οὐδὲν γὰρ πλέον. Ἐνδέχεται δὲ συλλογί-
 ζεσθαι καὶ συνάγειν τὰ μὲν ἐκ συλλελογισμένων
 πρότερον, τὰ δὲ ἐξ ἀσυλλογίστων μὲν, δεομένων
 δὲ συλλογισμοῦ διὰ τὸ μὴ εἶναι ἔνδοξα· ἀνάγκη
 δὲ τούτων τὸ μὲν μὴ εἶναι εὐεπακολούθητον διὰ

καὶ τοὺς γονεῖς ἀγαπᾶν ἢ οὐ, κολάσειω
 δέονται· οἳ δὲ πότερον ἢ χιῶν λιυκὴ ἢ
 οὐ, αἰσθήσεις, &c.

11. Φαίνεται γὰρ ἅττα καὶ τοῖς
 παραληροῦσιν] Were we to admit any
 opinions whatever of individuals, &c.
 as πιθανὰ, those of the delirious might
 be brought forward; but who could
 be convinced by such?

11. Ἄλλ' ἐκείνη μὲν, κ. τ. λ.] In this
 respect logical differ from Rhetorical
 propositions, that the former refer solely
 to argumentation; the latter to delibe-
 ration also.

12. Βουλευόμεθα δὲ] Compare Ethics,
 B. III. Ch. 2.

12. Οὕτως ὑπολαμβάνων.] If he sup-
 poses them so.

13. Ἐκ συλλογισμίνων πρότερον.]
 From the conclusions of former syl-
 logisms, the mathematical process. See
 Cicero, Tusc. V. 7. " Mathematicorum

" iste mos est, non Philosophorum;
 " nam Geometræ cum aliquid docere
 " volunt, si quid ad eam rem pertinet
 " eorum quæ ante docuerunt, id sumunt
 " pro concesso et probato; illud modo
 " explicant, de quo ante nihil scriptum
 " est. Philosophi quamcunque rem
 " habent in manibus, in eam quæ con-
 " veniunt congerunt omnia, etsi alio
 " loco disputata sunt."

13. Ἐξ ἀσυλλογίστων μὲν, δεομένων
 δὲ συλλογισμοῦ διὰ τὸ μὴ εἶναι ἔνδοξα.]
 i. e. From propositions which appear
 paradoxes to the vulgar and ineredite
 hearer, and which therefore require
 proof, before they can be comprehended
 by him.

13. Εὐεπακολούθητον.] Such a train
 of reasoning will not easily be followed
 up by the judge, who is supposed by
 hypothesis to be ἀπλοῦς, a man of a
 simple, unsophisticated character.

τὸ μῆκος· (ὁ γὰρ κριτὴς ὑπόκειται εἶναι ἁπλοῦς·) τὰ δὲ μὴ πιθανὰ, διὰ τὸ μὴ ἐξ ὁμολογουμένων εἶναι μὴδ' ἐνδόξων· ὥστε ἀναγκαῖον τό τε ἐνθύμημα εἶναι καὶ τὸ παράδειγμα περὶ τῶν ἐνδεχομένων ὡς τὰ πολλὰ ἔχειν καὶ ἄλλως· τὸ μὲν παράδειγμα ἐπαγωγὴν· τὸ δ' ἐνθύμημα συλλογισμόν· καὶ ἐξ ὀλίγων τε, καὶ πολλάκις ἐλαττόνων ἢ ἐξ ὧν ὁ

13. 'Εξ ὀλίγων τε, καὶ πολλάκις ἐλαττόνων.] An obvious difficulty occurs in this passage from the introduction of the word *πολλάκις*, and it has even led some commentators to an assertion that the established opinion, with regard to the nature of Enthymem, is incorrect. "If the very essence and differential principle (say they) be, according to the common idea, in the suppression of one Premiss, it is certainly not philosophical to define Enthymem as consisting *πολλάκις* ἐξ ἐλαττόνων ἢ ἐξ ὧν ὁ πρῶτος συλλογισμός·" oftentimes of fewer (parts or propositions) than the original form of Syllogism;" which implies that sometimes this is not the case; or, in short, that such distinction is accidental not essential." (See Jacobi Facciolati Orat. XII.)

The expression ἐξ ὀλίγων τε, καὶ πολλάκις ἐλαττόνων need not, however, be taken necessarily to refer to the number of actual *propositions* in the argument; but may apply, and perhaps with greater propriety, to the words, or parts of the *diction*, contained in the statement of it. We may compare another passage in Aristotle's works (see Rhet. ad Alex. ch. 10.) where he sums up his description of an Enthymem: δεῖ δὲ τούτων ἕκαστα

συναγαγεῖν ὡς εἰς βραχύτατα, καὶ φράζειν ὅτι μάλιστα ἐν ὀλίγοις τοῖς ἰνόμασι. And I think this interpretation of the difficulty is confirmed by farther considering that the words *ὀλίγων* and *ἐλαττόνων* are too vague as intended to point out the ratio of two to three; or thereby to refer to the parts of the *Argument*, or propositions, which in the Enthymematic form become, not "a few," but *two* only!

In the Pr. Analyt. II. 29. the Enthymem is defined: συλλογισμὸς ἀτελής ἐξ εἰκότων καὶ σημείων. Quintilian says of it in its logical signification, (B. V. Ch. 10.) "Alii rhetoricum syllogismum, alii imperfectum syllogismum vocaverunt quia nec distinctis nec totidem partibus concluderetur; quod sane non utique ab oratore desideratur." And again, B. V. Ch. 14. "Enthymema ab aliis oratorius syllogismus, ab aliis pars dicitur syllogismi, propterea quod syllogismus utique conclusionem et propositionem habet, et per omnes partes efficit quod proposuit; Enthymema tantum intentum intelligi contentum sit."

Owing then to this difficulty of the present passage, as well as from a consideration of the subjects generally within the province of Rhetoric, a different view has been taken by some

πρῶτος συλλογισμός. Ἐὰν γὰρ ἦ τι τούτων γνώ-
ριμον, οὐδὲ δεῖ λέγειν· αὐτὸς γὰρ τοῦτο προστήθη-
σιν ὁ ἀκροατής· οἷον, ὅτι Δωριεὺς στεφανίτην
ἀγῶνα νενίνηκεν, ἱκανὸν εἰπεῖν ὅτι Ὀλύμπια νενί-
κηκε· τὸ δὲ, ὅτι στεφανίτης τὰ Ὀλύμπια, οὐδὲ δεῖ
προσθεῖναι· γιγνώσκουσι γὰρ πάντες.

- 14 Ἐπεὶ δ' ἐστὶν ὀλίγα μὲν τῶν ἀναγκαίων, ἐξ ὧν
οἱ ῥητορικοὶ συλλογισμοὶ εἰσι· τὰ γὰρ πολλὰ, περὶ
ᾧ αἱ κρίσεις καὶ αἱ σκέψεις, ἐνδέχεται καὶ ἄλλως
ἔχειν· περὶ ᾧ μὲν γὰρ πράττουσι, βουλεύονται καὶ
σκοποῦσι· τὰ δὲ πραττόμενα πάντα τοιούτου γέ-
νους ἐστί· καὶ οὐδὲν, ὥς ἔπος εἰπεῖν, ἐξ ἀνάγκης
τούτων· τὰ δ' ὥς ἐπὶ τὸ πολὺ συμβαίνοντα καὶ ἐν-
δεχόμενα ἐκ τοιούτων ἀνάγκη ἐτέρων συλλογίζε-
σθαι· τὰ δ' ἀναγκαῖα ἐξ ἀναγκαίων· (δηλον δ'
ἡμῖν καὶ τοῦτο ἐκ τῶν Ἀναλυτικῶν) φανερόν, ὅτι,
ἐξ ὧν τὰ ἐνθυμήματα λέγεται, τὰ μὲν ἀναγκαῖα
ἔσται, τὰ δὲ πλεῖστα ὥς ἐπὶ τὸ πολὺ· λέγεται γὰρ
ἐνθυμήματα ἐξ εἰκότων καὶ ἐκ σημείων· ὥστε ἀν-

few writers on the subject; viz. that
Enthymem and Syllogism do not differ
in the mere abbreviation of form, but
that their difference lies in the matter;
“that the Logical Syllogism is in ne-
cessary matter and Apodeictic; the
“Oratorical, or Enthymem, in con-
tingent matter and Dialectic only.”
Such an explanation, however, would
seem to betray a very superficial ex-
amination even of the remainder of the
present chapter.

Victorius notices the difficulty, but
does not attempt to explain it. Schra-

der's interpretation is unphilosophical.

Suidas' definition is this: Ἐνθύμημα
οὔτω λέγονται οἱ ῥητορικοὶ συλλογισμοί·
ἐν ἐκείνοις γὰρ διὰ μιᾶς προτάσεως δοκῇ
γίνεσθαι ὁ συλλογισμὸς, τῷ τὴν ἐτέραν
γνώριμον οὔσαν ὑπὸ τῶν δικαστῶν ἢ τῶν
ἀκροατῶν προστίθεσθαι.

14. Τοιούτου γένους ἐστί·] The sub-
jects of human action are, for the most
part, contingent.

14. Λίγιστα γὰρ ἐνθυμήματα] Comp.
Pr. Analyt. II. 29. Ἐνθύμημα μὲν οὖν
ἐστί συλλογισμὸς ἀπλήρης ἐξ εἰκότων καὶ
σημείων.

ἀγκη τούτων ἐκάτερον ἐκατέρῳ ταὐτὸ εἶναι. Τὸ 15
μὲν γὰρ εἰκὸς ἐστὶν ὡς ἐπὶ τὸ πολὺ γιγνόμενον·
οὐχ ἀπλῶς δὲ, καθάπερ ὀρίζονται τινες· ἀλλὰ τὸ
περὶ τὰ ἐνδεχόμενα ἄλλως ἔχειν οὕτως ἔχον πρὸς
ἐκεῖνο, πρὸς ὃ εἰκὸς, ὡς τὸ καθόλου πρὸς τὸ κατὰ

14. Ἐκάτερον ἐκατέρῳ ταὐτὸ εἶναι.]
The argument is: "that since Enthymemes are formed of Propositions in
"contingent or in necessary matter;
"and that εἰκὸς and σημεία are the
"component parts of Enthymemes; it
"follows that the εἰκὸς and σημεία
"must be the same with Propositions in
"contingent and in necessary matter."

15. Τὸ μὲν γὰρ εἰκὸς ἐστὶν—Τῶν δὲ
σημείων κ. τ. λ.] The Εἰκὸς is a Propo-
sition in contingent matter, but imply-
ing a general probability. For example,
"Matres tenerius amant liberos."
"Fortes creantur fortibus et bonis."
"Qui timet in culpā est."

The latter instance we find applied to
the particular case in Terence, Phorm.
I. 4, 28.

"Nam si senserit te timidum pater
"esse, arbitrabitur
"Commeruisse culpam."

See Pr. Analyt. II. 29. τὸ μὲν εἰκὸς
ἐστὶ πρότασις ἑνδόξης· ὃ γὰρ ὡς ἐπιτοπολὺ
ῥασιν οὕτω γινόμενον τοῦτο ἐστὶν εἰκὸς·
οἷον τὸ μισεῖν τοὺς φθονοῦντας, ἢ τὸ φιλεῖν
τοὺς ἰσχυμένους. (Compare Dr. Whately's
Rhet. p. 39, 40.)

The Σημεῖον is a Proposition in neces-
sary matter (πρότασις ἀποδεικτική. Pr.
Analyt. *ibid.*) and which implies a con-
clusion as following from it,

Either

Necessarily; when it is
called the τεκμήριον,
or Infallible sign.

The generic name of σημείον, then,
comprehends the two species; 1. The
τεκμήριον, where the inference is neces-
sary and may be logically drawn in the
first figure; 2. The ἀνώνυμον σημείον,
where the inference is not logical, and
which implies therefore no more than
possibility. We have an example given
in each of the other two figures, (Aris-
totle's Logic has but three, Analyt.
Pr. I. p. 4, 5, 6.) for which see §. 18.
of this chapter.

Cicero translates εἰκὸς by the word
"verisimile." Quintilian calls it "cre-

Not necessarily; when it is
called the σημείον ἀνώνυμον,
or Fallible sign.

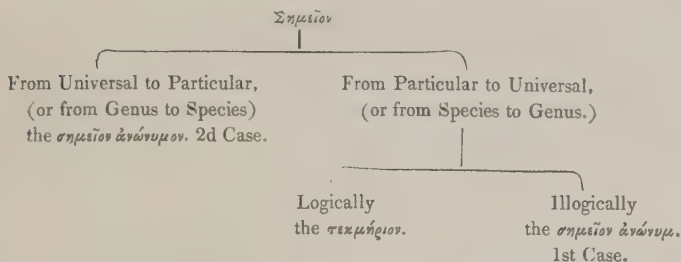
"dibile," V. 10. and makes a three-
fold division of it. The same author
also mentions V. 9. that the σημείον has
been variously rendered by Latin writ-
ers, "Signum vocant σημεῖον, quan-
"quam id quidam indicium, quidam
"vestigium nominaverunt; nec defue-
"runt etiam qui notam appellarunt."
Cf. Dr. Whately's Rhet. p. 42.

15. Οὕτως ἔχον πρὸς ἐκεῖνο, πρὸς ὃ
εἰκὸς, κ. τ. λ.] The εἰκὸς is to the
particular case to which it is applied,
as an universal to a particular, or
as a whole to a part, i. e. it is not

16 μέρος. Τῶν δὲ σημείων τὸ μὲν οὕτως ἔχει, ὡς τῶν καθ' ἑκαστόν τι πρὸς τὸ καθόλου· τὸ δὲ, ὡς τῶν καθόλου τι πρὸς τὸ κατὰ μέρος· τούτων δὲ τὸ μὲν ἀναγκαῖον, τεκμήριον· τὸ δὲ μὴ ἀναγκαῖον, ἀνώνυ-
 17 μόν ἐστι κατὰ τὴν διαφοράν. Ἀναγκαῖα μὲν οὖν λέγω, ἐξ ὧν γίγνεται συλλογισμός· διὸ καὶ τεκμήριον τὸ τοιοῦτον τῶν σημείων ἐστίν· ὅταν γὰρ μὴ ἐνδέχεσθαι οἶωνται λῦσαι τὸ λεχθὲν, τότε φέρειν οἶονται τεκμήριον, ὡς δεδειγμένον καὶ πεπερασ-
 18 τὴν ἀρχαίαν γλῶτταν. Ἔστι δὲ τῶν σημείων τὸ μὲν ὡς τὸ καθ' ἑκαστον πρὸς τὸ καθόλου, ὧδε· οἶον εἴ τις εἶπαιε σημεῖον εἶναι, ὅτι οἱ σοφοὶ δι-

a mere particular contingency, but implies a general probability, under which the specific case may be inferred.

16. Τὸ μὲν οὕτως ἔχει, ὡς τῶν καθ' ἑκαστόν τι κ. σ. λ.] Aristotle makes a division of the σημεῖα in this manner :



16. Τούτων δὲ τὸ μὲν ἀναγκαῖον.] “That one which is necessary in its inference.” The same inaccuracy is found in the definition of σημεῖον, Pr. Anal. II. 29. Σημεῖον δὲ βούλεται εἶναι πρότασις ἀποδεικτικὴ ἢ ἀναγκαῖα ἢ ἔνδοξος.

16. Ἀνώνυμόν ἐστι κατὰ τὴν διαφοράν.] The Specific σημεῖον has no peculiar

name distinguishing it from the Generic. Just as in the Ethics (V. 2.) the particular Virtue of Justice has no distinct name from the universal.

17. Τὸ γὰρ τέκμαρ] The word is used by Pindar, Nem. XI. 55.

— τὸ δ' ἐκ Διὸς ἀνθρώ-
 ποις σαφὲς οὐχ ἔπιεται
 Τέκμαρ.

καιοι, Σωκράτης γὰρ σοφὸς ἦν καὶ δίκαιος· τοῦτο μὲν οὖν σημεῖον ἐστὶ· λυτὸν δὲ, καὶ ἀληθὲς ἢ τὸ εἰρημένον· ἀσυλλόγιστον γάρ· τὸ δὲ, οἷον εἴ τις εἴπειε σημεῖον ὅτι νοσεῖ, πυρέττει γὰρ, ἢ τέτοκεν ὅτι γάλα ἔχει, ἀναγκαῖον· ὅπερ τῶν σημείων τεκμήριον μόνον ἐστὶ· μόνον γὰρ, ἂν ἀληθὲς ἦ, ἄλυτόν ἐστι· τὸ δὲ ὡς τὸ καθόλου πρὸς τὸ κατὰ μέρος ἔχον, οἷον εἴ τις εἴπειεν, ὅτι πυρέττει, σημεῖον εἶναι, πυκνὸν γὰρ ἀναπνεῖ· λυτὸν δὲ καὶ τοῦτό, καὶ ἀληθὲς ἢ· ἐνδέχεται γὰρ καὶ μὴ πυρέττοντα πνευστιᾶν. Τί μὲν οὖν εἰκὸς ἐστὶ, καὶ τί σημεῖον καὶ τεκμήριον, καὶ τί διαφέρουσιν, εἴρηται μὲν καὶ νῦν· μᾶλλον δὲ φανερώς καὶ περὶ τούτων, καὶ διὰ τίν' αἰτίαν τὰ μὲν ἀσυλλόγιστα ἐστὶ, τὰ δὲ συλλελογισμένα, ἐν τοῖς Ἀναλυτικοῖς διώριστα περὶ αὐτῶν. Παράδειγμα δὲ, ὅτι μὲν ἐστὶν ἐπαγωγή, καὶ 19 περὶ ποῖα ἐπαγωγή, εἴρηται· ἔστι δὲ, οὔτε ὡς μέρος πρὸς ὅλον, οὔθ' ὡς ὅλον πρὸς μέρος, οὔθ' ὡς ὅλον πρὸς ὅλον, ἀλλ' ὡς μέρος πρὸς μέρος, ὅμοιον πρὸς ὅμοιον, ὅταν ἄμφω μὲν ἢ ὑπὸ τὸ αὐτὸ γένος, γνωριμώτερον δὲ θάτερον ἢ θατέρον, παράδειγμά ἐστιν·

18. 'Ἀσυλλόγιστον γάρ·] "Socrates
"being wise and just is a sign that all
"wise men are just;" i. e., reducing it
to the Syllogistic form :

Socrates is just ;

Socrates is wise : *Ergo*,

All wise men are just.

Or again, in the 2d instance of
the σημεῖον ἀνάνυμον, "This man's
"breathing with difficulty is a sign
"that he is in a fever;" that is,

All in a fever breathe with difficulty ;

This man breathes with difficulty: *Ergo*,
This man is in a fever.

It is plain that the inference in each
of these two cases is neither necessary
or logical.

The τεκμήριον is necessary in its in-
ference, and in the 1st figure logically.

"This woman's having milk is a sign
"that she has borne a child."

All who have milk have borne a child ;

This woman has milk : *Ergo*,

This woman has borne a child.

οἶον, ὅτι ἐπιβουλεύει τυραννίδι Διονύσιος, αἰτῶν τὴν φυλακὴν· καὶ γὰρ Πεισίστρατος πρότερον ἐπιβουλεύων ἦτει τὴν φυλακὴν, καὶ λαβὼν ἐτυράννευσε· καὶ Θεαγένης ἐν Μεγάροις· καὶ ἄλλοι, ὅσους ἴσασι, παράδειγμα πάντες γίνονται τοῦ Διονυσίου, ὃν οὐκ ἴσασι πῶ, εἰ διὰ τοῦτο αἰτεῖ· πάντα δὲ ταῦτα ὑπὸ τὸ αὐτὸ καθόλου, ὅτι ὁ ἐπιβουλεύων τυραννίδι φυλακὴν αἰτεῖ. Ἐξ ὧν μὲν οὖν λέγονται αἱ δοκοῦσαι εἶναι πίστεις ἀποδεικτικά, εἴρηται.

20 Τῶν δὲ ἐνθυμημάτων μεγίστη διαφορά, καὶ μάλιστα λεληθυῖα σχεδὸν πάντας ἐστίν, ἥπερ καὶ περὶ τὴν διαλεκτικὴν μέθοδον τῶν συλλογισμῶν· τὰ μὲν γὰρ αὐτῶν ἐστι κατὰ τὴν Ῥητορικὴν, ὥσπερ καὶ κατὰ τὴν διαλεκτικὴν μέθοδον τῶν συλλογισμῶν· τὰ δὲ κατ' ἄλλας τέχνας καὶ δυνάμεις, τὰς μὲν οὐσας, τὰς δ' οὐπὼ κατειλημμένας· διὸ καὶ λανθάνουσι τοὺς ἀκροατὰς, καὶ μᾶλλον ἀπτόμενοι

19. Διονύσιος—καὶ Πεισίστρατος— καὶ Θεαγένης] Compare the Politics III. ch. 11. and V. ch. 5. Herodotus I. 59, &c.

19. Ἐπὶ τὸ αὐτὸ καθόλου,] Under the same universal proposition.

20. Τὰ μὲν γὰρ αὐτῶν ἐστι κατὰ τὴν Ῥητορικὴν.] Rhetoric, as well as other arts and sciences, has Enthymems which are more peculiarly adapted to it, within its province, and are taken from the peculiar subjects of each kind of Oration; e. g. All those, as hereafter stated, *περὶ καλοῦ ἢ αἰσχροῦ, περὶ συμφέροντος ἢ βλαβεροῦ, περὶ δικαίου ἢ ἀδίκου*. So in like manner, "The laws of the State are to be maintained, for on them depends its safety," is a

Political Enthymem. "This syllogism has a particular premiss, and must therefore have a particular conclusion," a Logical. "The exterior angle of every triangle is greater than either of the two interior and opposite angles, for it is equal to the two together," a Mathematical Enthymem, &c. &c.

20. Διὸ καὶ λανθάνουσι τοὺς ἀκροατὰς, καὶ μᾶλλον ἀπτόμενοι κ. τ. λ.] Although Rhetoric, like Logic, argues on every subject matter indiscriminately, yet it must draw its reasonings from propositions *αἱ ποιναὶ ἀπάντων εἰσὶ γνωρίζειν*, nor enter too far into the principles of the Science, &c. which it discusses. The orator, in not

κατὰ τρόπον μεταβαίνουσιν ἐξ αὐτῶν. Μᾶλλον²¹
 δὲ σαφὲς ἔσται τὸ λεγόμενον διὰ πλειόνων ῥη-
 θέν. Λέγω γὰρ διαλεκτικούς τε καὶ ῥητορικούς
 συλλογισμοὺς εἶναι περὶ ὧν τοὺς τόπους λέγομεν·
 οὗτοι δ' εἰσὶν οἱ κοινῇ περὶ δικαίων καὶ φυσικῶν,
 καὶ περὶ πολιτικῶν, καὶ περὶ πολλῶν διαφερόντων
 εἶδει· οἷον, ὁ τοῦ μᾶλλον καὶ ἥττον τόπος· οὐδὲν
 γὰρ μᾶλλον ἔσται ἐκ τούτου συλλογίσασθαι, ἢ ἐν-
 θύμημα εἰπεῖν περὶ δικαίων ἢ περὶ φυσικῶν, ἢ περὶ
 ὁτουοῦν· καίτοι ταῦτα εἶδει διαφέρει· ἴδια δὲ, ὅσα
 ἐκ τῶν περὶ ἕκαστον εἶδος καὶ γένος προτάσεών
 ἐστίν· οἷον, περὶ φυσικῶν εἰσι προτάσεις, ἐξ ὧν
 οὔτε ἐνθύμημα, οὔτε συλλογισμός ἐστι περὶ τῶν
 ἠθικῶν· καὶ περὶ τούτων ἄλλαι, ἐξ ὧν οὐκ ἔσται
 περὶ τῶν φυσικῶν· ὁμοίως δὲ τοῦτο ἔχει ἐπὶ πάν-
 των· κακεῖνα μὲν οὐ ποιήσῃ περὶ οὐδὲν γένος ἔμ-
 φρονα· περὶ οὐδὲν γὰρ ὑποκείμενόν ἐστι· ταῦτα δὲ,
 ὅσῳ τις ἂν βελτίῳ ἐκλέγῃται τὰς προτάσεις, λή-
 σῃ ποιήσας ἄλλην ἐπιστήμην τῆς Διαλεκτικῆς καὶ
 Ῥητορικῆς· ἂν γὰρ ἐντύχῃ ἀρχαῖς, οὐκ ἔτι Δια-
 λεκτικῇ, οὐδὲ Ῥητορικῇ, ἀλλ' ἐκείνῃ ἔσται, ἥς ἔχει
 τὰς ἀρχάς.

Ἔστι δὲ τὰ πλείστα τῶν ἐνθυμημάτων ἐκ τού-²²
 των τῶν εἰδῶν λεγόμενα τῶν κατὰ μέρος καὶ ἰδίων·
 ἐκ δὲ τῶν κοινῶν, ἐλάττω· καθάπερ οὖν καὶ ἐν τοῖς

attending to this injunction, λήσῃ ποιή-
 σας ἄλλην ἐπιστήμην τῆς Διαλεκτικῆς καὶ
 Ῥητορικῆς· ἂν γὰρ ἐντύχῃ ἀρχαῖς, οὐκ
 ἔτι Διαλεκτικῇ οὐδὲ Ῥητορικῇ, ἀλλ'
 ἐκείνῃ ἔσται ἥς ἔχει τὰς ἀρχάς. See
 §. 21.

20. Μεταβαίνουσιν ἐξ αὐτῶν.] They
 transgress their proper limits.

21. Ταῦτα δὲ,] i. e. With respect to
 the *εἶδη*, or *Specific heads*.

22. Τῶν κατὰ μέρος καὶ ἰδίων.] Spe-
 cific, and exclusively Rhetorical.

Τοπικοῖς, καὶ ἐνταῦθα διαιρετέον τῶν ἐνθυμημάτων τά τε εἶδη καὶ τοὺς τόπους, ἐξ ὧν ληπτέον· λέγω δὲ εἶδη μὲν τὰς καθ' ἑκαστον γένος ἰδίας προτάσεις· τόπους δὲ τοὺς κοινούς ὁμοίως πάντων. Πρώτερον οὖν εἴπωμεν περὶ τῶν εἰδῶν. Πρῶτον δὲ λάβωμεν τὰ γένη τῆς Ῥητορικῆς, ὅπως διελόμενοι, πόσα ἐστὶ, περὶ τούτων χωρὶς λαμβάνωμεν τὰ στοιχεῖα καὶ τὰς προτάσεις.

ΚΕΦ. γ'.

ΟΤΙ ΤΡΙΑ ΕΣΤΙ ΤΗΣ ΡΗΤΟΡΙΚΗΣ ΕΙΔΗ· ΚΑΙ ΤΙ ΤΕΛΟΣ ΕΚΑΣΤΟΥ· ΚΑΙ ΠΕΡΙ ΩΝ ΔΕΙ ΛΑΒΕΙΝ ΤΑΣ ΠΡΟΤΑΣΕΙΣ.

ΕΣΤΙ δὲ τῆς Ῥητορικῆς εἶδη τρία τὸν ἀριθμόν· τοσοῦτοι γὰρ καὶ οἱ ἀκροαταὶ τῶν λόγων ὑπάρχουσιν ὄντες· σύγκειται μὲν γὰρ ἐκ τριῶν ὁ λόγος, ἕκ τε τοῦ λέγοντος, καὶ περὶ οὗ λέγει, καὶ πρὸς ὃν· καὶ τὸ τέλος πρὸς τοῦτόν ἐστιν, λέγω δὲ τὸν ἀκροατήν. Ἀνάγκη δὲ τὸν ἀκροατὴν ἢ θεωρὸν εἶναι, ἢ

22. Τόπους δὲ τοὺς κοινούς ὁμοίως πάντων.] See B. II. ch. 23.

CHAP. III.

1. Ἔστι δὲ τῆς Ῥητορικῆς εἶδη τρία.] This threefold division applies, correctly speaking, to the different kinds of Orations, not to the Art itself. The remark is confirmed by Quintilian III. 3. "Quidam genera ea tria "Rhetorices dicere maluerunt; optimi "autem ii, quos secutus est Cicero,

"qui genera causarum." We find the same inaccuracy of expression in the Metaphysics I. 6. init. Μετὰ δὲ τὰς εἰρημίνιας φιλοσοφίας, meaning, of course, "the different philosophical "theories."

2. Θεωρὸν.] The name of θεωρὸς was, in the first instance, given to those, who were sent by the State to consult oracles, and perform other religious duties. The word was afterwards applied to those who were in the habit of frequenting the public games and

κριτήν· κριτήν δὲ ἢ τῶν γεγενημένων, ἢ τῶν μελλόντων· ἔστι δ' ὁ μὲν περὶ τῶν μελλόντων κρίνων, οἶον ἐκκλησιαστής· ὁ δὲ περὶ τῶν γεγενημένων, οἶον ὁ δικαστής· ὁ δὲ περὶ τῆς δυνάμεως, ὁ θεωρός. Ὡστ' ἐξ ἀνάγκης ἂν εἴη τρία γένη τῶν λόγων τῶν³ ῥητορικῶν, συμβουλευτικὸν, δικανικὸν, ἐπιδεικτικόν· συμβουλής δὲ τὸ μὲν προτροπή, τὸ δὲ ἀποτροπή· αἰεὶ γὰρ καὶ οἱ ἰδίᾳ συμβουλεύοντες, καὶ οἱ κοινῇ δημηγοροῦντες, τούτων θάτερον ποιοῦσι· δίκης δὲ τὸ μὲν κατηγορία, τὸ δὲ ἀπολογία· τούτων γὰρ ὅποτερονοῦν ποιεῖν ἀνάγκη τοὺς ἀμφισβητοῦντας· ἐπιδεικτικοῦ δὲ τὸ μὲν ἔπαινος, τὸ δὲ ψόγος. Χρό-⁴νοι δὲ ἐκάστου τούτων εἰσὶ, τῷ μὲν συμβουλεύοντι ὁ μέλλων· περὶ γὰρ τῶν ἐσομένων συμβουλεύει ἢ προτρέπων, ἢ ἀποτρέπων· τῷ δὲ δικαζομένῳ ὁ γενόμενος· περὶ γὰρ τῶν πεπραγμένων αἰεὶ ὁ μὲν κατηγορεῖ, ὁ δὲ ἀπολογεῖται· τῷ δ' ἐπιδεικτικῷ κυριώτατος μὲν ὁ παρών· κατὰ γὰρ τὰ ὑπάρχοντα ἐπαι-

πανηγύξεις, on which occasions it was customary for laudatory speeches, funeral orations, &c. to be recited.

To an auditor of this description Cicero gives the name of "*auscultator*." In Part. ch. 3. "Nam aut "*auscultator est modo qui audit, aut "*disceptor*, id est, rei sententiæque "*moderator*, ita ut aut delectetur aut "*statuat aliquid*. Statuit enim de præteritis, ut *Judex*; aut de futuris, ut "*Senatus*. Sic tria sunt genera, judicii, deliberationis, exornationis; quæ, quia in laudationes maximè confertur, proprium habet jam ex "*eo nomen*." Comp. Quintilian III. 4. "Tria faciunt genera auditorum;*

"unum quod ad delectationem conveniat; alterum quod consilium accipiat; "*tertium quod de causis judicet*."

2. Περὶ τῆς δυνάμεως,] Sc. τοῦ λέγοντος: Of the faculties of the speaker. The Θεωρὸς sits as a Spectator only, or Auditor, without any province of deciding except as to the powers of the orator.

3. Ἐπιδεικτικόν.] The common translation of ἐπιδεικτικόν by the English word "*Demonstrative*" does not, in its usual signification, well express this species of Oration; which, as remarked by Quintilian, III. 4. "Non tam "*Demonstrationis vim habere, quam "*Ostentationis videtur*."*

νοῦσιν ἢ ψέγουσι πάντες· προσχρῶνται δὲ πολλάκις καὶ τὰ γενόμενά ἀναμιμνήσκοντες, καὶ τὰ μελλόντα προεικάζοντες.

- 5 Τέλος δὲ ἐκάστοις τούτων ἕτερόν ἐστι· καὶ τρισὶν οὖσι τρία· τῷ μὲν συμβουλεύοντι τὸ συμφέρον καὶ βλαβερόν, ὁ μὲν γὰρ προτρέπων ὡς βέλτιον συμβουλεύει, ὁ δὲ ἀποτρέπων ὡς χειρόν ἀποτρέπει· τὰ δὲ ἄλλα πρὸς τοῦτο συμπαραλαμβάνει, ἢ δίκαιον ἢ ἄδικον, ἢ καλὸν ἢ αἰσχρόν· τοῖς δὲ δικαζομένοις τὸ δίκαιον καὶ τὸ ἄδικον· τὰ δ' ἄλλα καὶ οὗτοι συμπαραλαμβάνουσι πρὸς ταῦτα· τοῖς δὲ ἐπαινοῦσι καὶ ψέγουσι τὸ καλὸν καὶ τὸ αἰσχρόν· τὰ δ' ἄλλα
- 6 καὶ οὗτοι πρὸς ταῦτα ἐπαναφέρουσι. Σημεῖον δὲ, ὅτι τὸ εἰρημένον ἐκάστοις τέλος· περὶ μὲν γὰρ τῶν ἄλλων ἐνίοτε οὐκ ἂν ἀμφισβητήσαιεν· οἷον ὁ δικαζόμενος, ὡς οὐ γέγονεν, ἢ ὡς οὐκ ἔβλαψεν· ὅτι δ' ἀδικεῖ, οὐδέποτε ἂν ὁμολογήσαιεν· οὐδὲ γὰρ ἂν ἔδει δίκης· ὁμοίως δὲ καὶ οἱ συμβουλεύοντες τὰ μὲν ἄλλα πολλάκις προτίενται· ὡς δὲ ἀσύμφορα συμβουλεύουσιν, ἢ ἀπ' ὠφελίμων ἀποτρέπουσιν, οὐκ

5. Συμφέρον καὶ βλαβερόν,] The judgment of Cicero, when a young man, we find to have differed from Aristotle. "In Deliberativo autem Aristoteli placet utilitatem; nobis et honestatem et utilitatem." De Invent. II. But in the *Oratoriæ Partitiones*, a work which he wrote at an advanced age, he appears to have acknowledged the correctness of our author's opinion; "Est igitur in Deliberando finis utilitas." Part. ch. 24.

6. Ὁ δικαζόμενος,] Suppl. οὐκ ἂν ἀμφισβητήσαιεν.

6. Οἱ συμβουλεύοντες τὰ μὲν ἄλλα πολλάκις προτίενται.] See the speech of Diodotus, Thucyd. III. 44. οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ ἀγὼν εἰ σωφρονούμεν, ἀλλὰ περὶ τῆς ἡμετέρας εὐβουλίας· ἦν τε γὰρ ἀποφῆναι πάντῃ ἀδικούντας αὐτοὺς, οὐ διὰ τοῦτο καὶ ἀποκτεῖναι κτείσσω εἰ μὴ συμφέρον· ἦν τε καὶ ἔχοντες τι συγγνώμης εἶναι, εἰ τῇ πόλει μὴ ἀγαθὸν φαίνοιτο.

ἀν ὁμολογήσαιεν· ὥς δ' οὐκ ἄδικον τοὺς ἀστυγέι-
 τοντας καταδουλοῦσθαι καὶ τοὺς μηδὲν ἀδικούντας,
 πολλάκις οὐδὲν φροντίζουσιν· ὁμοίως δὲ καὶ οἱ
 ἐπαινοῦντες καὶ οἱ ψέγοντες οὐ σκοποῦσιν εἰ συμ-
 φέροντα ἔπραξεν ἢ βλαβερά, ἀλλὰ καὶ ἐν ἐπαινῶ
 πολλάκις τιθέασιν, ὅτι ὀλιγορήσας τοῦ αὐτῷ λυσι-
 τελοῦντος ἔπραξε τι καλόν· οἷον Ἀχιλλέα ἐπαινοῦ-
 σιν ὅτι ἐβοήθησε τῷ ἐταίρῳ Πατρόκλῳ, εἰδὼς ὅτι
 δεῖ αὐτὸν ἀποθανεῖν, ἐξὸν ζῆν· τούτῳ δὲ ὁ μὲν τοι-
 οὔτος θάνατος κάλλιον· τὸ δὲ ζῆν συμφέρον.

Φανερόν δὲ ἐκ τῶν εἰρημένων ὅτι ἀνάγκη περὶ τούτων ἔχειν πρῶτον τὰς προτάσεις· τὰ γὰρ τεκμή-
 ρια, καὶ τὰ εἰκότα, καὶ τὰ σημεία, προτάσεις εἰςὶ
 ῥητορικάι. Ὅλως μὲν γὰρ συλλογισμὸς ἐκ προτά-
 σεῶν ἐστι· τὸ δ' ἐνθύμημα συλλογισμὸς ἐστι
 συνεστηκὼς ἐκ τῶν εἰρημένων προτάσεων.

Ἐπεὶ δὲ οὔτε πραχθῆναι οἶόν τε, οὔτε πραχθή-
 σεσθαι τὰ ἀδύνατα, ἀλλὰ τὰ δυνατά· οὐδὲ τὰ μὴ
 γενόμενα, ἢ μὴ ἐσόμενα, οὐχ οἶόν τε, τὰ μὲν

6. 'Ὡς δ' οὐκ ἄδικον] The οὐκ dis-
 pleases some commentators, as troubling
 the sense of the passage. If, however,
 after οὐδὲν φροντίζουσιν we mentally sup-
 ply λέγειν, the meaning will be clear :
 "They care nothing (they do not fear)
 "to assert."

6. 'Ἐν ἐπαινῶ τιθέασιν.] Cic. in Top.
 "Consilio juvare cives, magnā in
 "laude ponendum est."

6. 'Εβοήθησε] In this passage, i. q.
 ἐτιμώρησε. Plato in Sympos. has used
 the word in the same sense : ἐπὶ δὲ λήσσειν
 ἐλίσσθαι, βοηθήσας τῷ ἐραστῇ Πατρόκλῳ.

6. Θάνατος κάλλιον.] Cicero de Ora-

tore II. "Gratissima autem laus
 "eorum factorum habetur, quæ sus-
 "cepta videntur a viris fortibus sine
 "emolumento ac præmio ; quæ vero
 "etiam cum labore et periculo ipso-
 "rum, hæc habent uberrimam copiam
 "ad laudandum."

8. 'Ἐπεὶ δὲ] Aristotle here proceeds
 to give four heads from which Enthymems
 are taken, not peculiar to each
 particular kind of Oration, but com-
 mon to all the three. They are, 1. εἰ
 δυνατὸν ἢ ἀδύνατον, 2. εἰ γέγονεν ἢ μὴ,
 3. εἰ ἔσται ἢ μὴ, 4. εἰ μέγα ἢ μικρὸν (or
 αὐξήσεις). See Book II. ch. 19.

πεπράχθαι, τὰ δὲ πραχθήσεσθαι· ἀναγκαῖον καὶ τῷ συμβουλευόντι, καὶ τῷ δικαζομένῳ, καὶ τῷ ἐπιδεικτικῷ, ἔχειν προτάσεις περὶ δυνατοῦ καὶ ἀδυνατοῦ· καὶ εἰ γέγονεν, ἢ μή· καὶ εἰ ἔσται, ἢ μή.

9^ο Ἐτι δὲ, ἐπεὶ ἅπαντες καὶ ἐπαινοῦντες καὶ ψέγοντες, καὶ προτρέποντες καὶ ἀποτρέποντες, καὶ κατηγοροῦντες καὶ ἀπολογούμενοι, οὐ μόνον τὰ εἰρημμένα δεικνύναι πειρῶνται, ἀλλὰ καὶ ὅτι μέγα ἢ μικρὸν τὸ ἀγαθὸν ἢ τὸ κακόν, ἢ τὸ καλόν ἢ τὸ αἰσχρὸν, ἢ τὸ δίκαιον ἢ τὸ ἄδικον, ἢ καθ' αὐτὰ λέγοντες, ἢ πρὸς ἄλληλα ἀντιπαραβάλλοντες· δῆλον, ὅτι δέοι ἂν περὶ μεγέθους καὶ μικρότητος, καὶ τοῦ μείζονος καὶ τοῦ ἐλάττονος, προτάσεις ἔχειν, καὶ καθόλου καὶ περὶ ἐκάστου· οἷον, τί μείζον ἀγαθὸν ἢ ἔλαττον, ἢ ἀδίκημα ἢ δικαίωμα· ὁμοίως δὲ καὶ περὶ τῶν ἄλλων. Περὶ ὧν μὲν οὖν ἐξ ἀνάγκης δεῖ λαβεῖν τὰς προτάσεις, εἴρηται. Μετὰ δὲ ταῦτα διαιρετέον ἰδίᾳ περὶ ἐκάστου τούτων· οἷον, περὶ ὧν συμβουλή, καὶ περὶ ὧν οἱ ἐπιδεικτικοὶ λόγοι· τρίτον δὲ, περὶ ὧν αἱ δίκαι.

9. Ὅτι μέγα ἢ μικρὸν τὸ ἀγαθὸν ἢ τὸ κακόν, κ. σ. λ. ἢ καθ' αὐτὰ λέγοντες, κ. σ. λ.] i. e. Whether the good or evil, &c. be small or great, either absolutely or relatively.

9. Καὶ καθόλου καὶ περὶ ἐκάστου.] Propositions which may explain the general nature of ἀνέξις, as well as the application of it to any particular subject.

ΚΕΦ. δ'.

ΠΕΡΙ ΩΝ ΕΧΕΙΝ ΔΕΙ ΤΑΣ ΠΡΟΤΑΣΕΙΣ ΤΟΝ ΜΕΛΛΟΝΤΑ
ΣΥΜΒΟΥΛΕΥΕΙΝ ΤΑ ΜΕΓΙΣΤΑ.

ΠΡΩΤΟΝ μὲν οὖν ληπτέον περὶ ποῖα ἀγαθὰ ἢ κακὰ ὁ συμβουλευὼν συμβουλεύει· ἐπειδὴ οὐ περὶ ἅπαντα, ἀλλ' ὅσα ἐνδέχεται καὶ γενέσθαι καὶ μὴ. Ὅσα δὲ ἐξ ἀνάγκης ἢ ἔστιν ἢ ἔσται, ἢ ἀδύνατον² εἶναι ἢ γενέσθαι, περὶ τούτων οὐκ ἔστι συμβουλή· οὐδὲ δὴ περὶ τῶν ἐνδεχομένων ἀπάντων· ἔστι γὰρ³ καὶ φύσει ἔνια καὶ ἀπὸ τύχης γιγνόμενα ἀγαθὰ, τῶν ἐνδεχομένων καὶ γίνεσθαι καὶ μὴ, περὶ ὧν οὐδὲν πρὸ ἔργου τὸ συμβουλεύειν· ἀλλὰ δῆλον, ὅτι περὶ ὧν ἔστι τὸ βουλεύεσθαι· τοιαῦτα δ' ἔστιν ὅσα πέφυκεν ἀναγέσθαι εἰς ἡμᾶς, καὶ ὧν ἡ ἀρχὴ τῆς γενέσεως ἐφ' ἡμῖν ἔστι· μέχρι γὰρ τούτου σκοποῦμεν, ἕως ἂν εὕρωμεν εἰ ἡμῖν δυνατὰ ἢ ἀδύνατα πρᾶξαι.

Καθ' ἕκαστον μὲν οὖν ἀκριβῶς διαριθμήσασθαι⁴ καὶ διαλαβεῖν εἰς εἶδη, περὶ ὧν εἰώθασι χρηματίζειν, ἔτι δ', ὅσον ἐνδέχεται, περὶ αὐτῶν διορίσαι

1. Περὶ ποῖα ἀγαθὰ] Τὰ ἀγαθὰ, in the first instance, are threefold, corresponding with the threefold nature of matter; ἀναγκαῖα, ἐνδεχόμενα, ἀδύνατα. Of these the ἀναγκαῖα and ἀδύνατα are at once excluded from the subjects of Deliberation. The ἐνδεχόμενα (which Quintilian calls "dubia") have also a threefold division; 1. the ἐνδεχόμενα φύσει, 2.

the ἐνδεχόμενα τύχῃ, 3. the ἐνδεχόμενα φρονήσει. Of these the two former are rejected; because, as the principle of action does not exist in ourselves, they cannot be influenced by our deliberations. The proper subjects, therefore, are the ἀγαθὰ ἐνδεχόμενα φρονήσει, being those ὧν ἡ ἀρχὴ τῆς γενέσεως ἐφ' ἡμῖν ἔστι. Compare Ethics III. ch. 3.

κατὰ τὴν ἀλήθειαν, οὐ δεῖ κατὰ τὸν παρόντα καιρὸν
 ζητεῖν, διὰ τὸ μήτε τῆς ῥητορικῆς εἶναι τέχνης,
 ἀλλ' ἐμφρόνεστέρας καὶ μᾶλλον ἀληθινῆς, πολλῶ
 τε πλείω δεδύσθαι καὶ νῦν αὐτῇ τῶν οἰκείων θεωρη-
 5 μάτων. Ὅπερ γὰρ καὶ πρότερον εἰρηκότες τυγχά-
 νομεν, ἀληθές ἐστιν, ὅτι ἡ Ῥητορικὴ σύγκειται μὲν
 ἔκ τε τῆς ἀναλυτικῆς ἐπιστήμης, καὶ τῆς περὶ τὰ
 ἥθη πολιτικῆς· ὁμοία δ' ἐστὶ τὰ μὲν τῇ Διαλεκτικῇ,
 6 τὰ δὲ τοῖς σοφιστικοῖς λόγοις· ὅσῳ δ' ἂν τις ἢ τὴν
 Διαλεκτικὴν, ἢ ταύτην, μὴ καθάπερ ἂν δυνάμεις,
 ἀλλ' ἐπιστήμας πειρᾶται κατασκευάζειν, λήσεται
 τὴν φύσιν αὐτῶν ἀφανίσας τῷ μεταβαίνειν ἐπι-
 7 σκευάζων εἰς ἐπιστήμας ὑποκειμένων τινῶν πραγμά-
 των, ἀλλὰ μὴ μόνον λόγων. Ὅμως δὲ, ὅσα πρὸ
 ἔργου μὲν ἐστὶ διελεῖν, ἔτι δ' ὑπολείπει σκέψιν τῇ
 πολιτικῇ ἐπιστήμῃ, εἵπωμεν καὶ νῦν· σχεδὸν γὰρ,
 περὶ ὧν βουλευόνται πάντες, καὶ περὶ ᾧ ἀγορεύου-
 σιν οἱ συμβουλευόντες, τὰ μέγιστα τυγχάνει πέντε
 τὸν ἀριθμὸν ὄντα· ταῦτα δ' ἐστὶ, περὶ τε πόρων,

4. Κατὰ τὴν ἀλήθειαν,] In contra-
 distinction to κατὰ τὴν δόξαν.

4. Θεωρημάτων.] "Percepta appello,
 "quæ Græci dicuntur θεωρήματα." Cic. de Fato VI.

5. Τὰ μὲν τῇ Διαλεκτικῇ, τὰ δὲ τοῖς
 σοφιστικοῖς λόγοις.] To the former,
 through the τεκμήρια: to the latter,
 through the σημῖα.

6. Καθάπερ ἂν δυνάμεις,] We must
 bear in mind that Rhetoric and Logic
 (in their application) are mere facul-
 ties and instrumental arts, so that by
 treating any subject scientifically, we
 should at once destroy their nature.

With this in view we shall give a
 mere sketch of the principal subjects
 of Deliberation, leaving the more ac-
 curate investigation of them to the
 Politician.

6. Ἐπισκευάζων] Καὶ γὰρ τὴν ἕξιν οἱ
 μὲν ἔχουσιν εἶ, οἱ δὲ φαίνονται φυλετικῶς
 φυσήσαντες καὶ ἐπισκευάσαντες ἑαυτούς·
 καὶ καλοὶ οἱ μὲν διὰ κάλλος, οἱ δὲ φαίνον-
 ται κομμάσαντες ἑαυτούς. Soph. Elench.
 ch. 1.

7. Πέντε τὸν ἀριθμὸν ὄντα.] The
 principal subjects, to which Delibera-
 tion in general refers, are: 1. Ways
 and Means; 2. War and Peace; 3.

καὶ πολέμου καὶ εἰρήνης, ἔτι δὲ περὶ φυλακῆς τῆς χώρας, καὶ τῶν εἰσαγομένων καὶ ἐξαγομένων, καὶ νομοθεσίας.

Ὡστε περὶ μὲν πόρων τὸν μέλλοντα συμβουλευ-⁸ σειν δέοι ἂν τὰς προσόδους τῆς πόλεως εἰδέναι, τίνες, καὶ πόσαι· ὅπως, εἴ τέ τις παραλείπεται, προστεθῇ· καὶ εἴ τις ἐλάττων, αὐξηθῇ. Ἔτι δὲ τὰς δαπάνας τῆς πόλεως ἀπάσας· ὅπως, εἴ τις περίεργος, ἀφαιρεθῇ· καὶ εἴ τις μείζων, ἐλάττων γένηται. Οὐ γὰρ μόνον πρὸς τὰ ὑπάρχοντα προστιθέντες πλουσιώτεροι γίνονται, ἀλλὰ καὶ ἀφαιροῦντες τῶν δαπανημάτων. Ταῦτα δ' οὐ μόνον ἐκ τῆς περὶ τὰ ἴδια ἐμπειρίας ἐνδέχεται συννοῶν, ἀλλ' ἀναγκαῖον, καὶ τῶν παρὰ τοῖς ἄλλοις εὐρημένων ιστορικὸν εἶναι, πρὸς τὴν περὶ τούτων συμβουλήν.

Περὶ δὲ πολέμου καὶ εἰρήνης, τὴν δύναμιν εἰδέναι⁹ τῆς πόλεως, ὁπόση τε ὑπάρχει ἤδη, καὶ πόσην ἐνδέχεται ὑπάρξαι· καὶ ποία τις ἢ τε ὑπάρχουσα ἐστὶ, καὶ ἥτις ἐνδέχεται προσγενέσθαι· ἔτι δὲ, πολέμους πῶς καὶ τίνες πεπολέμηκεν. Οὐ μόνον δὲ τῆς οἰκείας πόλεως, ἀλλὰ καὶ τῶν ὁμόρων ταῦτα ἀναγκαῖον εἰδέναι· ἢ καὶ πρὸς οὓς ἐπίδοξον πολεμεῖν· ὅπως πρὸς μὲν τοὺς κρείττους εἰρηνεύηται, πρὸς

Protection of the Country; 4. Exportations and Importations; 5. Legislation.

8. Ἄλλα καὶ ἀφαιροῦντες τῶν δαπανημάτων.] "Non esse cupidum, pecunia est; non esse emacem, vectigal est." Cicero, Paradox, VI.

8. [Ἱστορικὸν] In the same sense

Cicero (pro Murenâ) appears to have written: "Homines literati et historici."

9. Ἐπίδοξον] Isocr. in Archedamo, p. 117. Αἰσχυνοίμην γὰρ ἂν, εἰ γιγνώσκω ἅψ' Ἡρακλείους, τοῦ δὲ πατρὸς βασιλεύοντος, αὐτὸς δὲ ἐπίδοξος ὢν τυχεῖν τῆς τιμῆς ταύτης, κ. τ. λ.

- δὲ τοὺς ἥττους ἐπ' αὐτοῖς ἢ τὸ πολεμεῖν. Καὶ τὰς
 δυνάμεις, πότερον ὅμοιαι ἢ ἀνόμοιαι· ἔστι γὰρ καὶ
 ταύτῃ πλεονεκτεῖν ἢ ἐλαττοῦσθαι. Ἀναγκαῖον δὲ
 καὶ πρὸς ταῦτα, μὴ μόνον τοὺς οἰκείους πολέμους
 τεθεωρηκέναι, ἀλλὰ καὶ τοὺς τῶν ἄλλων, πῶς ἀπο-
 βαίνουσιν· ἀπὸ γὰρ τῶν ὁμοίων τὰ ὅμοια γίνεσθαι
 10 πέφυκεν. Ἔτι δὲ περὶ φυλακῆς τῆς χώρας μὴ
 λανθάνειν πῶς φυλάττεται· ἀλλὰ καὶ τὸ πλήθος
 εἰδέναι τῆς φυλακῆς, καὶ τὸ εἶδος, καὶ τοὺς τόπους
 τῶν φυλακτηρίων· τοῦτο δ' ἀδύνατον μὴ ἔμπειρον
 ὄντα τῆς χώρας· ἢν, εἴ τ' ἐλάττων ἢ φυλακῇ, προσ-
 τεθῇ· καὶ, εἴ τις περίεργος, ἀφαιρεθῇ· καὶ τοὺς
 11 ἐπιτηδεῖους τόπους τηρῶσι μᾶλλον. Ἔτι δὲ περὶ
 τροφῆς, πόση δαπάνη ἱκανὴ τῇ πόλει, καὶ ποῖα
 ἢ αὐτοῦ τε γιγνομένη, καὶ εἰσαγωγίμος· καὶ τίνων
 τ' ἐξαγωγῆς δεύονται, καὶ τίνων εἰσαγωγῆς· ἵνα
 πρὸς τούτους καὶ συνθῇ καὶ συμβολαὶ γίγ-
 νωνται. Πρὸς δύο γὰρ διαφυλάττειν ἀναγκαῖον
 ἀνεγκλήτους τοὺς πολίτας, πρὸς τε τοὺς κρείττους,
 καὶ πρὸς τοὺς εἰς ταῦτα χρησίμους.
- 12 Εἰς δ' ἀσφάλειαν ἅπαντα μὲν ταῦτα ἀναγκαῖον
 δύνασθαι θεωρεῖν· οὐκ ἐλάχιστον δὲ περὶ νομοθε-
 σίας ἐπαίειν· ἐν γὰρ τοῖς νόμοις ἐστὶν ἡ σωτηρία
 τῆς πόλεως. Ὡστ' ἀναγκαῖον εἰδέναι, πόσα τέ
 ἐστὶ πολιτειῶν εἶδη, καὶ ποῖα συμφέρει ἐκάστη,
 καὶ ὑπὸ τίνων φθείρεσθαι πέφυκε, καὶ οἰκείων τῆς
 πολιτείας, καὶ ἐναντίων. Λέγω δὲ τὸ ὑπὸ οἰκείων
 φθείρεσθαι, ὅτι ἔξω τῆς βελτίστης πολιτείας αἱ ἄλλαι
 πᾶσαι καὶ ἀνιέμεναι καὶ ἐπιτεινόμεναι φθείρονται·

οἷον δημοκρατία οὐ μόνον ἀνιεμένη ἀσθενεστέρα γίγνεται, ὥστε τέλος ἤξει εἰς ὀλιγαρχίαν, ἀλλὰ καὶ ἐπιτεινομένη σφόδρα· ὥσπερ καὶ ἡ γρυπότης καὶ ἡ σιμότης οὐ μόνον ἀνιέμενα ἔρχεται εἰς τὸ μέσον, ἀλλὰ καὶ σφόδρα γρυπὰ γιγνόμενα ἢ σιμὰ οὕτω διατίθεται ὥστε μηδὲ μυκτῆρα δοκεῖν εἶναι. Χρή- 13
σιμον δὲ πρὸς τὰς νομοθεσίας τὸ μὴ μόνον ἐπαῖειν, τίς πολιτεία συμφέρει, ἐκ τῶν παρεληλυθότων θεωροῦντι, ἀλλὰ καὶ τὰς παρὰ τοῖς ἄλλοις εἰδέναι, αἱ ποῖαι τοῖς ποίοις ἀρμόττουσιν. Ὡστε δῆλον, ὅτι πρὸς μὲν τὴν νομοθεσίαν αἱ τῆς γῆς περίοδοι χρήσιμοι· ἐντεῦθεν γὰρ λαβεῖν ἐστὶ τοὺς τῶν ἐθνῶν νόμους· πρὸς δὲ τὰς πολιτικὰς συμβουλάς αἱ τῶν περὶ τὰς πράξεις γραφόντων ἱστορίαι· ἅπαντα δὲ ταῦτα Πολιτικῆς, ἀλλ' οὐ Ῥητορικῆς ἔργον ἐστὶ. Περὶ ὧν μὲν οὖν ἔχειν δεῖ τὸν μέλλοντα συμβουλεύειν τὰ μέγιστα τοσαῦτά ἐστιν. Ἐξ ὧν δὲ δεῖ καὶ περὶ τούτων, καὶ περὶ τῶν ἄλλων, προτρέπειν ἢ ἀποτρέπειν, λέγωμεν πάλιν.

12. Οἷον δημοκρατία οὐ μόνον ἀνιεμένη κ. τ. λ.] A Democracy, in which the democratical principles are less strict, as well as one in which they are stretched to too high a point, will be likely to terminate in an oligarchy. Compare Arist. Politics, V. ch. 9. where also the same simile is introduced . . . δεῖ μὴ λαμβάνειν . . . τὸ μέσον· πολλὰ γὰρ τῶν δοκούντων δημοτικῶν λύει τὰς δημοκρατίας, καὶ τῶν ὀλιγαρχικῶν τὰς ὀλιγαρχίας· οἱ δ' οἰόμενοι ταύτην εἶναι τὴν μίαν ἀρετὴν, ἔλκουσιν εἰς τὴν ὑπερβολὴν ἀγνο-

οῦντες ὅτι καθάπερ ῥίς ἐστι παρεκβεβηκυῖα μὲν τὴν εὐθύτητα τὴν καλλίστην, πρὸς τὸ γρυπὸν, ἢ τὸ σιμὸν, κ. τ. λ.

13. Αἱ τῆς γῆς περίοδοι, — ἐντεῦθεν γὰρ λαβεῖν ἐστὶ τοὺς τῶν ἐθνῶν νόμους.] These τῆς γῆς περίοδοι were books of travels; a sort of general history of the locality of different nations and cities, containing also a description of the laws and manners, &c. of their inhabitants. Comp. Arist. Politics, II. 2. ὅπερ φασὶ καὶ συμβαίνειν τινὲς τῶν τὰς τῆς γῆς περιόδους πραγματευομένων. See Herodotus V. 49.

ΚΕΦ. ε'.

ΠΕΡΙ ΤΟΥ ΤΕΛΟΥΣ ΠΡΟΤΡΟΠΗΣ ΚΑΙ ΑΠΟΤΡΟΠΗΣ· ΤΙ ΕΣΤΙΝ
 Η ΕΥΔΑΙΜΟΝΙΑ, ΚΑΙ ΕΚ ΤΙΝΩΝ ΤΑ ΜΟΡΙΑ ΑΥΤΗΣ.

ΣΧΕΔΟΝ δὲ καὶ ἰδίᾳ ἐκάστῳ, καὶ κοινῇ πᾶσι
 σκοπός τις ἐστίν, οὗ στοχαζόμενοι καὶ αἰροῦνται
 καὶ φεύγουσι· καὶ τοῦτό ἐστιν, ἐν κεφαλαίῳ εἰπεῖν,
 ἢ τ' εὐδαιμονία· καὶ τὰ μόρια αὐτῆς. Ὡστε παρα-
 δείγματος χάριν λάβωμεν, τί ἐστίν, ὥς ἀπλῶς
 εἰπεῖν, ἡ εὐδαιμονία, καὶ ἐκ τίνων τὰ μόρια ταύτης·
 περὶ γὰρ ταύτης, καὶ τῶν εἰς ταύτην συντεινόντων,
 καὶ τῶν ἐναντίων ταύτῃ, αἵ τε προτροπαὶ καὶ αἱ
 ἀποτροπαὶ πᾶσαί εἰσιν. Τὰ μὲν γὰρ παρασκευά-
 ζοντα ταύτην ἢ τῶν μορίων τι, ἢ μείζον αὐτ' ἐλάτ-
 τονος ποιοῦντα, δεῖ πράττειν· τὰ δὲ φθείροντα, ἢ
 ἐμποδίζοντα, ἢ τὰ ἐναντία ποιοῦντα, μὴ πράττειν.
 Ἔστω δὴ εὐδαιμονία εὐπραξία μετὰ ἀρετῆς· ἢ
 αὐτάρκεια ζωῆς· ἢ ὁ βίος ὁ μετὰ ἀσφαλείας ἡδιστος·
 ἢ εὐθηνία κτημάτων καὶ σωμαίων, μετὰ δυνάμεως
 φυλακτικῆς τε καὶ πρακτικῆς τούτων· σχεδὸν γὰρ
 τούτων ἐν, ἢ πλείω, τὴν εὐδαιμονίαν ὁμολογοῦσιν
 εἶναι ἅπαντες.

Εἰ δὴ ἐστίν ἡ εὐδαιμονία τοιοῦτον, ἀνάγκη αὐ-
 τῆς εἶναι μέρη εὐγένειαν, πολυφιλίαν, χρηστοφι-
 λίαν, πλοῦτον, εὐτεκνίαν, πολυτέκνίαν, εὐγηρίαν·

3. Ἔστω δὴ εὐδαιμονία] Aristotle gives four of the most popular definitions of Happiness, the ultimate end of Deliberation. These he considers better

adapted to the purposes of the Orator than his own more accurate and philosophical definition, which is stated at length in the Ethics, I. 7.

ἔτι τὰς τοῦ σώματος ἀρετὰς, οἷον ὑγίειαν, κάλλος, ἰσχὺν, μέγεθος, δύναμιν ἀγωνιστικὴν· δόξαν, τιμὴν, εὐτυχίαν, ἀρετὴν, [ἢ καὶ τὰ μέρη αὐτῆς, φρόνησιν, ἀνδρείαν, δικαιοσύνην, σωφροσύνην.] Οὕτω γὰρ ἂν αὐταρκέστατος εἴη, εἰ ὑπάρχοι αὐτῷ τὰ τ' ἐν αὐτῷ, καὶ τὰ ἐκτὸς ἀγαθὰ· οὐ γὰρ ἐστὶν ἄλλα παρὰ ταῦτα. Ἔστι δὲ ἐν αὐτῷ μὲν, τὰ περὶ ψυχὴν, καὶ τὰ ἐν σώματι· ἔξω δὲ, εὐγένεια, καὶ φίλοι, καὶ χρήματα, καὶ τιμὴ· Ἔτι δὲ προσήκειν οἰόμεθα δυνάμεις ὑπάρχειν καὶ τύχην· οὕτω γὰρ ἂν ἀσφαλέστατος ὁ βίος εἴη. Λάβωμεν τοίνυν ὁμοίως καὶ τούτων ἕκαστον, τί ἐστίν.

Εὐγένεια μὲν οὖν ἐστίν, ἔθνει μὲν καὶ πόλει, τὸ δ' αὐτόχθονας ἢ ἀρχαίους εἶναι, καὶ ἡγεμόνας τοὺς πρώτους ἐπιφανεῖς, καὶ πολλοὺς ἐπιφανεῖς γεγενῆναι ἐξ αὐτῶν ἐπὶ τοῖς ζηλουμένοις· ἰδίᾳ δὲ εὐγένεια, ἢ ἀπ' ἀνδρῶν, ἢ ἀπὸ γυναικῶν, καὶ γνησιότης ἀπ' ἀμφοῖν, καὶ ὥσπερ ἐπὶ πόλεως, τοὺς τε πρώτους γνωρίμους ἢ ἐπ' ἀρετῇ, ἢ πλούτῳ, ἢ ἄλλῳ τῷ τῶν τιμωμένων, καὶ πολλοὺς ἐπιφανεῖς ἐκ τοῦ γένους καὶ ἀνδρας καὶ γυναῖκας, καὶ νέους καὶ πρεσβυτέρους.

4. Τὰ τ' ἐν αὐτῷ, καὶ τὰ ἐκτὸς ἀγαθὰ.] The same threefold division of goods may be found, Ethics I. ch. 8. Νειμενημέναν δὲ τῶν ἀγαθῶν τριχῇ, καὶ τῶν μὲν ἐκτὸς λεγομένων, τῶν δὲ περὶ ψυχὴν καὶ σῶμα. Whence it is frequently termed by Cicero "the Peripatetic division." See Tusc. V. 30. "Tria genera bonorum, maxima animi, secunda corporis, externa tertia, ut Peripatetici, nec multo veteres Aca-

"demici secus."—De Finibus III. 13. —Part. Orat. 22.

5. Ἐπὶ τοῖς ζηλουμένοις.] See Isocrates Δόγ. πανηγ. "Ὁμολογεῖται μὲν γὰρ τὴν πόλιν ἡμῶν ἀρχαιοτάτην εἶναι καὶ μεγίστην, καὶ παρὰ πᾶσιν ἀνθρώποις ὀνομαστοτάτην."

5. "Ἡ ἐπ' ἀρετῇ, ἢ πλούτῳ."] Politics III. 8. Εὐγένεια γὰρ ἐστὶν ἀρετὴ γένους. and IV. 8. Ἡ γὰρ εὐγένειά ἐστιν ἀρχαῖος πλοῦτος καὶ ἀρετή.

6. Εὐτεκνία δὲ καὶ πολυτεκνία, οὐκ ἄδηλα· ἔστι δὲ τῷ κοινῷ μὲν εὐτεκνία, νεότης ἂν ἢ πολλή καὶ ἀγαθή· ἀγαθὴ δὲ κατ' ἀρετὴν σώματος, οἷον μέγεθος, κάλλος, ἰσχὺν, δύναμιν ἀγωνιστικὴν· ψυχῆς δὲ σωφροσύνη καὶ ἀνδρεία, νέου ἀρεταί· ἰδίᾳ δὲ εὐτεκνία καὶ πολυτεκνία, τὸ τὰ ἴδια τέκνα πολλὰ, καὶ τοιαῦτα εἶναι, καὶ θήλεα καὶ ἄρρενα. Θηλειῶν δὲ ἀρετὴ, σώματος μὲν κάλλος καὶ μέγεθος, ψυχῆς δὲ σωφροσύνη καὶ φιλεργία ἄνευ ἀνελευθερίας. Ὅμοίως δὲ καὶ ἰδίᾳ καὶ κοινῇ καὶ κατ' ἄνδρας καὶ κατὰ γυναῖκας δεῖ ζητεῖν ἕκαστον ὑπάρχειν τῶν τοιούτων· ὅσοις γὰρ τὰ κατὰ γυναῖκας φαῦλα, ὥσπερ Λακεδαιμονίοις, σχεδὸν κατὰ τὸ ἥμισυ οὐκ εὐδαιμονοῦσι.

7. Πλούτου δὲ μέρος, νομίσματος πλῆθος, γῆς, χωρίων κτήσις· ἔτι δὲ, ἐπίπλων κτήσις καὶ βοσκημάτων καὶ ἀνδραπόδων πλήθει καὶ μεγέθει καὶ κάλλει διαφερόντων. Ταῦτα δὲ πάντα καὶ ἀσφαλῆ καὶ ἐλευθέρια καὶ χρήσιμα. Ἔστι δὲ χρήσιμα μὲν μᾶλλον, τὰ κάρπιμα· ἐλευθέρια δὲ, τὰ πρὸς ἀπολαυσιν. Κάρπιμα δὲ λέγω, ἀφ' ὧν αἱ πρόσοδοι ἀπολαυστικά δὲ, ἀφ' ὧν μηδὲν παρὰ τὴν χρῆσιν γίγνεται, ὅ τι καὶ ἄξιον. Ὅρος δὲ ἀσφαλείας μὲν,

6. Ὅσοις γὰρ τὰ κατὰ γυναῖκας φαῦλα, ὥσπερ Λακεδαιμονίοις,] Compare Politics II. ch. 7. where in his examination of the Lacedæmonian Government, our Author says, "Ἐστὶ δὲ ἡ περὶ τὰς γυναῖκας ἄνεσις καὶ πρὸς τὴν προαίρεσιν τῆς πολιτείας βλαβερά, καὶ πρὸς εὐδαιμονίαν τόλως, κ. τ. λ." This

corruption of the Lacedæmonian women is attributed, in the first instance, to the omission of Lycurgus, in not sufficiently regulating that portion of the community; and, secondly, to the liberty given them by the foreign expeditions of their husbands.

τὸ ἐνταῦθα καὶ οὕτω κεκτηῆσθαι, ὥστ' ἐφ' αὐτῷ εἶναι τὴν χρῆσιν αὐτῶν· τοῦ τε οἰκεῖα εἶναι ἢ μὴ, ὅταν ἐφ' αὐτῷ ἢ ἀπαλλοτριῶσαι· λέγω δὲ ἀπαλλοτριῶσιν, δόσιν καὶ πράσιν. Ὅλως δὲ, τὸ πλουτεῖν ἐστὶν ἐν τῷ χρῆσθαι μᾶλλον, ἢ ἐν τῷ κεκτηῆσθαι· καὶ γὰρ ἡ ἐνέργειά ἐστι τῶν τοιούτων καὶ ἡ χρῆσις πλοῦτος.

Εὐδοξία δὲ ἔστι τὸ ὑπὸ πάντων σπουδαῖον ὑπο-8 λαμβάνεσθαι, ἢ τοιούτόν τι ἔχειν, οὐ πάντες ἐφίενται, ἢ οἱ πολλοὶ, ἢ οἱ ἀγαθοὶ, ἢ οἱ φρόνιμοι.

Τιμὴ δὲ ἔστι μὲν σημεῖον εὐεργετικῆς δόξης· 9 τιμῶνται δὲ δικαίως μὲν καὶ μάλιστα οἱ εὐεργετηκότες· οὐ μὴν ἀλλὰ τιμᾶται καὶ ὁ δυνάμενος εὐεργετεῖν. Εὐεργεσία δὲ ἢ εἰς σωτηρίαν, καὶ ὅσα αἵτια τοῦ εἶναι, ἢ εἰς πλοῦτον, ἢ εἰς τι τῶν ἄλλων ἀγαθῶν, ὧν μὴ ῥαδία ἢ κτήσις· ἢ ὅλως, ἢ ἐνταῦθα, ἢ ποτέ. Πολλοὶ γὰρ διὰ μικρὰ δοκοῦντα τιμῆς τυγχάνουσιν· ἀλλ' οἱ τρόποι καὶ οἱ καιροὶ αἵτιοι. Μέρη δὲ τιμῆς, θυσίαι, μνηῆμαι ἐν μέτροις καὶ ἄνευ μέτρων, γέρα, τεμένη, προεδρίαι, τάφοι, εἰκόνες, τροφαὶ δημόσιαι· τὰ βαρβαρικά, οἷον προσκυνήσεις

9. Σημεῖον εὐεργετικῆς δόξης.] This definition is not without obscurity, owing to the ambiguity of the word *δόξα*. In the present passage it signifies the favourable *opinion* as to the beneficent character of the person honoured, which exists in the mind of him who pays the honour. In the same application of the word, B. II. ch. 2. *ὀλιγωρία* is defined to be *ἐνέργεια δόξης περὶ τὸ μηδενὸς ἄξιον φαινόμενον*.—Compare Politics V. 10. *ἅπαντες γὰρ εὐε-*

γετήσαντες, ἢ δυνάμειοι τὰς πόλεις ἢ τὰ ἔθνη εὐεργετεῖν, ἐτύχχανον τῆς τιμῆς ταύτης.

9. Θυσίαι,] Thucydides V. 11. *Καὶ τιμὰς διδάσκουσιν, (τῷ Βρασίδᾳ), ἀγωνίας καὶ ἱππασίας θυσίας.* Whence we find the words, Eth. V. 7. *Οἷον τὸ θύειν Βρασίδᾳ.*

9. Γέρα,] Ethics V. 6. “*Μισθὸς τις ἄρα δοτίος, ταῦτο δὲ τιμὴ καὶ γέρας.*”

9. Τροφαὶ δημόσιαι.] At Athens ἐν Περικλείῳ σιτεῖσθαι.—Cicero de Orat. I. 54.

καὶ ἐκστάσεις· δῶρα τὰ παρ' ἐκάστοις τίμια. Καὶ γὰρ τὸ δῶρόν ἐστι κτήματος δόσις καὶ τιμῆς σημείον· διὸ καὶ οἱ φιλοχρήματοι καὶ οἱ φιλότιμοι ἐφίενται αὐτῶν. Ἀμφοτέροις γὰρ ἔχει ὧν δέονται· καὶ γὰρ κτήμά ἐστιν, οὗ ἐφίενται οἱ φιλοχρήματοι· καὶ τιμὴν ἔχει, οὗ οἱ φιλότιμοι.

- 10 Σώματος δὲ ἀρετὴ, ὑγίεια· αὕτη δὲ οὕτως, ὥστε ἀνόσους εἶναι χρωμένους τοῖς σώμασι· πολλοὶ γὰρ ὑγιαίνουν, ὥσπερ Ἡρόδικος λέγεται, οὓς οὐδεὶς ἂν εὐδαιμονίσειε τῆς ὑγείας, διὰ τὸ πάντων ἀπέ-
- 11 χεσθαι τῶν ἀνθρωπίνων, ἢ τῶν πλείστων. Κάλλος δὲ, ἕτερον καθ' ἐκάστην ἡλικίαν ἐστί. Νέου μὲν οὖν κάλλος, τὸ πρὸς τοὺς πόρους χρήσιμον ἔχειν τὸ σῶμα, τοὺς τε πρὸς δρόμον καὶ πρὸς βίαν, ἡδὺν ὄντα ἰδεῖν πρὸς ἀπόλαυσιν· διὸ οἱ πένταθλοι κάλλιστοι, ὅτι πρὸς βίαν καὶ πρὸς τάχος ἅμα πεφύκασιν. Ἀκμάζοντος δὲ, πρὸς μὲν πόρους τοὺς πολεμικοὺς, ἡδὺν δὲ εἶναι δοκεῖν μετὰ φοβερότητος.

"Socrates... respondit sese meruisse,
" ut amplissimis honoribus et præmiis
" decoraretur; et ut ei victus quotidi-
" anus Prytaneo publice præberetur."

9. Τὰ βαρβαρικά,] Isocrates, *λογ. πα-
νηγ.* speaks of the servile honours paid
by the Persians: " ἐξισταζόμενοι δὲ πρὸς
" αὐτοῖς τοῖς βασιλείοις, καὶ προκυλινδού-
" μνοι, καὶ πάντα τρόπον μικρὰ φρονεῖν
" μελιτῶντες· θνητὸν μὲν ἄνδρα προσκυ-
" νοῦντες, καὶ δαίμονα προσαγορεύοντες,
" τῶν δὲ θεῶν μᾶλλον ἢ τῶν ἀνθρώπων
" καταφρονοῦντες."

9. Ἐκστάσεις.] See Plutarch in *vita*
Artaxerx. "Ἐπαϊρόμενος δὲ τῇ νικῇ
" (ὁ Κύρος), καὶ μεστὸς ὧν ὀσμῆς καὶ θερ-
" σους, διεξήλαυνε βοῶν " ἐξίστασθε πεινι-

" χροί " τοῦτο δὲ Περσιστὶ πολλάκις
" αὐτοῦ βοῶντος, οἱ μὲν ἐξίσταντο προσ-
" κυνοῦντες."

9. Ἀμφοτέροις γὰρ ἔχει ὧν δέονται.]
Ἀμφοτέροις, i. e. τοῖς φιλοχρημάτοις καὶ
τοῖς φιλοτιμοῖς. A gift possesses in it
that which both desire. It has profit,
for the avaricious; and honour, for the
ambitious.

10. Ἡρόδικος.] Mentioned by Plato
de *Republ.* III., by Phædrus, and
Plutarch, as a native of Selymbria
in Thrace, of so weakly a consti-
tution, that it was only by constant
application to the medical art, and a
most strict diet, that he painfully ar-
rived at old age.

Γέροντος δὲ, πρὸς μὲν πόνους τοὺς ἀναγκαίους
 ἱκανὸν, ἄλυπον δὲ, διὰ τὸ μηδὲν ἔχειν ὦν τὸ γήρας
 λωβᾶται. Ἰσχύς δὲ ἔστι μὲν δύναμις τοῦ κινεῖν¹²
 ἕτερον ὡς βούλεται· ἀνάγκη δὲ κινεῖν ἕτερον, ἢ
 ἔλκοντα, ἢ ὠθοῦντα, ἢ αἶροντα, ἢ πιέζοντα, ἢ
 συνθλίβοντα· ὥστε ὁ ἰσχυρὸς ἢ πᾶσιν ἢ τούτων
 τισὶν ἔστιν ἰσχυρός. Μεγέθους δὲ ἀρετὴ, τὸ ὑπερ-¹³
 ἔχειν κατὰ τὸ μῆκος καὶ βάθος καὶ πλάτος τῶν
 πολλῶν τοσοῦτῳ μείζονι, ὥστε μὴ βραδυτέρας
 ποιεῖν τὰς κινήσεις διὰ τὴν ὑπερβολήν. Ἀγω-¹⁴
 νιστικὴ δὲ σώματος ἀρετὴ σύγκειται ἐκ μεγέθους
 καὶ ἰσχύος καὶ τάχους· καὶ γὰρ ὁ ταχὺς ἰσχυρὸς
 ἔστιν. Ὁ γὰρ δυνάμενος τὰ σκέλη ῥίπτειν πως
 καὶ κινεῖν ταχὺ καὶ πόρρω, δρομικός· ὁ δὲ θλίβειν
 καὶ κατέχειν, παλαιστικός· ὁ δὲ ὄσαι τῇ πληγῇ,
 πυκτικός· ὁ δ' ἀμφοτέροις τούτοις, παγκρατιαστικός·
 ὁ δὲ πᾶσι, πένταθλος.

Εὐγηρία δὲ ἔστι βραδυτῆς γήρως μετ' ἀλυπίας·¹⁵
 οὔτε γὰρ εἰ ταχὺ γηράσκει, εὐγήρως· οὔτ' εἰ μόγις

11. "Ἄλυπον] Not referring to the bodily pains of old age; for we are here speaking solely of *πάλλος*. The word *ἄλυπον* therefore means in this place, "not painful to the sight," and answers to the *ἡδὺν* in the foregoing part of the sentence.

12. "Ἡ ἔλκοντα, κ. τ. λ.] See Arist. de Phys. VII.

13. *Μεγίθους δὲ ἀρετῇ,*] The Lacedæmonians are praised by Plutarch for their magnanimity in imposing a fine on their king Archidamus, "because he had endured to marry a
 "wife of diminutive stature; ὑπιπόντις

"ὡς οὐ βασιλείας ἀλλὰ βασιλίσκους
 "παράσχαι αὐτοῖς διανοοῖτο." Plutarch de Educ. liberorum, ch. 1.

14. *Παγκρατιαστικός]* The strength and activity both of the pugilist and wrestler was required in the Pancratium. Quintilian II. 8. "Sicut ille
 "exercendi corpora peritus, non, si
 "docendum pancratiasten suscep-
 "rit, pugno ferire, vel calce tantum,
 "aut nexus modo, atque in his certos
 "aliquos docebit, sed omnia quæ sunt
 "ejus certaminis." Plutarch in Sympos. II. 4. ὅτι γὰρ μέμικται τὸ παγκράτιον ἐκ τε πυγμῆς καὶ πάλης, δῆλον.

μὲν, λυπηρῶς δέ· ἔστι δὲ καὶ ἐκ τῶν τοῦ σώματος ἀρετῶν, καὶ τύχης. Μῆ ἄνοσος γὰρ ὢν, μηδὲ ἰσχυρὸς, οὐκ ἔσται ἀπαθὴς, οὐδ' ἄλυπος καὶ πολυχρόνιος· οὐτ' ἄνευ τύχης διαμείνειεν ἄν. Ἔστι δέ τις καὶ χωρὶς ἰσχύος καὶ ὑγιείας ἄλλη δύναμις μακροβιότητος· πολλοὶ γὰρ ἄνευ τῶν τοῦ σώματος ἀρετῶν μακρόβιοί εἰσιν. Ἀλλ' οὐδὲν ἢ ἀκριβολογία χρήσιμος ἢ περὶ τούτων εἰς τὰ νῦν.

16 Πολυφιλία δὲ καὶ χρηστοφιλία οὐκ ἄδηλα, τοῦ φίλου ὠρισμένον, ὅτι ἔστιν ὁ τοιοῦτος φίλος, ὅστις, ἃ οἶεται ἀγαθὰ εἶναι ἐκείνῳ, πρακτικὸς ἔστιν αὐτῶν δι' ἐκείνον· ᾧ δὴ πολλοὶ τοιοῦτοι, πολύφίλος· ᾧ δὲ καὶ ἐπιεικεῖς ἄνδρες, χρηστόφίλος.

17 Εὐτυχία δὲ ἔστιν, ὣν ἡ τύχη ἀγαθῶν αἰτία, ταῦτα γίνεσθαι καὶ ὑπάρχειν ἢ πάντα, ἢ τὰ πλείιστα, ἢ τὰ μέγιστα. Αἰτία δ' ἔστιν ἡ τύχη ἐνίων μὲν, καὶ ὣν αἱ τέχναι, πολλῶν δὲ καὶ ἀτέχνων, οἷον ὅσων ἡ φύσις· ἐνδέχεται δὲ καὶ παρὰ φύσιν εἶναι· ὑγιείας μὲν γὰρ τέχνη αἰτία· κάλλους δὲ καὶ μεγέθους, φύσις. Ὅλως δὲ, τὰ τοιαῦτα τῶν ἀγαθῶν ἔστιν ἀπὸ τύχης, ἐφ' οἷς ἔστιν ὁ φθόνος. Ἔστι δὲ καὶ τῶν παρὰ λόγον ἀγαθῶν αἰτία τύχη· οἷον, εἰ οἱ ἄλλοι αἰσχροὶ ἀδελφοὶ, ὁ δὲ καλός· ἢ οἱ ἄλλοι μὴ εἶδον τὸν θησαυρὸν, ὁ δ' εὔρεν· ἢ εἰ τοῦ πλησίον ἔτυχε τὸ βέλος, τούτου δὲ μή· ἢ εἰ μὴ ἦλθε

16. Ἔστιν ὁ τοιοῦτος φίλος, ὅστις, κ. τ. λ.] Compare Ethics VIII. ch. 2.

17. Αἰτία δ' ἔστιν ἡ τύχη ἐνίων μὲν, καὶ ὣν αἱ τέχναι,] Arist. Eth. VI. 4.

Καὶ τρόπον τινὰ περὶ τὰ αὐτὰ ἔστιν ἡ τύχη καὶ ἡ τέχνη, καθάπερ καὶ Ἀγάθων φησὶν

Τέχνη τύχην ἔσπερξει, καὶ τύχη τέχνην. See also Arist. Physics, II. p. 73, 6.

μόνος αἰὲν φοιτῶν, οἱ δὲ ἅπαξ ἐλθόντες διεφθάρησαν· πάντα γὰρ τὰ τοιαῦτα εὐτυχήματα δοκεῖ εἶναι.

Περὶ δὲ ἀρετῆς, ἐπεὶ περ οἰκειότατος ὁ περὶ τοὺς ἐπαίνους τόπος, ὅταν περὶ ἐπαίνου ποιῶμεθα τὸν λόγον, τότε διοριστέον. Ὡν μὲν οὖν δεῖ στοχάζεσθαι προτρέποντας, ὡς ἐσομένων ἢ ὑπαρχόντων, καὶ ὧν ἀποτρέποντας, φανερόν· τὰ γὰρ ἐναντία τούτων ἐστίν. Χ

ΚΕΦ. 5'.

ΠΕΡΙ ΤΩΝ ΠΡΟΣ ΤΟ ΤΕΛΟΣ, ΤΟΥ ΑΓΑΘΟΥ ΚΑΙ ΤΟΥ
ΣΥΜΦΕΡΟΝΤΟΣ.

ΕΠΕΙ δὲ πρόκειται τῷ συμβουλευόντι σκοπὸς τὸ συμφέρον· βουλευόνται δὲ οὐ περὶ τοῦ τέλους, ἀλλὰ περὶ τῶν πρὸς τὸ τέλος· ταῦτα δ' ἐστὶ τὰ συμφέροντα κατὰ τὰς πράξεις· τὸ δὲ συμφέρον ἀγαθόν· ληπτέον ἂν εἴη στοιχεῖα περὶ ἀγαθοῦ καὶ συμφέροντος ἀπλῶς.

Ἐστω δὴ ἀγαθόν, ὃ ἂν αὐτὸ ἑαυτοῦ ἕνεκα ἦ αἰρετόν· καὶ οὐ ἕνεκα ἄλλο αἰρούμεθα· καὶ οὐ

1. Βουλευόνται δὲ οὐ περὶ τοῦ τέλους.] Cf. Ethics III. ch. 2. It is plain that the End never can be the subject of deliberation. The very act of *deliberating* on any point implies some ulterior end, in reference to which we examine the subject proposed.

2. Ἐστω δὴ ἀγαθόν,] Here follow some rough sketches of various defini-

tions of ἀγαθόν, such as "objects of election; objects of desire; those which reason dictates; those which are self-sufficient, &c." These are not treated accurately or scientifically, because strict and perfect definitions are (as frequently inculcated) not within the province of the Rhetorician.

ἐφίεται πάντα, ἢ πάντα τὰ αἰσθησιν ἔχοντα, ἢ νοῦν, ἢ εἰ λάβοι νοῦν· καὶ ὅσα ὁ νοῦς ἂν ἐκάστω ἀποδοίη· καὶ ὅσα ὁ περὶ ἕκαστον νοῦς ἀποδίδωσιν ἐκάστω, τοῦτό ἐστιν ἐκάστω ἀγαθόν· καὶ οὐ παρόντος εὖ διάκειται καὶ αὐτάρκως ἔχει· καὶ τὸ αὐταρκες· καὶ τὸ ποιητικὸν ἢ φυλακτικὸν τῶν τοιούτων· καὶ ᾧ ἀκολουθεῖ τὰ τοιαῦτα· καὶ τὰ κωλυτικά τῶν ἐναν-
 3 τίων, καὶ τὰ φθαρτικά. Ἀκολουθεῖ δὲ διχῶς· ἢ γὰρ ἄμα, ἢ ὕστερον· οἷον, τῷ μὲν μανθάνειν τὸ ἐπίστασθαι ὕστερον· τῷ δὲ ὑγιαίνειν τὸ ζῆν ἄμα. Καὶ τὰ ποιητικὰ τριχῶς· τὰ μὲν, ὡς τὸ ὑγιαίνειν ὑγείας· τὰ δὲ, ὡς σιτία ὑγείας· τὰ δὲ, ὡς τὸ γυμνάζεσθαι, ὅτι ὡς ἐπὶ τὸ πολὺ ποιεῖ ὑγίειαν.

2. Εἰ λάβοι νοῦν] Compare Cicero de Fin. V. 14. "Earum etiam rerum, quas terra gignit, educatio quædam et perfectio est; ut ipsæ vites, si loqui possint, ita se tractandas tuen-
 "dasque esse fateantur."

2. Ὅσα ὁ νοῦς—καὶ ὅσα ὁ περὶ ἕκαστον νοῦς] This distinction between ὁ νοῦς (ἀπλῶς), and ὁ περὶ ἕκαστον νοῦς, corresponds with that of the δόξα (ἀπλῶς) and the δόξα τις, in the Ethics, B. III. ch. 2.

3. Ἀκολουθεῖ δὲ διχῶς] Aristotle mentions here but two species of consequents, the ἄμα and the ὕστερον. He has, in other parts of his works, specified three others, viz. the πρότερον, Topics III. 2. the δυνάμει, Rhet. I. 7. and the ἀντικατηγορουμένης, or reciprocal consequent. Analyt. Post. I. 3.

3. Ποιητικὰ τριχῶς] Efficient causes may be divided, in the first instance, into the *Intrinsic* or *Natural*, and the *Ex-*

trinsic may then be made, by taking, 1. the instruments, or means; 2. The actions or energies. Thus in the present example: "a good constitution and habit of body" is the intrinsic and natural efficient of health; "Food" is the instrument or means; and "the taking proper exercise" is an efficient, as being the action or energy of the habit.

In the same manner; 1. Genius and memory; 2. Books and instructors; 3. Reading and study; are severally the efficient of Learning. In accordance with this threefold division we see that Cicero, (Orat. pro Mil.) in endeavouring to establish the evidence of Clodius' designs against Milo, brings forward, 1st, the disposition of Clodius, his hatred of Milo, and his ambition, as the natural and intrinsic causes; 2dly, his slaves, his mounted barbarians, &c. as the instruments; and, in the 3d place, he mentions the very attack of Clodius on Milo.

Τούτων δὲ κειμένων, ἀνάγκη, τὰς τε λήψεις τῶν⁴
 ἀγαθῶν ἀγαθὰς εἶναι, καὶ τὰς τῶν κακῶν ἀποβολὰς·
 ἀκολουθεῖ γὰρ, τῷ μὲν τὸ μὴ ἔχειν τὸ κακὸν, ἅμα·
 τῷ δὲ τὸ ἔχειν τὸ ἀγαθόν, ὕστερον. Καὶ ἡ ἀντ'⁵
 ἐλάττονος ἀγαθοῦ μείζονος λήψις· καὶ ἀντὶ μείζονος
 κακοῦ, ἐλάττονος· ᾧ γὰρ ὑπερέχει τὸ μείζον τοῦ
 ἐλάττονος, τούτῳ γίγνεται τοῦ μὲν λήψις, τοῦ δ'
 ἀποβολή. Καὶ τὰς ἀρετὰς δὲ ἀνάγκη ἀγαθὸν εἶναι·⁶
 κατὰ γὰρ ταύτας εὖ τε διάκεινται οἱ ἔχοντες, καὶ
 ποιητικαὶ τῶν ἀγαθῶν εἰσι, καὶ πρακτικαί· περὶ
 ἐκάστης δὲ, καὶ τίς καὶ ποία, χωρὶς ῥητέον. Καὶ⁷
 τὴν ἡδονὴν ἀγαθὸν εἶναι· πάντα γὰρ ἐφίεται τὰ
 ζῶα αὐτῆς τῇ φύσει. Ὡστε καὶ τὰ ἡδέα καὶ τὰ
 καλὰ ἀνάγκη ἀγαθὰ εἶναι· τὰ μὲν γὰρ ἡδονῆς ποιη-
 τικά· τῶν δὲ καλῶν, τὰ μὲν ἡδέα· τὰ δὲ αὐτὰ καθ'
 ἑαυτὰ αἰρετά ἐστιν. Ὡς δὲ καθ' ἓν εἰπεῖν, ἀνάγκη⁸
 ἀγαθὰ εἶναι τὰδε· Εὐδαιμονία· καὶ γὰρ καθ' αὐτὸ
 αἰρετὸν, καὶ αὐταρκες, καὶ ἔνεκα αὐτοῦ πολλὰ αἰ-
 ρούμεθα· δικαιοσύνη, ἀνδρεία, σωφροσύνη, μεγα-⁹
 λοψυχία, μεγαλοπρέπεια, καὶ αἱ ἄλλαι αἱ τοιαῦται
 ἔξεις· ἀρεταὶ γὰρ ψυχῆς· καὶ ὑγίεια, καὶ κάλλος,
 καὶ τὰ ποιαῦτα· ἀρεταὶ γὰρ σώματος, καὶ ποιητικαὶ¹⁰
 πολλῶν· οἷον ὑγίεια καὶ ἡδονῆς καὶ τοῦ ζῆν· διὸ
 καὶ ἄριστον δοκεῖ εἶναι, ὅτι δύο τῶν τοῖς πολλοῖς
 τιμιωτάτων αἰτιῶν ἐστιν, ἡδονῆς καὶ τοῦ ζῆν.
 Πλούτος· ἀρετὴ γὰρ κτήσεως, καὶ ποιητικὸν πολ-¹¹
 λῶν. Φίλος καὶ φιλία· καὶ γὰρ καθ' αὐτὸν αἰρετὸς¹²
 ὁ φίλος, καὶ ποιητικὸς πολλῶν. Τιμὴ, δόξα· καὶ¹³

12. Καθ' αὐτὸν αἰρετὸς ὁ φίλος,] “Propono mihi fructum amicitiae nos-
 Cicero Ep. ad App. Pulch. VI. 12. “træ, ipsam amicitiam.”

- γὰρ ἡδέα καὶ ποιητικὰ πολλῶν· καὶ ἀκολουθεῖ
αὐτοῖς ὥς ἐπὶ τὸ πολὺ τὸ ὑπάρχειν ἐφ' οἷς τι-
14 μῶνται. Δύναμις τοῦ λέγειν, τοῦ πράττειν· ποιη-
15 τικὰ γὰρ πάντα τὰ τοιαῦτα ἀγαθῶν. Ἐτι εὐφυΐα,
μνήμη, εὐμάθεια, ἀγχίνοια, πάντα τὰ τοιαῦτα
ποιητικὰ γὰρ αὐταὶ ἀγαθῶν αἱ δυνάμεις εἰσὶν·
ὁμοίως δὲ καὶ αἱ ἐπιστῆμαι πᾶσαι, καὶ αἱ τέχναι.
16 Καὶ τὸ ζῆν· εἰ γὰρ μηδὲν ἄλλο ἔποιτο ἀγαθόν,
17 καθ' αὐτὸ αἰρετόν ἐστι. Καὶ τὸ δίκαιον· συμφέρον
γάρ τι κοινῇ ἐστι. Ταῦτα μὲν οὖν σχεδὸν τὰ
ὁμολογούμενα ἀγαθὰ ἐστίν.
18 Ἐν δὲ τοῖς ἀμφισβητησίμοις ἐκ τῶνδε οἱ συλ-
λογισμοί· ὃ τὸ ἐναντίον κακόν, τοῦτ' ἀγαθόν.
19 Καὶ οὐ τὸ ἐναντίον τοῖς ἐχθροῖς συμφέρει· οἷον εἰ
τὸ δειλοὺς εἶναι μάλιστα συμφέρει τοῖς ἐχθροῖς,
δηλον ὅτι ἀνδρεία μάλιστα ὠφέλιμον τοῖς πολίταις.

13. Τὸ ὑπάρχειν ἐφ' οἷς τιμῶνται.]
The existence of those virtues for which
they are honoured.

14. Δύναμις τοῦ λέγειν, τοῦ πράτ-
τειν.] Two qualities are here con-
joined, which Cicero praises in the
characters of Themistocles, Pericles,
and Theramenes. De Orat. III. 16.

15. Εὐφυΐα,] A natural aptitude (of
talents or disposition,) Comp. Ethics
III. 5. Τὸ γὰρ μίγιστον καὶ κάλλιστον,
καὶ ὃ παρ' ἑτέρου μὴ οἶόν τι λαβεῖν μηδὲ
μαθεῖν, ἀλλ' οἷον ἔφου τοιοῦτον ἔξει, καὶ τὸ
εὖ καὶ τὸ καλῶς τοῦτο πεφυκέναι, ἡ
τελεία καὶ ἀληθινή ἂν εἴη εὐφυΐα. And
Topics VIII. 5. Καὶ τοῦτ' ἔστιν ἡ κατ'
ἀλήθειαν εὐφυΐα, τὸ δύνασθαι καλῶς ἐλίσ-
σαι τὰ λήθεις, καὶ φυγεῖν τὸ ψεῦδος, ὅπερ
οἱ πεφυκότες εὖ δύνανται ποιεῖν εὖ.

15. Μνήμη,] The common reading
is μνήμαι.

15. Ἀγχίνοια,] Comp. Ethics VI.
9. And Anal. Post. I. 28. ἡ δ' ἀγχίνοιά
ἐστὶν εὐστοχία τις ἐν ἀσπίπτῳ χρόνῳ τοῦ
μίσου. Οἷον εἴ τις ἴδῃ ὅτι ἡ σελήνη τὸ
λαμπρὸν αὐτὴ ἔχει πρὸς τὸν ἥλιον, ταχὺ
ἐνενόησε διὰ τι τοῦτο, ὅτι διὰ τὸ λάμπειν
ἀπὸ τοῦ ἡλίου ἡ διαλεγόμενον πλουσία,
ἔγνω, διότι δανείζεται, κ. τ. λ.

18. Ὅτι τὸ ἐναντίον κακόν, τοῦτ' ἀγα-
θόν.] Cicero, Topics, ch. 11. “Si stul-
“ titiam fugimus sapientiam sequa-
“ mur.”

19. Τοῖς ἐχθροῖς συμφέρει.] An illus-
tration of this principle may be found
in the answer of Murray to the
challenge of Edward III. Hume,
vol. ii.

Καὶ ὅλως, ὃ οἱ ἐχθροὶ βούλονται, ἢ ἐφ' ᾧ χαίρουσι, 20
τοῦναντίον τούτῳ ὠφέλιμον φαίνεται· διὸ εὖ εἴ-
ρηται,

Ἦ κεν γηθήσαι Πριάμος.

Ἔστι δ' οὐκ αἰεὶ τοῦτο, ἀλλ' ὥς ἐπὶ τὸ πολὺ· οὐδὲν
γὰρ κωλύει, ἐνίοτε ταὐτὸ συμφέρειν τοῖς ἐναντίοις·
ὅθεν λέγεται, ὥς τὰ κακὰ συνάγει τοὺς ἀνθρώπους,
ὅταν ἢ ταὐτὸ βλαβερὸν ἀμφοῖν. Καὶ οὐ μὴ ἐστὶν 21
ὑπερβολή, τοῦτο ἀγαθόν· ὃ δὲ ἂν ἢ μείζον, ἢ δεῖ,
κακόν. Καὶ οὐ ἔνεκα πολλὰ πεπόνηται, ἢ δεδα- 22
πάνηται· φαινόμενον γὰρ ἀγαθὸν ἦδη· καὶ ὥς
τέλος ἦδη τὸ τοιοῦτον ὑπολαμβάνεται καὶ τέλος
πολλῶν· τὸ δὲ τέλος, ἀγαθόν· ὅθεν ταῦτ' εἴρηται·

Καδδέκεν εὐχωλὴν Πριάμῳ·

καὶ,

Αἰσχρόν τοι δηρόν τε μένειν.

Καὶ ἡ παροιμία δέ, τὸ

Ἐπὶ θύραις τὴν ὑδρίαν.

20. Καὶ ὅλως, ὃ οἱ ἐχθροὶ βούλονται,] Virg. II. 103.

—“jamdudum sumite poenas;

“Hoc Ithacus velit, et magno mer-
“centur Atridae.”

20. Ἦ κεν γηθήσαι Πριάμος.] Taken from Nestor's speech to the contending Kings. Iliad A. 255.

Ἦ κεν γηθήσαι Πριάμος, Πριάμοιο τε παῖδες

Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,

Εἰ σφῶϊν τάδε πάντα πυθόιατο μαρνα-
μένοιν,

Οἱ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὶ
μάχεσθαι.

20. Τὰ κακὰ συνάγει] The same

sentiment is found in the Politics, V. ch. 5. συνάγει γὰρ καὶ τοὺς ἐχθίστους ὁ κοινὸς φόβος.

22. Καδδέκεν εὐχωλὴν Πριάμῳ.] Hom. II. B. 176.

Καδδέκεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ
λίποισι

Ἀργείην Ἑλένην, ἧς εἶνεκα πολλοὶ
Ἀχαιῶν

Ἐν Τροίῃ ἀπόλοντο.

22. Αἰσχρόν τοι δηρόν τε μένειν,] Hom. II. B. 297.

—ἀλλὰ καὶ ἔμπη

Αἰσχρόν τοι δηρόν τε μένειν, κενεὸν τε
νέεσθαι.

22. Ἐπὶ θύραις τὴν ὑδρίαν.] This proverb alludes to the imprudence of

- 23 Καὶ οὐ πολλοὶ ἐφίενται, καὶ τὸ περιμάχητον φαίνον-
μενον· οὐ γὰρ πάντες ἐφίενται, τοῦτ' ἀγαθὸν ἦν·
24 οἱ δὲ πολλοὶ ὥσπερ πάντες φαίνονται. Καὶ τὸ
ἐπαινετόν· οὐδεὶς γὰρ τὸ μὴ ἀγαθὸν ἐπαινεῖ. Καὶ
ὁ οἱ ἐχθροὶ καὶ οἱ φαῦλοι ἐπαινοῦσιν· ὥσπερ γὰρ
πάντες ἤδη ὁμολογοῦσιν, εἰ καὶ οἱ κακῶς πεπον-
θότες· διὰ γὰρ τὸ φανερόν ὁμολογοῖεν ἄν· ὥσπερ
καὶ φαῦλοι, οὓς οἱ ἐχθροὶ μὴ ψέγουσι· διὸ λελοι-
δορησθαι ὑπέλαβον Κορίνθιοι ὑπὸ Σιμωνίδου ποιή-
σαντος,

Κορινθίοις δ' οὐ μέμφεται τὸ Ἴλιον.

- 25 Καὶ ὁ τῶν φρονίμων τις, ἢ τῶν ἀγαθῶν ἀνδρῶν ἢ
γυναικῶν, προέκρινεν· οἶον, Ὀδυσσεΐα Ἀθηνᾶ, καὶ
Ἑλένην Θησεύς, καὶ Ἀλέξανδρον αἰ Θεὰ, καὶ
26 Ἀχιλλέα Ὀμηρος. Καὶ ὅλως τὰ προαιρετά·
προαιροῦνται δὲ πράττειν τά τε εἰρημένα, καὶ τὰ

giving up a labour, which is nearly brought to its completion; as those who, having had the trouble of carrying water from the river, through idleness or carelessness spill it at their very door.

24. "Ο οἱ ἐχθροὶ—ἐπαινοῦσιν] Virg. *Æn.* XI. 282. Diomed speaks of *Æneas*.

—"Stetimus tēla aspera contra,

"Contulimusque manus: experto

"credite, quantus

"In clypeum assurgat, quo turbine

"torqueat hastam,

"Si duo præterea tales Idæa tu-

"lisset

"Terra viros, ultro Inachias venisset

"ad urbes

"Dardanus, et versis lugeret Græcia
"fatis."

24. *Κορινθίοις δ' οὐ μέμφεται τὸ Ἴλιον.*]

Simonides wrote this line under the idea of praising the *Corinthians*, as being those "with whom not even their "enemies could find fault," ὥσπερ γὰρ πάντες ἤδη ὁμολογοῦσιν, εἰ καὶ οἱ κακῶς πεπονθότες. But the *Corinthians*, perceiving that the words admitted of an ambiguous interpretation, and well knowing the satire of which *Simonides* was capable, (*Comp. Rhet.* III. 2.) took them in a different sense, and considered that he wished to imply, ὥσπερ καὶ φαῦλοι, οὓς οἱ ἐχθροὶ μὴ ψέγουσιν.

25. *Ἑλένην Θησεύς, κ. τ. λ.*] *Compare Rhet.* II. xxiii. §. 12.

τοῖς ἐχθροῖς κακὰ, καὶ τὰ τοῖς φίλοις ἀγαθὰ. Καὶ 27
τὰ δυνατὰ ταῦτα δὲ διχῶς ἐστὶ, τὰ τε γενόμενα
ἂν, καὶ τὰ ῥαδίως γιγνόμενα· ῥάδια δὲ, ὅσα ἢ ἄνευ
λύπης, ἢ ἐν ὀλίγῳ χρόνῳ· τὸ γὰρ χαλεπὸν ὀρίζεται
ἢ λύπη, ἢ πλήθει χρόνου. Καὶ εἰ ὥς βούλονται
βούλονται δὲ ἢ μηδὲν κακὸν, ἢ ἔλαττον τοῦ ἀγαθοῦ
τοῦτο δ' ἐστὶ εἰ ἢ λανθάνῃ ἢ τιμωρίᾳ, ἢ μικρὰ
ἦ. Καὶ τὰ ἴδια. Καὶ ἂ μηδεῖς. Καὶ τὰ περιττά· 28
τιμὴ γὰρ οὕτω μᾶλλον. Καὶ τὰ ἀρμόττοντα αὐ-
τοῖς· τοιαῦτα δὲ τὰ τε προσήκοντα κατὰ γένος καὶ
δύναμιν. Καὶ ὧν ἐλλείπειν οἴονται, καὶ μικρὰ ἦ·
οὐδὲν γὰρ ἦττον προαιροῦνται ταῦτα πράττειν.
Καὶ τὰ εὐκατέργαστα· δυνατὰ γὰρ, ὥς ῥάδια· εὐ- 29
κατέργαστα δὲ, ἂ πάντες, ἢ οἱ πολλοὶ, ἢ οἱ ὅμοιοι,
ἢ οἱ ἦττους κατώρθωσαν. Καὶ ἂ χαριοῦνται τοῖς
φίλοις, ἢ ἂ ἀπεχθήσονται τοῖς ἐχθροῖς. Καὶ ὅσα,
οὓς θαυμάζουσι, προαιροῦνται πράττειν. Καὶ πρὸς
ἂ εὐφυεῖς εἰσι καὶ ἔμπειροι· ῥᾶον γὰρ κατορθώσιν
οἴονται. Καὶ ἂ μηδεῖς φαῦλος· ἐπαινετὰ γὰρ

27. ῥάδια δὲ,] Cicero de Invent.
"Facile id diximus, quod sine magno
aut sine ullo labore, sumptu, mo-
lestiâ, quam brevissimo tempore con-
fici potest."

28. Κατὰ γένος καὶ δύναμιν] See
Ovid's Met. XIII. 31, &c. and 107,
&c. where Ajax, in pleading for the
possession of the arms of Achilles,
asserts both the claims of family (κατὰ
γένος), since Achilles and himself were
equally descended from Jupiter :

"Frater erat, fraterna peto,"
and also the claims of superior prowess,
(κατὰ δύναμιν),

"Denique quid verbis opus est,
spectemur agendo."

"Arma viri fortis medios mittantur
in hostes,

"Inde jubete peti, et referentem
ornate relatis."

28. ὧν ἐλλείπειν οἴονται, καὶ μικρὰ
ἦ.] Hor. Sat. II. 6.

—"O! si angulus ille

"Proximus accedat qui nunc dinor-
mat agellum."

29. Ἀμηδεῖς φαῦλος.] Athenæus quotes
the two following lines of Euripides :

Μὴ πλοῦτον εἴπῃς, οὐχὶ θαυμάζω θεὸν,
Ὅν χ' ὡς κάκιστος ῥαδίως ἐκτίσαστο.

μᾶλλον. Καὶ ὧν ἐπιθυμοῦντες τυγχάνουσιν· οὐ
 30 γὰρ μόνον ἡδὺν, ἀλλὰ καὶ βέλτιον φαίνεται. Καὶ
 μάλιστα ἕκαστοί· πρὸς ᾧ τοιοῦτοι· οἷον οἱ φιλό-
 νικοι, εἰ νίκη ἔσται· οἱ φιλότιμοι, εἰ τιμή· οἱ φιλο-
 χρήματοι, εἰ χρήματα· καὶ οἱ ἄλλοι ὡσαύτως.
 Περὶ μὲν οὖν ἀγαθοῦ καὶ τοῦ συμφέροντος ἐκ
 τούτων ληπτέον τὰς πίστεις.

ΚΕΦ. ζ'.

ΠΕΡΙ ΤΟΥ ΜΕΙΖΟΝΟΣ ΑΓΑΘΟΥ, ΚΑΙ ΤΟΥ ΜΑΛΛΟΝ
 ΣΥΜΦΕΡΟΝΤΟΣ.

ΕΠΕΙ δὲ πολλάκις ὁμολογοῦντες ἄμφω συμ-
 φέρειν, περὶ τοῦ μᾶλλον ἀμφισβητοῦσιν, ἐφεξῆς
 αὖ εἶη λεκτέον περὶ τοῦ μείζονος ἀγαθοῦ καὶ τοῦ
 2 μᾶλλον συμφέροντος. Ἐστω δὴ ὑπερέχον μὲν,
 τοσοῦτον καὶ ἔτι· ὑπερεχόμενον δὲ, τὸ ἐνυπάρχον.
 Καὶ μείζον μὲν αἰεὶ καὶ πλείον πρὸς ἑλαττον· μέγα
 δὲ καὶ μικρόν, καὶ πολὺ καὶ ὀλίγον, πρὸς τὸ τῶν

30. Πρὸς ᾧ τοιοῦτοι] Compare
 Ethics I. ch. 8. Ἐκείσθω δ' ἐστὶν ἡδὺν
 πρὸς ᾧ λέγεται φιλοτιμοῦτος, οἷον ἵππος
 μὲν τῷ φιλίππῳ, θίαμα δὲ τῷ φιλοθεώρῳ·
 τὸν αὐτὸν δὲ τρόπον καὶ τὰ δίκαια τῷ
 φιλοδικαίῳ, καὶ ὅλως τὰ κατ' ἀρετὴν τῷ
 φιλαρέτῳ.

CHAP. VII.

2. Ὑπερέχον—ὑπερεχόμενον] The
 definition of the ὑπερέχον is τοσοῦτον
 καὶ ἔτι, "so much and something more,"

and of the ὑπερεχόμενον τὸ ἐνυπάρχον,
 "that which is contained within an-
 other."

2. Μέγα δὲ καὶ μικρόν, κ. τ. λ.]
 i. e. Great and small, many and few,
 are only relative terms, being always
 considered in reference to the or-
 dinary size or number. The μέγα
 differs from the πολὺ, in that the
 former is predicated of continuous
 quantities, as lines, superficies, bodies,
 &c. the latter, of disjunctive, as num-
 ber.

πολλῶν μέγεθος· καὶ ὑπερέχον μὲν, τὸ μέγα· τὸ δὲ ἐλλείπον, μικρόν· καὶ πολὺ καὶ ὀλίγον ὡσαύτως.

Ἐπεὶ οὖν ἀγαθὸν λέγομεν τό τε αὐτὸ αὐτοῦ³ ἔνεκα καὶ μὴ ἄλλου αἰρετόν· καὶ οὐ πάντα ἐφίεται· καὶ ὁ νοῦν ἂν καὶ φρόνησιν λαβόντα ἔλοιτο· καὶ τὸ ποιητικὸν καὶ τὸ φυλακτικόν, ἢ ὧς ἔπεται τὰ τοιαῦτα· (τὸ δ' οὐ ἔνεκα τὸ τέλος ἐστί· τέλος δ' ἐστὶν οὐ ἔνεκα τὰ ἄλλα· αὐτῷ δὲ ἀγαθὸν τὸ πρὸς αὐτὸν ταῦτα πεπονθός·) ἀνάγκη τὰ τε πλείω τοῦ ἐνὸς καὶ τῶν ἐλαττόνων, συναριθμουμένου τοῦ ἐνὸς ἢ τῶν ἐλαττόνων, μείζον ἀγαθὸν εἶναι· ὑπερέχει γάρ· τὸ δὲ ἐνυπάρχον ὑπερέχεται. Καὶ ἐὰν τὸ⁴ μέγιστον τοῦ μεγίστου ὑπερέχη, καὶ αὐτὰ αὐτῶν· καὶ ὅσα αὐτὰ αὐτῶν, καὶ τὸ μέγιστον τοῦ μεγίστου· οἷον εἰ ὁ μέγιστος ἀνὴρ γυναικὸς τῆς μεγίστης μείζων, καὶ ὅλως οἱ ἄνδρες τῶν γυναικῶν μείζους· καὶ εἰ οἱ ἄνδρες ὅλως τῶν γυναικῶν μείζους, καὶ

3. Τὸ δ' οὐ ἔνεκα—ταῦτα πεπονθός·] These words are to be considered in a parenthesis, for the construction does not correspond with the foregoing part of the passage, and the ἀπόδοσις commences at ἀνάγκη τὰ τε πλείω, κ. τ. λ.

3. Τὸ πρὸς αὐτὸν ταῦτα πεπονθός·] The meaning is, that besides what is good in its general character, there are also goods which are so in a peculiar view with respect to individuals.

3. Τὰ τε πλείω τοῦ ἐνὸς, κ. τ. λ.] That many goods combined must be a greater good than any one of them singly. Topics, III. 2. τὰ πλείω ἀγαθὰ [αἰρετώτερα] τῶν ἐλαττόνων, ἢ ἀπλῶς, ἢ ὅταν τὰ ἕτερα ἐν τοῖς

ἑτέροις ὑπάρχη, τὰ ἐλάττω ἐν τοῖς πλείοσιν.

3. Συναριθμουμένου τοῦ ἐνὸς, κ. τ. λ.] Otherwise, of course, the argument would not hold good; e. g. It is certain that Wisdom, Virtue, Riches, and Strength, form a greater good than any one of them alone. But if Virtue, for instance, be not included in the list, we may argue that Virtue singly is a greater good than all the other three collectively.

4. Καὶ αὐτὰ αὐτῶν.] If the best or greatest of a species excel the best or greatest of another species, then the former species itself will excel the latter; and vice versa.

ἀνὴρ ὁ μέγιστος τῆς μεγίστης γυναικὸς μείζων·
ἀνάλογον γὰρ ἔχουσιν αἱ ὑπεροχαὶ τῶν γενῶν καὶ
5 τῶν μεγίστων ἐν αὐτοῖς. Καὶ ὅταν τόδε μὲν τῷδε
ἔπεται, ἐκείνο δὲ τούτῳ μὴ ἔπεται δὲ ἢ τῷ ἅμα, ἢ
τῷ ἐφεξῆς, ἢ τῇ δυνάμει· ἐννύπαρχει γὰρ ἢ χρήσις
ἢ τοῦ ἐπομένου ἐν τῇ θατέρου. Ἐπεται δὲ ἅμα
μὲν, τῷ ὑγιαίνειν τὸ ζῆν, τούτῳ δὲ ἐκείνο οὐ
ὑστερον δὲ, τῷ μανθάνειν τὸ ἐπίστασθαι· δυνάμει
δὲ, τῷ ἱεροσυλεῖν τὸ ἀποστερεῖν· ὁ γὰρ ἱεροσυ-
6 λήσας καὶ ἀποστερήσειε. Καὶ τὰ ὑπερέχοντα τοῦ
αὐτοῦ μείζονι, μείζω· ἀνάγκη γὰρ ὑπερέχειν καὶ
7 τοῦ μείζονος. Καὶ τὰ μείζονος ἀγαθοῦ ποιητικὰ,
μείζω· τοῦτο γὰρ ἂν ἦν τῷ μείζονος ποιητικῷ εἶναι.
Καὶ οὐ τὸ ποιητικὸν μείζον, ὡσαύτως· εἰ γὰρ τὸ
ὑγιεινὸν αἰρετώτερον τοῦ ἡδέος καὶ μείζον ἀγαθόν,
καὶ ἡ ὑγίεια τῆς ἡδονῆς μείζων. Καὶ τὸ αἰρετώ-
τερον καθ' αὐτὸ τοῦ μὴ καθ' αὐτό· οἶον, ἰσχυρὸς

5. Τόδε μὲν τῷδε ἔπεται.] Of two things, that, on which the other is consequent, is the better. Aristotle in this passage has mentioned a third kind of Consequent, viz. τῇ δυνάμει, i. e. "by virtue of the thing itself." See ch. 6. of this book, note 1.

6. Καὶ τοῦ μείζονος.] That also which is greater than this same third. Thus 10 exceeds 6 by a greater degree than 8 exceeds 6; and 10 exceeds 8, a greater than this same third 6.

7. Καὶ τὰ μείζονος ἀγαθοῦ ποιητικὰ.] Topics, III. 1. Ἐστὶ δύο ποιητικῶν ὄντων, οὗ τὸ τέλος βέλτιον, καὶ αὐτὸ βέλτιον.

7. Τοῦτο γὰρ ἂν ἦν τῷ μείζονος ποιη-

τικῷ εἶναι.] This passage has been a difficulty with all editors of the Rhetoric, but appears by the present reading of Vater to be restored to its proper meaning and construction. "The "efficients of a greater good are "themselves greater; for this would "arise from the mere definition, in "being the efficient of a greater "thing." The definition which he intends to imply is, of course, τὸ μείζονος ποιητικόν, μείζον. Victor rejects the ἂν, although found in all the MSS. and older editions. He reads: τοῦτο γὰρ ἦν τὸ μείζονος ποιητικῷ εἶναι; but as the express definition has no where been given, we cannot approve of the omission.

ὑγιεινοῦ· τὸ μὲν γὰρ οὐχ αὐτοῦ ἔνεκα· τὸ δὲ αὐτοῦ,
 ὅπερ ἦν τὸ ἀγαθόν. Καὶ ἡ τὸ μὲν τέλος, τὸ δὲ 9
 μὴ τέλος· τὸ μὲν γὰρ ἄλλου ἔνεκα, τὸ δὲ αὐτοῦ·
 οἷον τὸ γυμνάζεσθαι τοῦ εὖ ἔχειν τὸ σῶμα. Καὶ 10
 τὸ ἦττον προσδεόμενον θατέρου ἢ ἐτέρων· αὐταρ-
 κέστερον γάρ· ἦττον δὲ προσδεῖται τὸ ἐλαττόνων ἢ
 ῥαόνων προσδεόμενον. Καὶ ὅταν τόδε μὲν ἄνευ 11
 τοῦδε μὴ ἡ, ἢ μὴ δυνατὸν ἡ γενέσθαι, θάτερον δὲ
 ἄνευ τούτου· αὐταρκέστερον δὲ τὸ μὴ δεόμενον·
 ὥστε φαίνεται μείζον ἀγαθόν. Καὶ ἡ ἀρχή, τὸ δὲ 12
 μὴ ἀρχή. Καὶ ἡ αἰτίον, τὸ δ' οὐκ αἰτίον, διὰ τὸ
 αὐτό· ἄνευ γὰρ αἰτίου καὶ ἀρχῆς ἀδύνατον εἶναι ἢ
 γενέσθαι. Καὶ δυοῖν ἀρχαῖν τὸ ἀπὸ τῆς μείζονος
 ἀρχῆς μείζον· καὶ δυοῖν αἰτίουν τὸ ἀπὸ τοῦ μείζονος
 αἰτίου μείζον. Καὶ ἀνάπαλιν δὲ, δυοῖν ἀρχαῖν ἢ τοῦ
 μείζονος ἀρχή μείζον· καὶ δυοῖν αἰτίουν τὸ τοῦ μεί-
 ζονος αἰτίον μείζον. Δῆλον οὖν ἐκ τῶν εἰρημένων ὅτι 13
 ἀμφοτέρως μείζον ἐστὶ φαίνεσθαι· καὶ γὰρ εἰ ἀρχή
 τόδε, τὸ δὲ μὴ ἀρχή, δόξει μείζον εἶναι· καὶ εἰ μὴ
 ἀρχή, τὸ δὲ ἀρχή· τὸ γὰρ τέλος μείζον, καὶ οὐκ

11. Τόδε μὲν ἄνευ τούτου κ. τ. λ.]
 Corn. Nepos in Thrasyb. I. 3. "Pe-
 "Ioponnesis bello multa Thrasy-
 "bulus sine Alcibiade gessit, ille
 "nullam rem sine hoc." Plutarch in
 Apophth. Reg. §. 84. "De fortitudine
 "et justitiâ interrogatus Agesilaus,
 "utra harum major esset, respondit
 "nihil opus fore fortitudine, si omnes
 "justi essemus." See also Xen. Econ.
 V. 17. in praise of Agriculture: εὖ μὲν
 γὰρ φερομένης τῆς γεωργίας ἔρρωνται
 καὶ αἱ ἄλλαι τέχναι ἀπασαι· ὅπου δ' ἂν
 ἀναγκασθῇ ἢ γῇ χερσεύειν, ἀποσβέννυνται

καὶ αἱ ἄλλαι τέχναι σχεδὸν τι καὶ κατὰ
 γῆν καὶ κατὰ θάλασσαν.

12. Καὶ ἡ ἀρχή.] i. e. Καὶ ἡ τὸ μὲν
 ἀρχή, τὸ δὲ μὴ ἀρχή.—Gen. Animal. V.
 7. Τοῦτο γὰρ ἐστὶ τὸ ἀρχὴν εἶναι, τὸ
 αὐτὴν μὲν αἰτίαν εἶναι πολλῶν, ταύτης
 δ' ἄλλο ἄνωθεν μηδέν.

12. Καὶ ἡ αἰτίον,] Demosthenes pro
 Ctesiph. Ὁ γὰρ τὸ σπέρμα παρασχών,
 οὗτος τῶν φύντων κακῶν αἴτιος.

12. Καὶ δυοῖν ἀρχαῖν.] Of two things
 proceeding from two different prin-
 ciples, that which proceeds from the
 greater principle is itself greater.

ἀρχή. Ὡσπερ ὁ Λεωδάμας κατηγορῶν ἔφη Καλλιστράτου, “τὸν βουλευσάντα τοῦ πράξαντος μᾶλλον ἀδικεῖν· οὐ γὰρ ἂν πραχθῆναι, μὴ βουλευσαμένου.” πάλιν δὲ Χαβρίου, “τὸν πράξαντα τοῦ βουλευσάντος· οὐ γὰρ ἂν γενέσθαι, εἰ μὴ ἦν ὁ πράξων· τούτου γὰρ ἔνεκα ἐπιβουλεύειν, ὅπως
14 πράξωσι.” Καὶ τὸ σπανιώτερον τοῦ ἀφθόνου· οἶον χρυσὸς σιδήρου, ἀχρηστότερος ὢν· μείζων γὰρ ἢ κτήσις, διὰ τὸ χαλεπωτέραν εἶναι. Ἄλλον δὲ τρόπον, τὸ ἀφθονον τοῦ σπανίου, ὅτι ἢ χρηῖσις ὑπερέχει· τὸ γὰρ πολλάκις τοῦ ὀλιγάκις ὑπερέχει· ὅθεν λέγεται,

Ἄριστον μὲν ὕδαρ.

15 Καὶ ὅλως τὸ χαλεπώτερον τοῦ ῥάονος· σπανιώτερον γάρ. Ἄλλον δὲ τρόπον, τὸ ῥᾶον τοῦ χαλεπωτέρου· ἔχει γὰρ ὡς βουλόμεθα. Καὶ ᾧ τὸ ἐναντίον
16 μείζων. Καὶ οὐ ἢ στέρησις μείζων. Καὶ ἀρετὴ μὴ ἀρετῆς, καὶ κακία μὴ κακίας μείζων· τὰ μὲν

13. Ἐπιβουλεύειν, ὅπως πράξωσι.] Ἐπιβουλεύειν, in this passage, is used in the same sense as συμβουλεύειν. So also in Thucyd. III. 20. ἐπιβουλεύουσιν αὐτοῖσι καὶ Ἀθηναίων οἱ συμπολιτοῦ-μῖνοι.

14. Ἄριστον μὲν ὕδαρ.] Pindar, Olymp. I. 1.

15. Ἐχμὶ γὰρ ὡς βουλόμεθα.] Since it implies a less degree of labour.

15. Καὶ ᾧ τὸ ἐναντίον μείζων.] e. g. If sickness is a worse evil than poverty, then health is a greater blessing than riches.

15. Καὶ οὐ ἢ στέρησις μείζων.] Thus “a good name is better than riches.” Shakespeare, Othello, Act III. Sc. 5.

“Who steals my purse steals trash;

“’tis something, nothing;

“’Twas mine; ’tis his, and has been

“slave to thousands;

“But he that filches from me my

“good name,

“Robs me of that which not en-

“riches him,

“And makes me poor indeed!”

16. Ἀρετὴ μὴ ἀρετῆς, καὶ κακία μὴ κακίας.] Ἀρετὴ and κακία are the per-

γὰρ τέλη, τὰ δὲ οὐ τέλη. Καὶ ὦν τὰ ἔργα καλλίω 17
 ἢ αἰσχύω, μείζω αὐτά. Καὶ ὦν αἱ κακίαι καὶ αἱ
 ἀρεταὶ μείζους, καὶ τὰ ἔργα μείζω· ἐπεὶ περ ὡς τὰ
 αἷτια καὶ αἱ ἀρχαί, καὶ τὰ ἀποβαίνοντα· καὶ ὡς τὰ
 ἀποβαίνοντα, καὶ τὰ αἷτια καὶ αἱ ἀρχαί. Καὶ ὦν 18
 ἡ ὑπεροχὴ αἰρετωτέρα ἢ καλλίων· οἷον τὸ ἀκρι-
 βῶς ὁρᾶν αἰρετώτερον τοῦ ὁσφραίνεσθαι, καὶ γὰρ
 ὄψις ὁσφρήσεως· καὶ τὸ φιλεταῖρον εἶναι τοῦ φιλο-
 χρήματον μᾶλλον κάλλιον· ὥστε καὶ φιλειταιρία
 φιλοχρηματίας. Καὶ ἀντικειμένως δὲ, τῶν βελ-
 τιόνων αἱ ὑπερβολαὶ βελτίους, καὶ καλλιόνων καλ-
 λίους. Καὶ ὦν αἱ ἐπιθυμίαι καλλίους ἢ βελτίους· 19
 αἱ γὰρ μείζους ὀρέξεις μειζόνων εἰσὶ· καὶ τῶν καλ-
 λιόνων δὲ ἢ καὶ βελτιόνων αἱ ἐπιθυμίαι βελτίους
 καὶ καλλίους διὰ τὸ αὐτό. Καὶ ὦν αἱ ἐπιστήμαι 20
 καλλίους ἢ σπουδαιότεραι, καὶ τὰ πράγματα καλλίω
 καὶ σπουδαιότερα· ὡς γὰρ ἔχει ἡ ἐπιστήμη, καὶ τὸ
 ἀληθές· κελεύει δὲ τὸ αὐτῆς ἐκάστη. Καὶ τῶν
 σπουδαιωτέρων δὲ καὶ καλλιόνων αἱ ἐπιστήμαι

fect habits of Virtue and Vice; by *μὴ ἀρετῇ*, and *μὴ κακία*, are meant the *imperfect habits*.

17. *Μείζω αὐτά.*] The habits, from which the actions result, are themselves greater.

18. *Μᾶλλον κάλλιον.*] This form of expression, the double comparative, is found in the best authors. See Arist. de Ortu Anim. V. 7. *ἔτι δὲ καὶ γέροντας γενομένους μᾶλλον ὀξυφρονότερους γίνεσθαι.*—Demosthenes Olynth. III. *ἀλλὰ καὶ εἰς τὸ λοιπὸν μᾶλλον ἔτι, ἢ νῦν, τὸ τὰ βίλιστα λίγιν φοβερώτερον ποιῆσαι.*

20. *Ὡς γὰρ ἔχει ἡ ἐπιστήμη, καὶ τὸ ἀληθές.*] i. e. *καὶ τὸ ἀληθές ἔχει.* In the same ratio in which we find the Science, we also find the truth which it inculcates.

20. *Κελεύει δὲ τὸ αὐτῆς ἐκάστη.*] Each science gives precepts on its own peculiar subject matter.

The argument is, that since the truth and excellence of the subject matter of each science bears an equal ratio with that of the Science itself, it follows that the more excellent the Science, the more excellent the subjects; and vice versa.

- 21 ἀνάλογον διὰ ταῦτα. Καὶ ὁ κρίνειεν ἂν ἢ κεκρί-
 κασιν οἱ φρόνιμοι, ἢ πάντες, ἢ οἱ πολλοὶ, ἢ οἱ
 πλείους, ἢ οἱ κράτιστοι, ἀγαθὸν ἢ μείζον, ἀνάγκη
 οὕτως ἔχειν, ἢ ἀπλῶς, ἢ ἢ κατὰ τὴν φρόνησιν
 ἔκριναν. Ἔστι δὲ τοῦτο κοινὸν καὶ κατὰ τῶν
 ἄλλων· καὶ γὰρ τὶ καὶ ποσὸν καὶ ποιὸν οὕτως
 ἔχει, ὥς ἂν ἡ ἐπιστήμη καὶ ἡ φρόνησις εἴποι· ἀλλ’
 ἐπ’ ἀγαθῶν εἰρήκαμεν· ὥριστα γὰρ ἀγαθὸν εἶναι,
 ὁ λαβόντα τὰ πράγματα φρόνησιν ἔλοιτ’ ἂν
 ἕκαστον· δῆλον οὖν ὅτι καὶ μείζον, ὁ μᾶλλον ἢ
 22 φρόνησις λέγει. Καὶ τὸ τοῖς βελτίοσιν ὑπάρχον
 ἢ ἀπλῶς, ἢ ἢ βελτίους· οἷον ἢ ἀνδρεία, ἢ ἰσχύος.
 Καὶ ὁ ἔλοιτ’ ἂν ὁ βελτίων ἢ ἀπλῶς, ἢ ἢ βελτίων·
 οἷον, τὸ ἀδικεῖσθαι μᾶλλον ἢ ἀδικεῖν· τοῦτο γὰρ ὁ
 23 δικαιοτέρος ἔλοιτ’ ἂν. Καὶ τὸ ἥδιον τοῦ ἡττον
 ἡδέος· τὴν γὰρ ἡδονὴν πάντα διώκει, καὶ αὐτοῦ
 ἕνεκα τοῦ ἡδεσθαι ὀρέγονται· ὥριστα δὲ τούτοις τὸ
 ἀγαθὸν καὶ τὸ τέλος· ἡδιον δὲ τό τε ἀλυπότερον
 καὶ τὸ πολυχρονιώτερον ἡδύ. Καὶ τὸ κάλλιον τοῦ
 ἡττον καλοῦ· τὸ γὰρ καλὸν ἐστὶν ἥτοι τὸ ἡδύ, ἢ
 τὸ καθ’ αὐτὸ αἰρετόν. Καὶ ὅσων αὐτοὶ αὐτοῖς ἢ
 φίλοις βούλονται αἵτιοι εἶναι μᾶλλον, ταῦτα μείζω
 ἀγαθὰ· ὅσων δὲ ἥκιστα, μείζω κακά. Καὶ τὰ
 πολυχρονιώτερα τῶν ὀλιγοχρονιωτέρων· καὶ τὰ

21. Ἡ ἀπλῶς, ἢ ἢ κατὰ τὴν φρόνησιν
 ἔκριναν.] Whether their judgment be
 derived from the general nature of
 excellence, or from their particular
 knowledge on the definite subject.

22. Τὸ τοῖς βελτίοσιν ὑπάρχον.] That
 which is inherent in the mind is su-

prior to that which is inherent in the
 body; because the mind itself is su-
 perior to the body.

22. Τὸ ἀδικεῖσθαι] Cicero, Philipp.
 XI. "Miserior igitur qui suscipit in se
 "scelus, quam is qui alterius facinus
 "subire cogitur."

βεβαιότερα τῶν μὴ βεβαιωτέρων· ὑπερέχει γὰρ ἡ χρῆσις τῶν μὲν τῷ χρόνῳ, τῶν δὲ τῇ βουλήσει· ὅταν γὰρ βούλωνται, ὑπάρχει μᾶλλον ἢ τοῦ βεβαίου.) Καὶ ὡς ἂν ἐκ τῶν συστοίχων καὶ τῶν 27 ὁμοίων πτώσεων, καὶ τᾶλλα ἀκολουθεῖ· οἶον, εἰ τὸ ἀνδρείως κάλλιον καὶ αἰρετώτερον τοῦ σωφρόνως, καὶ ἀνδρεία σωφροσύνης αἰρετωτέρα, καὶ τὸ ἀνδρεῖον εἶναι τοῦ σωφρονεῖν. Καὶ ὁ πάντες 28 αἰροῦνται τοῦ ὁ μὴ πάντες. Καὶ ὁ οἱ πλείους, ἡ οἱ ἐλάττους· ἀγαθὸν γὰρ ἦν, οὐ πάντες ἐφίενται· ὥστε καὶ μεῖζον, οὐ μᾶλλον. Καὶ ὁ οἱ ἀμφισβητοῦντες, ἡ οἱ ἐχθροὶ, ἡ οἱ κρίνοντες, ἡ οὐδ' οὗτοι κρίνουσι· τὸ μὲν γὰρ, ὡς ἂν εἰ πάντες φαῖεν, ἐστί· τὸ δὲ, οἱ κύριοι καὶ οἱ εἰδότες. Καὶ ὅτε μὲν, οὐ 29

27. Ἐκ τῶν συστοίχων καὶ τῶν ὁμοίων πτώσεων.] The σύστοιχα are what Cicero calls "conjugata," (Topics, ch. 3.) "Conjugata dicuntur quæ sunt a verbis generis ejusdem; ejusdem autem generis verba sunt quæ, orta ab uno, varie commutantur." And he instances "Si compascuus ager est, jus est compascere." Aristotle himself gives the following exemplification of them in his Topics, II. 9. Σύστοιχα δὲ λέγεται τὰ κατὰ τὴν αὐτὴν συστοιχίαν ἅπαντα· οἶον, δικαιοσύνη, δίκαιος, δίκαιον, δικαίως.

By πτώσεις he signifies not only those "cases," so called by Grammarians, but particularly also specifies Adverbs, (which have, in fact, a similar derivation with those which are more commonly called "Cases.") See Top. II. 9. πτώσεις δὲ, οἶον τὸ δικαίως, καὶ ἐνδρείως καὶ ὑγμίνως, &c. And in a

former part of the same work: "Ἐτι δ' ἐπὶ τῶν πτώσεων ἐπισκεπτέον, εἰ γὰρ τὸ δικαίως πλεοναχῶς λέγεται, καὶ τὸ δίκαιον πλεοναχῶς ῥηθήσεται. Topics, I. 12.

The ὁμοίαι πτώσεις, then, are a species of σύστοιχα (Top. II. 9. Δοκεῖ δὲ καὶ τὰ κατὰ τὰς πτώσεις σύστοιχα εἶναι· οἶον, τὸ δικαίως τῇ δικαιοσύνῃ, κ. τ. λ.), the σύστοιχα comprehending all the similar derivatives from the same word. This τόπος is again referred to among those of Enthymematic proof in general, B. II. ch. 23. infra.

28. "Ἡ οὐδ' οὗτοι κρίνουσι." Those whom the judges select to decide the case in question. See note to ch. xv. 12. infra.

28. Οἱ εἰδότες.] Referring to those persons whom the judges, if unable to decide the case themselves, select as more intimately acquainted with the subject.

πάντες μετέχουσι, μείζον· ἀτιμία γὰρ τὸ μὴ μετέ-
 χειν· ὅτε δὲ, οὐ μηδεῖς, ἢ οὐ ὀλίγοι· σπανιώτερον
 30 γάρ. Καὶ τὰ ἐπαινέτωτέρα· καλλίω γάρ. Καὶ
 ὧν αἱ τιμαὶ μείζους, ὡσαύτως· ἢ γὰρ τιμὴ ὥσπερ
 31 ἀξία τίς ἐστι. Καὶ ὧν αἱ ζημίαι μείζους. Καὶ τὰ
 τῶν ὁμολογουμένων, ἢ φαινομένων μεγάλων, μείζω.
 Καὶ διαιρούμενα δὲ εἰς τὰ μέρη τὰ αὐτὰ μείζω
 φαίνεται· πλειόνων γὰρ ὑπεροχὴ φαίνεται· ὅθεν
 καὶ ὁ ποιητὴς φησι, πείσαι λέγουσαν τὸν Μελέ-
 αγρον ἀναστῆναι,

“Ὅσσα κάκ’ ἀνθρώποισι πέλει, τῶν ἄστῳ ἀλώη·
 Λαοὶ μὲν φθινύθουσι, πόλιν δὲ τε πῦρ ἀμαθύνει·
 Τέκνα δὲ τ’ ἄλλοι ἄγουσι.

Καὶ τὸ συντιθέναι δὲ καὶ ἐποικοδομεῖν, ὥσπερ
 Ἐπίχαρμος· διὰ τε τὸ αὐτὸ τῇ διαιρέσει, (ἢ γὰρ

31. Καὶ διαιρούμενα] This division of
 a whole into its parts is one of the
 most common τρόποι of amplification.
 Compare Rhet. III. 2. ἴσται τὸ ἐν
 πολλὰ· ἔχει οὖν αὐξήσιν. Thus Milton
 lengthens the time of Vulcan's fall.
 Parad. Lost. I. 742.

—“ From morn

“ To noon he fell, from noon to dewy

“ eve ;

“ A summer's day ; and with the

“ setting sun

“ Dropt from the zenith, like a fall-

“ ing star,

“ On Lemnos.”

Quintilian VIII. 3. “ Interim ex
 “ pluribus efficitur illa, quam conamur
 “ exprimere, facies ; sic urbium cap-
 “ tarum crescit miseratio. Sine dubio
 “ enim qui dicit expugnatam esse
 “ civitatem, complectitur omnia quæ-

“ cunque talis fortuna excipit ; sed in
 “ affectus minus penetrat brevis hic
 “ velut nuntius. At si aperias hæc
 “ quæ verbo uno inclusa sunt, appare-
 “ bunt effusæ per domos et templa
 “ flammæ, &c. &c. Licet enim hæc
 “ omnia (ut dixi) complectitur eversio,
 “ minus est tamen totum dicere quam
 “ omnia.”—Cicero pro lege Manil.
 “ Quod denique genus belli esse potest,
 “ in quo illum (Pompeium) non ex-
 “ ercuerit fortuna Reipublicæ. Civile,
 “ Africanum, Transalpinum, Hispa-
 “ nensæ, mixtum ex civitatibus atque
 “ ex bellicosissimis nationibus, servile,
 “ navale, varia et diversa genera et
 “ bellorum et hostium non solum gesta
 “ ab hoc uno, sed etiam confecta,
 “ &c.”

31. Ἐποικοδομεῖν, ὥσπερ Ἐπίχαρμος.]
 This Rhetorical figure is sometimes

σύνθεσις ὑπεροχὴν δείκνυσιν πολλήν)· καὶ ὅτι ἀρχὴ φαίνεται μεγάλων καὶ αἵτιον. Ἐπεὶ δὲ τὸ χαλε-³² πώτερον καὶ σπανιώτερον μείζον, καὶ οἱ καιροὶ, καὶ αἱ ἡλικίαι, καὶ οἱ τόποι, καὶ οἱ χρόνοι, καὶ αἱ δυνάμεις ποιοῦσι μεγάλα. Εἰ γὰρ παρὰ δύναμιν, καὶ παρ' ἡλικίαν, καὶ παρὰ τοὺς ὁμοίους, καὶ εἰ οὕτως, ἢ ἐνταῦθα, ἢ τόθ', ἔξει μέγεθος καὶ καλῶν, καὶ ἀγαθῶν, καὶ δικαίων, καὶ τῶν ἐναντιῶν. Ὅθεν καὶ τὸ ἐπίγραμμα τῷ Ὀλυμπιονίκῃ·

Πρόσθε μὲν ἄμφ' ὁμοισιν ἔχων τραχεῖαν ἄσιλλαν,
Ἰχθύς ἐξ' Ἀργούς εἰς Τεγέαν ἔφερον.

Καὶ ὁ Ἰφικράτης αὐτὸν ἐνεκωμιάζε λέγων, “Ἐξ ὧν ὑπῆρξε ταῦτα.” Καὶ τὸ αὐτοφυὲς τοῦ ἐπι-³³

called “*frequentatio*.” Quintilian names it “*congeries*.” Comp. Rhet. ad Alex.

Κρῆ δὲ καὶ εἰκάζοντα συμβιβάζειν, καὶ ἰσχυροποιεῖν τὸ ἔτερον ὡς ἐπὶ τὸ ἔτερον αὐξάνειν τροπῇ τοιαύτῃ· Ὅστις δὲ τῶν φίλων κηδεσται, τοῦτον εἰκὸς καὶ τοὺς αὐτοῦ γονεῖς τιμᾶν ὅς δὲ τοὺς γονεῖς τιμᾶ, οὗτος καὶ τὴν πατρίδα τὴν ἑαυτοῦ εὖ ποιεῖν βουλήσεται.

Demosthenes de Coron. Οὐκ εἴπον μὲν ταῦτα, οὐκ ἔγραψα δέ· οὐδὲ ἔγραψα μὲν, οὐκ ἐπρέσβευσα δέ· οὐδὲ ἐπρέσβευσα μὲν, οὐκ ἔπεισα δὲ Θηβαίους.

Cicero pro Milone, ch. 23. “Neque vero se populo solum, sed etiam senatui commisit; neque senatui modo, sed etiam publicis praesidiis et armis; neque his tantum, verum etiam ejus potestati cui senatus tota tam rempublicam commiserat.”

Cicero in Catalin. : “Rempublicam,

“Quirites, vitamque omnium vestrum, bona, fortunas, &c. &c.”

32. Εἰ γὰρ παρὰ δύναμιν,] Cicero brings forward this τόπος in his praises of Pompey, (Orat. pro lege Manil.) and of Octavius (in Philipp.)

32. Τῷ Ὀλυμπιονίκῃ·] The more common construction would be εἰς τὸν Ὀλυμπιονίκην. Simonides introduced the fact related in his Epigram, that it might give additional glory to the man who had raised himself from so humble a station.

32. Ἰφικράτης αὐτὸν ἐνεκωμιάζει·] Iphicrates was the son of a shoemaker, but by his merits and bravery arrived at the rank of an Athenian General. It seems, that so far from being ashamed of his low extraction, he gave himself additional credit for it. He is again introduced in ch. 9. infra, as exclaiming, ἐξ οἶων εἰς οἶα.

κτῆτου· χαλεπώτερον γάρ· ὅθεν καὶ ὁ ποιητὴς φησιν,

Αὐτοδίδακτος δ' εἰμί.

34 Καὶ τὸ μεγάλου μέγιστον μέρος· οἶον, Περικλῆς τὸν ἐπιτάφιον λέγων, “ τὴν νεότητα ἐκ τῆς πόλεως ἀνῆρῆσθαι, ὥσπερ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ εἰ ἐξα-
35 ρεθείη.” Καὶ τὰ ἐν χρεῖα μείζονι χρήσιμα· οἶον τὰ ἐν γῆρᾳ καὶ νόσοις. Καὶ δυοῖν τὸ ἐγγύτερον τοῦ τέλους. Καὶ τὸ αὐτῷ, ἢ ἀπλῶς. Καὶ τὸ δυνατὸν τοῦ ἀδυνάτου· τὸ μὲν γὰρ αὐτῷ, τὸ δ' οὔ.
Καὶ τὰ ἐν τέλει τοῦ βίου· τέλη γὰρ μᾶλλον τὰ
36 πρὸς τῷ τέλει. Καὶ τὰ πρὸς ἀλήθειαν τῶν πρὸς δόξαν· ὅρος δὲ τοῦ πρὸς δόξαν, ὃ λανθάνειν μέλλων οὐκ ἂν ἔλοιτο. Διὸ καὶ τὸ εὖ πάσχειν τοῦ εὖ ποιεῖν δόξειεν ἂν αἰρετώτερον εἶναι· τὸ μὲν γὰρ, καὶ λανθάνη, αἰρήσεται· ποιεῖν δ' εὖ λανθάνων οὐ δοκεῖ ἂν
37 ἐλέσθαι. Καὶ ὅσα εἶναι μᾶλλον ἢ δοκεῖν βούλον-

33. Αὐτοδίδακτος δ' εἰμί.] Hom. Odys. XXII. 347.

34. “Ὡσπερ τὸ ἔαρ] Compare also (Herodotus VII. ch. 162.) Gelon's address to the Greeks who asked his assistance: ἀγγίλλοντες τῇ Ἑλλάδι, ὅτι ἐκ τοῦ ἐνιαύστου τὸ ἔαρ αὐτῇ ἐξα-
ραίρηται.

35. Τὸ ἐγγύτερον τοῦ τέλους.] Οὕτως ἱππικὴ μὲν ἀμείνων χαλινωσσομένης, ἀμφοτέρων συντελουσῶν πρὸς στρατείαν, ὅτι ἐγγυτέρω ἢ ἱππικῇ τικτομένη δὲ ὑλοτομικῇ, ἀμφοτέρων οὐσῶν πρὸς ναυ-
πηγίαν καὶ ἱατρικῇ γυμναστικῇ, ἀμφο-

τέρων πρὸς εὐεξίαν συντελουσῶν. Alex. Aphr. in Top. 124.

35. Τὸ αὐτῷ, ἢ ἀπλῶς.] i. e. Τὸ αὐτῷ ἀγαθὸν μῖζον ἐστὶν ἢ ἀπλῶς ἀγαθόν. —Cf. Ethics X. 5. Καθάπερ Ἡράκλειτός φησιν, ὅνον σύρματα ἂν ἐλίσθαι μᾶλλον ἢ χρευσόν· ἥδιον γὰρ χρευσοῦ τροφὴ ὄνους.

35. Τὰ ἐν τέλει τοῦ βίου.] “What-
“ever conduces to the main end, or
“object, of our life.” See Arist. Topics
III. 1, 16. Καὶ ὅπως τὸ πρὸς τὸ τοῦ
βίου τέλος αἰρετώτερον μᾶλλον ἢ πρὸς τὸ
πρὸς ἄλλο τι· οἶον, τὸ πρὸς εὐδαιμονίαν
συντεῖνον ἢ πρὸς τὸ πρὸς φρόνησιν.

ται· πρὸς ἀλήθειαν γὰρ μᾶλλον· διὸ καὶ τὴν δικαιο-
 οσύνην φασὶ μικρὸν εἶναι, ὅτι δοκεῖν ἢ εἶναι αἰρε-
 τώτερον· τὸ δὲ ὑγιαίνειν, οὐ. Καὶ τὸ πρὸς πολλὰ 38
 χρησιμώτερον· οἷον τὸ πρὸς τὸ ζῆν, καὶ εὖ ζῆν,
 καὶ τὴν ἡδονήν, καὶ τὸ πράττειν τὰ καλὰ· διὸ καὶ ὁ
 πλούτος καὶ ἡ ὑγεία μέγιστα δοκεῖ εἶναι· ἅπαντα
 γὰρ ἔχει ταῦτα. Καὶ τὸ ἀλυπτότερον, καὶ τὸ μεθ' 39
 ἡδονῆς· πλείω γὰρ ενός· ὥστε ὑπάρχει καὶ ἡ ἡδονὴ
 ἀγαθὸν καὶ ἡ ἀλυπτία. Καὶ δυοῖν ὁ τῷ αὐτῷ προσ-
 τιθέμενον μείζον τὸ ὅλον ποιεῖ. Καὶ ἂ μὴ λανθάνει 40
 παρόντα, ἡ ἂ λανθάνει· πρὸς ἀλήθειαν γὰρ τείνει
 ταῦτα· διὸ τὸ πλουτεῖν φανείη ἂν μείζον ἀγαθὸν
 τοῦ δοκεῖν. Καὶ τὸ ἀγαπητόν· καὶ τοῖς μὲν μόνον, 41
 τοῖς δὲ μετ' ἄλλων· διὸ καὶ οὐκ ἴση ζημία ἂν τις
 τὸν ἐτερόφθαλμον τυφλώσῃ, καὶ τὸν δὴ ἔχοντα·
 ἀγαπητὸν γὰρ ἀφῆρηται. Ἐκ τίνων μὲν οὖν δεῖ
 τὰς πίστεις φέρειν ἐν τῷ προτρέπειν καὶ ἀποτρέπειν,
 σχεδὸν εἴρηται.

37. Τὴν δικαιοσύνην φασὶ μικρὸν εἶναι,]
 The Sophist Thrasymachus, from fal-
 lacies of this kind, argues in favour of
 Injustice; Plato de Republ. 1.—Cf.
 Æschylus Sept. c. Theb. 589.

Οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει.
 39. Δυοῖν ὁ τῷ αὐτῷ προστιθέμενον]
 The τόπος ἐκ τῆς προσθέσεως. See
 Topics III. 5. "Ἐτι ἐκ τῆς προσθέσεως,
 εἰ τῷ αὐτῷ προστιθέμενόν τι τὸ ὅλον
 μᾶλλον ποιεῖ τοιοῦτον.

40. Διὸ τὸ πλουτεῖν, κ. τ. λ.] As
 this appears any thing but a satisfactory
 instance of the passage which it is in-
 tended to exemplify, we must neces-
 sarily suppose the text to be corrupt.
 Vater corrects it thus: διὸ τὸ πλουτεῖν
 καὶ δοκεῖν φανείη ἂν μείζον ἀγαθὸν τοῦ
 [πλουτεῖν καὶ] μὴ δοκεῖν.

41. Ἀγαπητὸν γὰρ ἀφῆρηται.] As
 in Nathan's parable of the poor man's
 lamb.

ΚΕΦ. η'.

ΠΕΡΙ ΤΩΝ ΠΟΛΙΤΕΙΩΝ, ΠΟΣΑΙ ΚΑΙ ΠΟΙΑΙ, ΚΑΙ ΠΕΡΙ
ΤΕΛΟΥΣ ΕΚΑΣΤΗΣ.

ΜΕΓΙΣΤΟΝ δὲ καὶ κυριώτατον ἀπάντων πρὸς
τὸ δύνασθαι πείθειν καὶ καλῶς συμβουλεύειν, τὰς
πολιτείας ἀπάσας λαβεῖν, καὶ τὰ ἐκάστης ἔθῃ, καὶ
νόμιμα, καὶ συμφέροντα διελεῖν. Πείθονται γὰρ
ἅπαντες τῷ συμφέροντι· συμφέρει δὲ τὸ σῶζον τὴν
2 πολιτείαν. Ἔτι δὲ, κυρία μὲν ἐστὶν ἡ τοῦ κυρίου
ἀπόφανσις· τὰ δὲ κύρια διήρηται κατὰ τὰς πολι-
τείας· ὅσαι γὰρ αἱ πολιτεῖαι, τοσαῦτα καὶ τὰ κύριά
ἐστίν.
3 Εἰσὶ δὲ πολιτεῖαι τέσσαρες, δημοκρατία, ὀλι-
γαρχία, ἀριστοκρατία, μοναρχία· ὥστε τὸ μὲν κύριον
καὶ τὸ κρίνον τούτων τι ἂν εἴῃ μόνιον, ἢ ὅλον τού-
4 των. Ἔστι δὲ δημοκρατία μὲν, πολιτεία, ἐν ἣ
κλήρῳ διανέμονται τὰς ἀρχάς· ὀλιγαρχία δὲ, ἐν ἣ οἱ
ἀπὸ τιμημάτων· ἀριστοκρατία δὲ, ἐν ἣ οἱ κατὰ
παιδείαν· παιδείαν δὲ λέγω τὴν ὑπὸ τοῦ νόμου
κειμένην· οἱ γὰρ ἐμμεμενηκότες ἐν τοῖς νομίμοις
ἐν τῇ ἀριστοκρατίᾳ ἄρχουσιν· ἀνάγκη δὲ τούτους

2. Τὰ δὲ κύρια διήρηται κατὰ τὰς
πολιτείας·] See Arist. Politics III. 5.
IV. 4. &c.

3. Εἰσὶ δὲ πολιτεῖαι τέσσαρες,] A
more accurate division of Govern-
ments may be found in Politics III. 5.
and IV. 2. διελόμεθα τρεῖς μὲν τὰς ὁρθὰς

πολιτείας· βασιλείαν, ἀριστοκρατίαν,
πολιτείαν. Τρεῖς δὲ τὰς τούτων παρικ-
βάσεις· τυραννίδα μὲν βασιλείας, ὀλιγαρ-
χίαν δὲ ἀριστοκρατίας, δημοκρατίαν δὲ
πολιτείας. The same division is given
Ethics VIII. 10. except that the third
species is there called τιμοκρατία.

φαίνεσθαι ἀρίστους· ὅθεν καὶ τοῦνομα εἴληφε τοῦτο· μοναρχία δ' ἐστὶ, κατὰ τοῦνομα, ἐν ᾗ εἷς ἀπάντων κύριός ἐστι· τούτων δὲ, ἡ μὲν κατὰ τάξιν τινὰ, βασιλεία· ἡ δ' ἀόριστος, τυραννίς.

Τὸ δὲ τέλος ἐκάστης πολιτείας οὐ δεῖ λανθάνειν· αἰροῦνται γὰρ τὰ πρὸς τὸ τέλος. Ἔστι δὲ δημοκρατίας μὲν τέλος, ἐλευθερία· ὀλιγαρχίας δὲ, πλούτος· ἀριστοκρατίας δὲ, τὰ περὶ παιδείαν καὶ τὰ νόμιμα· τυραννίδος δὲ, φυλακή. Δῆλον οὖν, ὅτι τὰ πρὸς τὸ τέλος ἐκάστης ἔθῃ, καὶ νόμιμα, καὶ συμφέροντα διαιρετέον, εἴπερ αἰροῦνται πρὸς τοῦτο ἐπαναφέροντες.

Ἐπεὶ δὲ οὐ μόνον αἱ πίστεις γίνονται δι' ἀπο-
δεικτικοῦ λόγου, ἀλλὰ καὶ δι' ἠθικοῦ· τῷ γὰρ ποιόν
τινα φαίνεσθαι τὸν λέγοντα πιστεύομεν· τοῦτο δ'
ἐστὶν, ἂν ἀγαθὸς φαίνεται, ἢ εὖνους, ἢ ἄμφω· δέοι

4. Φαίνεσθαι ἀρίστους.] According to the present passage, then, the name of Aristocracy is derived from the government of "the best men" in the State; as Cicero, B. III. de Leg. "Eamque optimam rempublicam esse duco, quam hic consul constituerat, quæ sit in potestate optimorum." But in the Politics III. 5. we find it called ἀριστοκρατίαν, ἢ διὰ τὸ τοὺς ἀρίστους ἄρχειν, ἢ διὰ τὸ πρὸς ἄριστον τῇ πόλει καὶ τοῖς κοινωνοῦσιν αὐτῆς.

4 Κατὰ τάξιν τινὰ, βασιλεία.] Thucyd. I. 13. Πρῶτερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρας πατρικαὶ βασιλείαι.

5. Δημοκρατίας μὲν τέλος,] Compare Politics IV. 4. Μᾶλλον τοίνυν λεκτέον, ὅτι δῆμος μὲν ἴστιν, ὅταν οἱ ἐλεύθεροι κύριοι ᾖσιν· ὀλιγαρχία δ', ὅταν οἱ πλούσιοι.

5. Τυραννίδος δὲ, φυλακή.] We must either suppose the proper reading to be μοναρχίας δὲ, φυλακή· (which may signify φυλακὴ τῶν νόμων, τῶν πολιτῶν, &c. as in Polit. III. ch. 11. ad fin.) or we must accuse our author of negligence in having omitted to mention the τέλος τῆς βασιλείας.

Schrader supposes it to be comprehended under τυραννίς: but such a combination would still imply inaccuracy, when the two are given in the very chapter as distinct forms. The Gr. Schol. acknowledges a reading βασιλείας δὲ, τὸ ἐννόμως ἐπιστατιῦν, but Victorius denies that the words are found in any of the MSS. or the early Latin translations.

ἂν τὰ ἥθη τῶν πολιτειῶν ἐκάστης ἔχειν ἡμᾶς· τὸ μὲν γὰρ ἐκάστης ἥθος πιθανώτατον ἀνάγκη πρὸς ἐκάστην εἶναι. Ταῦτα δὲ ληφθήσεται διὰ τῶν αὐτῶν· τὰ μὲν γὰρ ἥθη φανερά κατὰ τὴν προαίρεσιν· ἡ δὲ προαίρεσις ἀναφέρεται πρὸς τὸ τέλος.

7^ο Ὡν μὲν οὖν δεῖ ὀρέγεσθαι προτρέποντας, ὥς ἐσομένων ἢ ὄντων· καὶ ἐκ τίνων δεῖ τὰς περὶ τοῦ συμφέροντος πίστεις λαμβάνειν· ἔτι δὲ περὶ τῶν κατὰ τὰς πολιτείας ἡθῶν καὶ νομίμων, διὰ τίνων τε καὶ πῶς εὐπορήσομεν, ἐφ' ὅσον ἦν τῷ παρόντι καιρῷ σύμμετρον, εἴρηται· διηκρίβωται γὰρ ἐν τοῖς Πολιτικοῖς περὶ τούτων.

ΚΕΦ. θ'.

ΠΕΡΙ ΑΡΕΤΗΣ ΚΑΙ ΚΑΚΙΑΣ, ΚΑΙ ΚΑΛΟΥ ΚΑΙ ΑΙΣΧΡΟΥ.

ΜΕΤΑ δὲ ταῦτα λέγωμεν περὶ ἀρετῆς καὶ κακίας, καὶ καλοῦ καὶ αἰσχροῦ· οὗτοι γὰρ σκοποὶ τῷ ἐπαινοῦντι καὶ ψέγοντι· συμβήσεται γὰρ ἅμα περὶ τούτων λέγοντας κάκεινα δηλοῦν, ἐξ ὧν ποιοὶ τινες ὑποληφθησόμεθα κατὰ τὸ ἥθος, ἥπερ ἦν δευτέρα πίστις· ἐκ τῶν αὐτῶν γὰρ ἡμᾶς τε καὶ ἄλλον ἀξιό-
2 πιστον δυνησόμεθα ποιεῖν πρὸς ἀρετὴν. Ἐπεὶ δὲ συμβαίνει καὶ χωρὶς σπουδῆς καὶ μετὰ σπουδῆς

6. Τὰ μὲν γὰρ ἥθη φανερά κατὰ τὴν προαίρεσιν] Compare Ethics III. 2. &c. Rhet. XXI. 16. Poet. §. 6. &c. &c.

ΣΠΑΡ. IX.

2. Χωρὶς σπουδῆς] The Sophists were in the habit of amusing themselves, and, at the same time, of duly exer-

ἐπαινεῖν πολλάκις οὐ μόνον ἄνθρωπον ἢ θεόν, ἀλλὰ καὶ ἄψυχα καὶ τῶν ἄλλων ζώων τὸ τυχόν· τὸν αὐτὸν τρόπον καὶ περὶ τούτων ληπτέον τὰς προτάσεις· ὥστε, ὅσον παραδείγματος χάριν, εἰπόμεν καὶ περὶ τούτων.

Καλὸν μὲν οὖν ἐστίν, ὃ ἂν δι' αὐτὸ αἰρετὸν ὂν³ ἐπαινετὸν ᾗ· ἢ ὃ ἂν ἀγαθὸν ὂν ἡδὺ ᾗ, ὅτι ἀγαθόν. Εἰ δὲ τοῦτό ἐστι τὸ καλόν, ἀνάγκη τὴν ἀρετὴν καλὸν εἶναι· ἀγαθὸν γὰρ ὂν ἐπαινετόν ἐστιν. Ἀρετὴ δὲ ἐστὶ μὲν δύναμις, ὡς δοκεῖ, ποριστικὴ⁴ ἀγαθῶν καὶ φυλακτικὴ· καὶ δύναμις εὐεργετικὴ πολλῶν καὶ μεγάλων καὶ πάντων περὶ πάντα. Μέρη δὲ ἀρετῆς δικαιοσύνη, ἀνδρεία, σωφροσύνη, μεγαλοπρέπεια, μεγαλοψυχία, ἐλευθεριότης, πραότης, φρόνησις, σοφία. Ἀνάγκη δὲ⁵ μεγίστας εἶναι ἀρετὰς τὰς τοῖς ἄλλοις χρησιμωτάτας, εἴπερ ἐστίν ἡ ἀρετὴ δύναμις εὐεργετικὴ. Διὰ τοῦτο τοὺς δικαίους καὶ ἀνδρείους μάλιστα

cising their argumentative powers, by frequent discussions and a sort of Logical tournament among themselves. In these sports of Intellect it was not uncommon to select any object, καὶ ἄψυχα καὶ τῶν ζώων τὸ τυχόν, as the subjects of praise or blame, &c.; each disputant, who entered the lists, taking of course an opposite side of the question.

"Et tentat sese, atque irasci in cornua discit ;

" ————— ventosque lacessit

"Ictibus ; et sparsâ ad pugnam

"proludit arenâ."

See Menand. Rhet. Οὐ πάντας καὶ θαυματοκότες τὴν χύτραν ἢ τὰς ψήφους ἐπαινοῦμεν, ἀλλὰ γυμνάζοντες ἑαυτοὺς πιθανοῖς τισι λόγοις.

4. *Δύναμις εὐεργετικὴ*] Thus Shakespeare, Measure for Measure, Act I. Sc. 2.

— "For if our virtues

"Did not go forth of us, 'twere all alike

"As if we had them not."

5. *Μέρη δ' ἀρετῆς.*] We must still bear in mind that this enumeration of the Moral and Intellectual Virtues, together with the Definition of each which follows, is merely to be considered as a rough sketch of the subject, and sufficiently accurate for the purposes of Rhetoric. For a more elaborate investigation of the subject, refer to Ethics, Books III. IV. V. and VI.

τιμῶσιν· ἡ μὲν γὰρ ἐν πολέμῳ· ἡ δὲ καὶ ἐν εἰρήνῃ
 χρήσιμος αὐτοῖς. Εἴτα ἡ ἐλευθεριότης· προΐενται
 γὰρ καὶ οὐκ ἀνταγωνίζονται περὶ τῶν χρημάτων,
 τῶν μάλιστα ἐφίενται ἄλλοι. Ἔστι δὲ δικαιοσύνη
 μὲν ἀρετὴ δι' ἣν τὰ αὐτῶν ἕκαστοι ἔχουσι, καὶ ὡς
 ὁ νόμος· ἀδικία δὲ, δι' ἣν τὰ ἀλλότρια, οὐχ ὡς ὁ
 νόμος. Ἀνδρεία δὲ, δι' ἣν πρακτικοί εἰσι τῶν
 καλῶν ἔργων ἐν τοῖς κινδύνοις, καὶ ὡς ὁ νόμος
 κελεύει καὶ ὑπηρετικοὶ τῷ νόμῳ· δειλία δὲ τοῦ-
 ναντίον. Σωφροσύνη δὲ, ἀρετὴ δι' ἣν πρὸς τὰς
 ἡδονὰς τοῦ σώματος οὕτως ἔχουσιν ὡς ὁ νόμος
 10 κελεύει· ἀκολασία δὲ τοῦναντίον. Ἐλευθεριότης
 δὲ, περὶ χρήματα εὖ ποιητικὴ· ἀνελευθερία δὲ τοῦ-
 11 ναντίον. Μεγαλοψυχία δὲ, ἀρετὴ μεγάλων ποιη-
 τικῇ εὐεργετημάτων· μικροψυχία δὲ τοῦναντίον.
 12 Μεγαλοπρέπεια δὲ, ἀρετὴ ἐν δαπανήμασι μεγέθους
 ποιητικῇ· μικροψυχία δὲ καὶ μικροπρέπεια τάναν-
 13 τία. Φρόνησις δὲ ἐστὶν ἀρετὴ διανοίας, καθ' ἣν
 εὖ βουλευέσθαι δύνανται περὶ ἀγαθῶν καὶ κακῶν
 τῶν εἰρημένων εἰς εὐδαιμονίαν.
 14 Περὶ μὲν οὖν ἀρετῆς καὶ κακίας καθόλου, καὶ
 περὶ τῶν μορίων, εἴρηται κατὰ τὸν ἐνεστώτα καιρὸν
 ἱκανῶς. Περὶ δὲ τῶν ἄλλων οὐ χαλεπὸν ἰδεῖν·
 φανερόν γὰρ ὅτι ἀνάγκη τά τε ποιητικὰ τῆς ἀρε-
 τῆς εἶναι καλὰ (πρὸς ἀρετὴν γὰρ), καὶ τὰ ἀπ'

14. Τὰ τε ποιητικὰ τῆς ἀρετῆς]
 These general heads have been sum-
 med up in another work attributed to
 our author. Ἐπαινιτὰ μὲν ἴσθι τὰ
 καλὰ, ψικτὰ δὲ τὰ αἰσχρά· καὶ τῶν
 μὲν καλῶν ἡγοῦνται αἱ ἀρεταί, τῶν δ'

αἰσχυρῶν αἱ κακαί. Ἐπαινιτὰ δὲ ἴσθι
 καὶ τὰ αἴτια τῶν ἀρετῶν, καὶ τὰ παρι-
 πόμυνα ταῖς ἀρεταῖς, καὶ τὰ γινόμενα
 ἀπ' αὐτῶν, καὶ τὰ ἔργα αὐτῶν. Arist.
 περὶ Ἀριστ. καὶ Κακ.

ἀρετῆς γιγνόμενα· τοιαῦτα δὲ, τὰ τε σημεῖα τῆς ἀρετῆς καὶ τὰ ἔργα. Ἐπεὶ δὲ τὰ σημεῖα καὶ τὰ 15 τοιαῦτα ὅσα ἐστὶν ἀγαθοῦ ἔργα ἢ πάθη, καλὰ, ἀνάγκη ὅσα τε ἀνδρείας ἔργα, ἢ σημεῖα ἀνδρείας, ἢ ἀνδρείως πέπρακται, καλὰ εἶναι· καὶ τὰ δίκαια, καὶ τὰ δικαίως, ἔργα· (πάθη δὲ, οὐ· ἐν μόνῃ γὰρ ταύτῃ τῶν ἀρετῶν οὐκ αἰεὶ τὸ δικαίως καλόν· ἀλλ' ἐπὶ τοῦ ζημιοῦσθαι αἰσχρὸν τὸ δικαίως μᾶλλον ἢ τὸ ἀδίκως·) καὶ κατὰ τὰς ἄλλας δὲ ἀρετὰς ὡσαύτως. Καὶ ἐφ' ὅσοις τὰ ἀθλα τιμῇ, καλά. Καὶ ἐφ' ὅσοις 16 τιμῇ μᾶλλον ἢ χρήματα. Καὶ ὅσα μὴ αὐτοῦ ἕνεκα 17 πράττει τις τῶν αἰρετῶν. Καὶ τὰ ἀπλῶς ἀγαθὰ, ὅσα ὑπὲρ τε πατρίδος τις ἐποίησε, παριδὼν τὸ αὐτοῦ. Καὶ τὰ τῇ φύσει ἀγαθὰ. Καὶ ἃ μὴ αὐτῷ ἀγαθὰ· αὐτοῦ γὰρ ἕνεκα τὰ τοιαῦτα. Καὶ ὅσα 18 τεθνεῶτι ἐνδέχεται ὑπάρχειν μᾶλλον ἢ ζῶντι· τὸ γὰρ αὐτοῦ ἕνεκα μᾶλλον ἔχει τὰ ζῶντι. Καὶ ὅσα 19 ἔργα τῶν ἄλλων ἕνεκα· ἡττοῦ γὰρ αὐτοῦ. Καὶ ὅσαι εὐπραγίαι περὶ ἄλλους, ἀλλὰ μὴ περὶ αὐτόν. Καὶ περὶ τοὺς εὖ ποιήσαντας· δίκαιον γάρ. Καὶ 20 τὰ εὐεργετήματα· οὐ γὰρ εἰς αὐτόν. Καὶ τὰ ἐναντία ἢ ἐφ' οἷς αἰσχύνονται· τὰ γὰρ αἰσχροῖς αἰσχύνονται, καὶ λέγοντες, καὶ ποιοῦντες, καὶ μέλ- λοντες· ὥσπερ καὶ Σαπφὼ πεποίηκεν, εἰπόντος

15. Ἡ πάθη.] E. g. The death of Socrates, of Regulus, &c. was honourable, because it proceeded from their virtues.

16. Ἐφ' ὅσοις τὰ ἀθλα τιμῇ,] "O mores æternos, qui tanta opera honore solo donaverunt." Pliny.

17. Αὐτοῦ γὰρ ἕνεκα τὰ τοιαῦτα.] For goods of this sort, viz. τὰ αὐτῷ ἀγαθὰ, "goods to the individual," are sought from motives of self-interest; and are not therefore to be ranked among the καλά.

τοῦ Ἀλκαίου “Θέλω τι φειπῆν, ἀλλὰ με κωλύει αἰδώς.”

Αἱ δ' εἶχες ἐσθλῶν ἡμερον ἢ καλῶν,
Καὶ μὴ τι φειπῆν γλῶσσ' ἐκύκα κακόν,
Αἰδώς κέ σ' οὐκ ἂν εἶχεν ὄμματ',
Ἄλλ' ἔλεγες περὶ τῷ δικαίῳ.

- 21 Καὶ περὶ ὧν ἀγωνιῶσι μὴ φοβούμενοι· περὶ γὰρ τῶν πρὸς δόξαν φερόντων ἀγαθῶν τοῦτο πάσχουσι.
22 Καὶ αἱ τῶν φύσει σπουδαιοτέρων ἀρεταὶ καλλίους, καὶ τὰ ἔργα· οἷον ἀνδρὸς, ἢ γυναικός. Καὶ αἱ
23 ἀπολαυστικαὶ ἄλλοις μᾶλλον ἢ αὐτοῖς· διὸ τὸ δίκαιον καὶ ἡ δικαιοσύνη, καλόν. Καὶ τὸ τοὺς
24 ἐχθροὺς τιμωρεῖσθαι, καὶ μὴ καταλλάττεσθαι· τὸ τε γὰρ ἀνταποδιδόναι δίκαιον· τὸ δὲ δίκαιον καλόν·
25 καὶ ἀνδρεῖον τὸ μὴ ἡττᾶσθαι. Καὶ νίκη καὶ τιμὴ τῶν καλῶν· αἰρετά τε γὰρ, ἄκαρπα ὄντα, καὶ ὑπεροχὴν ἀρετῆς δηλοῖ. Καὶ τὰ μνημονεύματα· καὶ τὰ μᾶλλον, μᾶλλον. Καὶ ἂ μὴ ζῶντι ἔπεται. Καὶ οἷς τιμὴ ἀκολουθεῖ. Καὶ τὰ περιττά. Καὶ

21. Μὴ φοβούμενοι.] Aristotle has himself defined ἀγωνία to be φόβος τις πρὸς ἀρχὴν ἔργου. Probl. II. 31. But it is necessary to distinguish this φόβος τις, which is frequently the anxiety and inquietude felt by the honourable mind before any great and noble exploit, from the base fear felt by cowards at the expectation of evil. Compare Cicero pro Archiā: “Nunc insidet “quædam in optimo quoque Virtus, “quæ noctes et dies animum gloriæ “stimulis concitat atque admonet.” And Tusc. IV. 19. “Noctu ambu-

“labat in publico Themistocles, quod “somnum capere non posset; quæ- “rentibusque respondebat, Miltiadis “tropæis se e somno excitari.”

24. Τιμωρεῖσθαι, καὶ μὴ καταλλάττεσθαι.] Cicero has somewhat modified this principle: “Est enim ulciscendi “et puniendi modus; atque etiam “haud scio an satis sit eum, qui la- “cessierit injuriæ suæ pœnitere; ut et “ipse ne quid tale posthac, et cæterisint “ad injuriam tardiores.” De Off. I. 11.

25. Τὰ περιττά.] A. Gellius I. 13. “P. Crassus Mucianus traditur quin-

τὰ μόνῳ ὑπάρχοντα, καλλίῳ· εὐμνημονευτότερα γάρ. Καὶ κτήματα ἄκαρπα· ἐλευθεριώτερα γάρ. Καὶ τὰ παρ' ἐκάστοις δὲ ἴδια, καλά. Καὶ ὅσα 26 σημεῖά ἐστι τῶν παρ' ἐκάστοις ἐπαινουμένων· οἷον ἐν Λακεδαιμόνι κομᾶν καλόν· ἐλευθέρου γὰρ σημεῖον· οὐ γάρ ἐστι κομῶντα· ῥάδιον οὐδὲν ποιεῖν ἔργον θητικόν. Καὶ τὸ μηδεμίαν ἐργάζεσθαι βά- 27 ναυσον τέχνην· ἐλευθέρου γὰρ τὸ μὴ πρὸς ἄλλον ζῆν. Ληπτέον δὲ καὶ τὰ σύνεγγυς τοῖς ὑπάρχου- 28 σιν ὡς ταῦτά ὄντα, καὶ πρὸς ἔπαινον, καὶ πρὸς ψόγον· οἷον τὸν εὐλαβῆ, ψυχρὸν καὶ ἐπίβουλον· καὶ τὸν ἡλίθιον, χρηστόν· καὶ τὸν ἀνάλγητον, πρᾶον. Καὶ ἕκαστον δὲ ἐκ τῶν παρακολουθούντων 29

“que habuisse bonarum rerum maxima et præcipua; quod esset ditissimus, quod nobilissimus, quod eloquentissimus, quod juris consultissimus, quod Pontifex Maximus.”

25. Τὰ μόνῳ] Plin. VII. 43. “L. Metello tribuit Populus Romanus quod nunquam alii ab condito ævo, ut quoties in senatum iret, curru veheretur ad curiam.”

26. Ἐν Λακεδαιμόνι κομᾶν] Ἐφῆκε δὲ (Λυκοῦργος) καὶ κομᾶν τοῖς ὑπὲρ τὴν ἡβητικὴν ἡλικίαν, νομίζων οὕτω καὶ μείζους αὖ καὶ ἐλευθεριωτέρους καὶ γοργωτέρους φαίνεσθαι. Xenoph. Λακεδ. Πολ. XI. 3.

26. Ἐργον θητικόν.] Xenoph. Œcon. IV. 2. Καὶ γὰρ αἶγε βαναυσικαὶ καλούμεναι καὶ ἐπὶ ῥήτοί εἰσι, καὶ ἐκτόπως μέντοι πάνυ ἀδοξοῦνται πρὸς τῶν πόλεων.

28. Τὰ σύνεγγυς τοῖς ὑπάρχουσιν.] Compare Quintilian III. 7. “Idem præcipit (Aristotelis) illud quoque, quod mox Corn. Celsum prope su-

pra modum invasit, quia sit quædam virtutibus ac vitiis vicinitas, utendum proximâ derivatione verborum: ut pro temerario, fortem; pro prodigo, liberalem; pro avaro, parcum vocemus; quæ eadem etiam contra valent.”—Horace, Sat. I. 3. 28.

“Parcius hic vivit, frugi dicatur; ineptus

“Et jactantior hic paulo est, concinnus amicis

“Postulat ut videatur;” &c. &c.

—Ov. de Art. Am. II. 657.

“Hominibus mollire licet mala; fusca vocetur

“Nigrior Illyricâ cui pice sanguis erit

“Dic habilem, quæcunque brevis; quæ turgida, plenam

“Et lateat vitium proximitate boni.”

28. καὶ πρὸς ψόγον] Livy XXII. 12.

“Pro cunctatore segnem, pro cauto timidum, adfingens vicina virtutibus vitia compellabat.”

αἰὲν κατὰ τὸ βέλτιστον· οἷον τὸν ὀργίλον καὶ τὸν
 μανικὸν, ἀπλοῦν· καὶ τὸν αὐθάδη, μεγαλοπρεπῆ
 καὶ σεμνόν· καὶ τοὺς ἐν ταῖς ὑπερβολαῖς ὡς ἐν ταῖς
 ἀρεταῖς ὄντας· οἷον τὸν θρασὺν, ἀνδρεῖον· καὶ τὸν
 ἄσωτον, ἐλευθέριον· δόξει τε γὰρ τοῖς πολλοῖς, καὶ
 ἅμα παραλογιστικὸν ἐκ τῆς αἰτίας· εἰ γὰρ οὐ μὴ
 ἀνάγκη κινδυνευτικός, πολλῶ μᾶλλον ἂν δόξειεν
 ὅπου καλόν· καὶ εἰ προετικὸς τοῖς τυχοῦσι, καὶ
 τοῖς φίλοις· ὑπερβολὴ γὰρ ἀρετῆς τὸ πάντας εὖ
 30 ποιεῖν. Σκοπεῖν δὲ καὶ παρ' οἷς ὁ ἔπαινος· ὥσπερ
 γὰρ ὁ Σωκράτης ἔλεγεν, “οὐ χαλεπὸν Ἀθηναίους
 ἐν Ἀθηναίοις ἐπαινεῖν.” Δεῖ δὲ τὸ παρ' ἐκάστοις
 τίμιον λέγειν, ὡς ὑπάρχον· οἷον ἐν Σκύθαις, ἣ
 Λάκωσιν, ἣ φιλοσόφοις. Καὶ ὅλως δὲ τὸ τίμιον
 31 ἄγειν εἰς τὸ καλόν· ἐπεὶ περ γε δοκεῖ γειτνιάειν. Καὶ
 ὅσα κατὰ τὸ προσῆκον· οἷον εἰ ἄξια τῶν προγόνων
 καὶ τῶν προὔπηργμένων· εὐδαιμονικὸν γὰρ καὶ καλὸν
 τὸ προσεπικταῖσθαι τιμὴν. Καὶ εἰ παρὰ τὸ προσ-
 ῆκον ἐπὶ τὸ βέλτιον καὶ τὸ κάλλιον· οἷον εἰ
 εὐτυχῶν μὲν μέτριος, ἀτυχῶν δὲ μεγαλόψυχος· ἣ
 μείζων γιγνόμενος, βελτίων καὶ καταλλακτικώτερος.
 Τοιοῦτον δὲ τὸ τοῦ Ἰφικράτους, “Ἐξ οἷων εἰς
 οἶα” καὶ τὸ τοῦ Ὀλυμπιονίκου,

Πρόσθε μὲν ἀμφ' ὥμοισιν ἔχων τραχεῖαν·

29. Ἀπλοῦν] “Simplex, fortisque
 “habeatur.” Hor. Sat. I. 3. 31. The
 word “duplex” is also used by the
 same Poet in the contrary sense. Od.
 I. vi. 5.

“Nec cursus duplicis per mare
 “Ulyssei.”

29. Καὶ τοὺς ἐν ταῖς ὑπερβολαῖς ὡς

ἐν ταῖς ἀρεταῖς ὄντας.] Cicero, in Partit.
 “Studiis autem bonis similia videntur
 “ea, quæ sunt in eodem genere nimia.”
 And Caton. Orat. ap. Sallust. “Jam-
 “pridem equidem nos vera rerum vo-
 “cabula amisimus; quia bona aliena
 “largiri, liberalitas; malarum rerum
 “audacia, fortitudo vocatur.”

καὶ τὸ τοῦ Σιμωνίδου,

Ἡ πατρός τε, καὶ ἀνδρὸς, ἀδελφῶν τ' οὔσα τυράννων.

Ἐπεὶ δ' ἐκ τῶν πράξεων ὁ ἔπαινος, ἴδιον δὲ τοῦ 32
σπουδαίου τὸ κατὰ προαίρεσιν, πειρατέον δεικνύναι
πράττοντα κατὰ προαίρεσιν. Χρήσιμον δὲ τὸ
πολλάκις φαίνεσθαι πεπραχότα. Διὸ καὶ τὰ
συμπτώματα καὶ τὰ ἀπὸ τύχης ὥς ἐν προαιρέσει
ληπτέον· ἂν γὰρ πολλὰ καὶ ὅμοια προφέρηται,
σημεῖον ἀρετῆς εἶναι δόξει καὶ προαιρέσεως. Ἔστι 33
δ' ἔπαινος, λόγος ἐμφανίζων μέγεθος ἀρετῆς. Δεῖ
οὖν τὰς πράξεις ἐπιδεικνύναι ὥς τοιαῦται· τὸ δ'
ἐγκώμιον τῶν ἔργων ἐστὶ· (τὰ δὲ κύκλῳ, εἰς πίστιν·

31. Τὸ τοῦ Σιμωνίδου,] As an example of the εὐτυχῶν μέτριος. The passage is found in Thucydides VI. 59. Ἰσπόκελου γοῦν τοῦ Λαμψακηνίου τυράννου Διαντίδῃ τῷ παιδί θυγατέρα ἑαυτοῦ Ἀρχιδίκην ἰδῶκεν, αἰσθανόμενος αὐτοῦς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι. Καὶ αὐτῆς σῆμα ἐν Λαμψάκῃ ἴσθιν, ἐπίγραμμα ἔχον τοῦδε.

Ἀνδρὸς ἀριστιύσαντος ἐν Ἑλλάδι τῶν
ἐφ' ἑαυτοῦ,

Ἰσπείου Ἀρχιδίκην ἥδε κέκυθε κόυς·

Ἡ πατρός τε, καὶ ἀνδρὸς, ἀδελφῶν τ'
οὔσα τυράννων,
Παίδων τ', οὐκ ἤρθη νοῦν ἐς ἀτα-
σθαλίην.

32. Τὰ συμπτώματα] The Orator is allowed to bring forward coincident and casual events, as topics of praise and blame; implying that they proceeded from deliberate purpose.

33. Ἔστι δ' ἔπαινος,—τὸ δ' ἐγκώμιον] Arist. Ethics I. 12. Ὁ μὲν γὰρ ἔπαινος τῆς ἀρετῆς, πρακτικοὶ γὰρ τῶν καλῶν

ἀπὸ ταύτης· τὰ δὲ ἐγκώμια τῶν ἔργων. Ἔπαινος, then, and ἐγκώμιον differ in that the former is given to the *habit* of Virtue; the latter to *Virtuous actions*, which may or may not proceed from a habit. The Orator, therefore, will either bring before his audience numerous instances of virtuous actions, to which he may pay ἐγκώμια; or (if he be not able to produce such) he will bestow ἔπαινος on the person whom he holds up to honour, as being possessed of the *habit* of Virtue: with which they may accordingly expect his actions to correspond.

33. Τὰ δὲ κύκλῳ, εἰς πίστιν] These instances and facts which the Orator records, as well as his assumption with regard to the probable results of the *Virtuous habit*, may be corroborated and established by external evidence, (τοῖς κύκλῳ); such as his birth, his education, &c. Cicero in Partit. “Sed in toto quasi contextu orationis

οἷον εὐγένεια καὶ παιδεία· εἰκὸς γὰρ ἐξ ἀγαθῶν ἀγαθοῦς, καὶ τὸν οὕτω τραφέντα τοιοῦτον εἶναι·) διὸ καὶ ἐγκωμιάζομεν πράξαντας. Τὰ δ' ἔργα σημεῖα τῆς ἕξέως ἐστίν· ἐπεὶ ἐπαινοῖμεν καὶ μὴ
 34 πεπραγότα, εἰ πιστεύοιμεν εἶναι τοιοῦτον. Μακαρισμὸς δὲ καὶ εὐδαιμονισμὸς αὐτοῖς μὲν ταῦτά· τούτοις δὲ οὐ ταῦτά· ἀλλ' ὥσπερ ἡ εὐδαιμονία τὴν ἀρετὴν, καὶ ὁ εὐδαιμονισμὸς περιέχει ταῦτα.
 35 Ἐχει δὲ κοινὸν εἶδος ὁ ἔπαινος καὶ αἱ συμβουλαί· ἃ γὰρ ἐν τῷ συμβουλευεῖν ὑπόθοιο ἂν, ταῦτα
 36 μετατεθέντα τῇ λέξει ἐγκώμια γίνονται. Ἐπεὶ οὖν ἔχομεν ἃ δεῖ πράττειν, καὶ ποῖόν τινα εἶναι, δεῖ ταῦτα ὡς ὑποθήκας λέγοντας, τῇ λέξει μετατιθέναι καὶ στρέφειν· οἷον ὅτι “οὐ δεῖ μέγα φρονεῖν ἐπὶ τοῖς διὰ τύχην, ἀλλὰ τοῖς δι' αὐτόν.” Οὕτω μὲν οὖν λεχθὲν ὑποθήκην δύναται· ὡδὲ δὲ ἔπαινον, “μέγα

“hæc erunt illustranda maxime ;
 “quemadmodum quisque generatus ;
 “quemadmodum educatus ; quemad-
 “modum institutus moratusque fu-
 “erit.”

Ethics III. 9. Οὐ μὲν ἀλλὰ δόξειεν ἂν εἶναι τὸ κατὰ τὴν ἀνδρείαν τέλος ἡδύ· ὑπὸ τῶν κύκλων δὲ ἀφανίζεσθαι.

33. Διὸ καὶ ἐγκωμιάζομεν πράξαντας. Τὰ δ' ἔργα κ. τ. λ.] The construction of this passage is very confused, and the sense consequently obscure. The meaning would be more evident, if the words were thus arranged : διὸ καὶ ἐγκωμιάζομεν πράξαντας, καὶ ἐπαινοῖμεν καὶ μὴ πεπραγότα, εἰ πιστεύοιμεν εἶναι τοιοῦτον· ἐπεὶ τὰ ἔργα σημεῖα τῆς ἕξέως ἐστί. For as the actions are signs of the habit, we may in like manner

judge of the probable actions which will result from the habit.

33. Τὰ δ' ἔργα σημεῖα τῆς ἕξέως ἐστίν.] Comp. Ethics II. 1. διὸ δεῖ τὰς ἐνεργείας ποιεῖς ἀποδιδόναι, κατὰ γὰρ τὰς ταύτων διαφορὰς ἀπολουθούσιν αἱ ἕξεις.

34. Τούτοις δὲ οὐ ταῦτά·] Sc. τῷ ἐπαίνῳ καὶ τῷ ἐγκωμίῳ. Μακαρισμὸς καὶ εὐδαιμονισμὸς are the same with each other, but are not the same with ἔπαινος and ἐγκώμιον, which they comprehend, as Happiness comprehends Virtue, in the ratio of a whole to a part. It is clear that predicating perfect Happiness bears the same proportion to bestowing praise for Virtue, as perfect Happiness itself bears to Virtue itself.

φρονῶν οὐ τοῖς διὰ τύχην ὑπάρχουσιν, ἀλλὰ τοῖς δι' αὐτόν." "Ὡστε ὅταν ἐπαινεῖν βούλῃ, ὅρα τί ἂν ὑπόθοιο· καὶ ὅταν ὑποθέσθαι, ὅρα τί ἂν ἐπαινέσεις. Ἡ δὲ λέξις ἔσται ἀντικειμένη ἐξ ἀνάγκης, 37 ὅταν τὸ μὲν κωλύον, τὸ δὲ μὴ κωλύον, μετατεθῇ. /

Χρηστέον δὲ καὶ τῶν αὐξητικῶν πολλοῖς· οἷον 38 εἰ μόνος, ἢ πρῶτος, ἢ μετ' ὀλίγων, ἢ καὶ ὁ μάλιστα πεποίηκεν· ἅπαντα γὰρ ταῦτα καλὰ. Καὶ τὸ ἐκ τῶν χρόνων καὶ τῶν καιρῶν· ταῦτα δὲ παρὰ τὸ προσῆκον. Καὶ εἰ πολλάκις τὸ αὐτὸ κατώρθωκε· μέγα γὰρ, καὶ οὐκ ἀπὸ τύχης, ἀλλὰ δι' αὐτόν ἂν δόξειε. Καὶ εἰ τὰ προτρέποντα καὶ τιμῶντα διὰ τοῦτον εὔρηται καὶ κατεσκευάσθη· καὶ εἰς ὃν πρῶτον ἐγκώμιον ἐποιήθη· οἷον εἰς Ἰππόλοχον· καὶ Ἀρμόδιον καὶ Ἀριστογείτονα, τὸ ἐν ἀγορᾷ σταθῆναι. Ὁμοίως δὲ καὶ ἐπὶ τῶν ἐναντίων. Κἂν μὴ καθ' αὐτόν εὐπορήσῃ, πρὸς ἄλλους ἀντιπαραβάλλειν· ὅπερ Ἰσοκράτης ἐποίει διὰ τὴν συνήθειαν τοῦ δικολογεῖν. Δεῖ δὲ πρὸς ἐνδόξους συγκρίνειν·

37. Ἡ δὲ λέξις.] The form of expression will be the only difference; in the one case it will be *imperative*, in the other not.

38. εἰ μόνος, ἢ πρῶτος, κ. σ. λ.] "Dum sciamus gratiora esse audientibus quæ solus quis, aut primus, aut certe cum paucis, fecisse dicetur, si quid præterea supra spem aut supra expectationem." Quintil.

38. εἰς Ἰππόλοχον.] It is unknown to whom this refers.

38. καὶ Ἀρμόδιον καὶ Ἀριστογείτονα.] For the history of Harmodius and Aristogeiton, see Thucydides, B. I.

ch. 20. and VI. ch. 54, 56. Arist. Politics V. 12. Pausan. I. p. 29. Plin. XXXIV. 4. The statues erected to their honour are mentioned by Pausanias I. p. 13. and Plin. XXXIV. 4.

38. Κἂν μὴ καθ' αὐτόν.] If the Orator cannot find any topics of praise *positively*, he must attempt it *comparatively*; by comparing his subject, if possible, with the ἐνδόξοι, (Cic. de Orat. II. "Est etiam cum ceteris præstantibus viris comparatio in laude præclara."); if not, with the οἱ πολλοί.

38. τοῦ δικολογεῖν.] Cicero (in Brut.) tells us that Isocrates was ac-

αὐξητικὸν γὰρ καὶ καλὸν, εἰ σπουδαίων βελτίων.
 39 Πίπτει δ' εὐλόγως ἡ αὐξησης εἰς τοὺς ἐπαίνους· ἐν
 ὑπεροχῇ γάρ ἐστιν· ἡ δ' ὑπεροχὴ τῶν καλῶν. Διὸ
 καὶ μὴ πρὸς τοὺς ἐνδόξους, ἀλλὰ πρὸς τοὺς πολλοὺς
 δεῖ παραβάλλειν, ἐπεὶ περ ἡ ὑπεροχὴ δοκεῖ μηνύειν
 40 ἀρετὴν. Ὅλως δὲ τῶν κοινῶν εἰδῶν ἅπασι τοῖς
 λόγοις ἡ μὲν αὐξησης ἐπιτηδειοτάτη τοῖς ἐπιδεικτι-
 κοῖς· τὰς γὰρ πράξεις ὁμολογουμένας λαμβάνουσιν·
 ὥστε λοιπὸν μέγεθος περιθεῖναι καὶ κάλλος· τὰ δὲ
 παραδείγματα τοῖς συμβουλευτικοῖς· ἐκ γὰρ τῶν
 προγεγονότων τὰ μέλλοντα καταμαντευόμενοι κρίνο-
 μεν· τὰ δ' ἐνθυμήματα τοῖς δικανικοῖς· αἰτίαν γὰρ
 καὶ ἀπόδειξιν μάλιστα δέχεται τὸ γεγονὸς διὰ τὸ
 41 ἀσαφές. — Ἐκ τίνων μὲν οὖν οἱ ἔπαινοι καὶ οἱ
 ψόγοι λέγονται σχεδὸν πάντες, καὶ πρὸς ποῖα δεῖ
 βλέποντας ἐπαινεῖν καὶ ψέγειν, καὶ ἐκ τίνων τὰ
 ἐγκώμια γίγνεται καὶ τὰ ὀνειδή, ταῦτ' ἐστίν· ἐχο-
 μένων γὰρ τούτων, τὰ ἐναντία τούτοις φανερά· ὁ
 γὰρ ψόγος ἐκ τῶν ἐναντίων ἐστίν.

customed to compose, and draw up for others, orations in Judicial Rhetoric, although he never pleaded in his own person. The word *δικολογεῖν* is therefore to be taken in the same sense, as (suprà ch. I. 11.) *μᾶλλον ἀπονεύουσι πρὸς τὸ δικολογεῖν*.

40. Ἀπόδειξιν μάλιστα δέχ. τὸ γεγ. διὰ τὸ ἀσαφές.] Buhle has mistaken the meaning of this passage, and reads *διὰ τὸ σαφές*, arguing that it is absurd to suppose “ea, quæ facta sunt, me-

“lius et facilius demonstrari posse, “quoniam obscura sint.” But, on the other hand, assuredly if a fact be *σαφές*, it no longer needs demonstration! The meaning is, that since in judicial oratory the proper subject of discussion is the *εἰ γέγονεν ἢ μὴ*, which is the point “adhuc in obscuro” (*τὸ ἀσαφές*), it is there that positive demonstration by Enthymems will be most admissible, and most serviceable.

ΚΕΦ. ι'.

ΠΕΡΙ ΚΑΤΗΓΟΡΙΑΣ ΚΑΙ ΑΠΟΛΟΓΙΑΣ, ΚΑΙ ΔΙΚΑΙΟΥ ΚΑΙ
ΑΔΙΚΟΥ.

ΠΕΡΙ δὲ κατηγορίας καὶ ἀπολογίας, ἐκ πόσων
καὶ ποίων ποιεῖσθαι δεῖ τοὺς συλλογισμοὺς, ἐχό-
μενον ἂν εἶη λέγειν. Δεῖ δὴ λαβεῖν τρία· ἐν μὲν,²
τίνων καὶ πόσων ἔνεκα ἀδικοῦσι· δεύτερον δὲ, πῶς
αὐτοὶ διακείμενοι· τρίτον δὲ, τοὺς ποίους καὶ πῶς
ἔχοντας.

Διορισάμενοι οὖν τὸ ἀδικεῖν, λέγωμεν ἐξῆς.³
Ἔστω δὴ τὸ ἀδικεῖν, τὸ βλάπτειν ἐκόντα παρὰ τὸν
νόμον. Νόμος δ' ἐστὶν ὁ μὲν ἴδιος, ὁ δὲ κοινός.
Λέγω δὲ ἴδιον μὲν, καθ' ὃν γεγραμμένον πολιτεύ-
ονται· κοινὸν δὲ, ὅσα ἄγραφα παρὰ πᾶσιν ὁμολο-
γεῖσθαι δοκεῖ. Ἐκόντες δὲ ποιοῦσιν, ὅσα εἰδότες,
καὶ μὴ ἀναγκαζόμενοι. Ὅσα μὲν οὖν ἐκόντες, οὐ
πάντα προαιρούμενοι· ὅσα δὲ προαιρούμενοι, εἰδότες
ἅπαντα· οὐδεὶς γὰρ, ὃ προαιρεῖται, ἀγνοεῖ. Δι' αὐτὰ⁴
δὲ προαιροῦνται βλάπτειν καὶ φαῦλα ποιεῖν παρὰ
τὸν νόμον, κακία ἐστὶ καὶ ἀκρασία· ἐὰν γάρ τινες
ἔχωσι μοχθηρίαν ἢ μίαν ἢ πλείους, περὶ δὲ τοῦτο, ὃ
μοχθηροὶ τυγχάνουσιν ὄντες, καὶ ἄδικοί· εἰσιν· οἷον
ὁ μὲν ἀνελεύθερος περὶ χρήματα· ὁ δὲ ἀκόλαστος

3. Ἔστω δὴ τὸ ἀδικεῖν,] Cf. Arist. Ethics V. 9.

3. Νόμος δ' ἐστὶν ὁ μὲν ἴδιος, κ. τ. λ.] See ch. 13, 2.

4. Ὁ μοχθηροὶ—καὶ ἄδικοί· εἰσιν.] Injustice is practised by every one

commonly in that pursuit to which he is most addicted; by the illiberal, in pursuit of money; by the intemperate, in pursuit of bodily pleasures, &c.

περὶ τὰς τοῦ σώματος ἡδονάς· ὁ δὲ μαλακὸς
 περὶ τὰ ῥάθυμα· ὁ δὲ δειλὸς περὶ τοὺς κινδύνους,
 τοὺς γὰρ συγκινδυνεύοντας ἐγκαταλιμπάνουσι διὰ
 τὸν φόβον· ὁ δὲ φιλότιμος διὰ τιμὴν· ὁ δ' ὀξύθυ-
 μος δι' ὀργήν· ὁ δὲ φιλόνικος διὰ νίκην· ὁ πικρὸς
 δὲ διὰ τιμωρίαν· ὁ δ' ἄφρων διὰ τὸ ἀπατᾶσθαι περὶ
 τὸ δίκαιον καὶ ἄδικον· ὁ δ' ἀναίσχυντος δι' ὀλιγω-
 ρίαν δόξης. Ὅμοίως δὲ καὶ τῶν ἄλλων ἕκαστος
 5 περὶ ἕκαστον τῶν ὑποκειμένων. Ἀλλὰ περὶ μὲν
 τούτων δῆλον τὰ μὲν ἐκ τῶν περὶ τὰς ἀρετὰς εἰρη-
 μένων, τὰ δὲ ἐκ τῶν περὶ τὰ πάθη ῥηθησομένων.
 Λοιπὸν δ' εἰπεῖν, τίνος ἕνεκα, καὶ πῶς ἔχοντες ἀδι-
 κοῦσι, καὶ τίνας.

6 Πρῶτον μὲν οὖν διελῶμεθα, τίνων ὀρεγόμενοι
 καὶ ποῖα φεύγοντες ἐγχειροῦσιν ἀδικεῖν. Δῆλον
 γὰρ ὡς τῷ μὲν κατηγοροῦντι, πόσα καὶ ποῖα τούτων
 ὑπάρχει τῷ ἀντιδίκῳ, σκεπτέον, ὧν ἐφιεμένοι πάντες
 τοὺς πλησίον ἀδικοῦσι· τῷ δ' ἀπολογουμένῳ, ποῖα
 7 καὶ πόσα τούτων οὐχ ὑπάρχει. Πάντες δὲ πάντα
 πράττουσι τὰ μὲν οὐ δι' αὐτοὺς, τὰ δὲ δι' αὐτούς.
 Τῶν μὲν οὖν μὴ δι' αὐτοὺς τὰ μὲν διὰ τύχην πρᾶτ-
 τουσι, τὰ δὲ ἐξ ἀνάγκης. Τῶν δ' ἐξ ἀνάγκης τὰ
 μὲν βία, τὰ δὲ φύσει. Ὡστε πάντα, ὅσα μὴ δι'
 αὐτοὺς πράττουσι, τὰ μὲν ἀπὸ τύχης· τὰ δὲ φύσει·
 τὰ δὲ βία. Ὅσα δὲ δι' αὐτοὺς, καὶ ὧν αὐτοὶ αἵτιοι,

4. Ὁ πικρὸς δὲ] For the character
 of the πικρὸς, refer to Arist. Ethics,
 IV. 5. Οἱ δὲ πικροὶ δυσδιάλυτοι, καὶ
 πολλὸν χρόνον ἐργίζονται, κατέχουσι γὰρ
 τὸν θυμὸν· παῦλα δὲ γίνεσθαι ὅταν
 αὐταποδοδῶ· ἡ γὰρ τιμωρία παύει

τῆς ἐργῆς, ἡδονὴν ἀντὶ τῆς λύπης ἐμ-
 ποιῶσα.

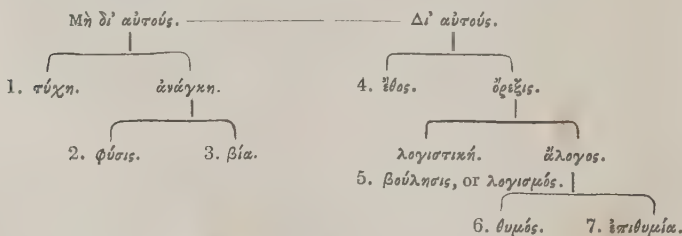
4. Τῶν ὑποκειμένων.] Τὸ ὑποκείμενον
 in this place signifies "the object, or
 "pursuit, which each individual has
 "proposed to himself."

τὰ μὲν δι' ἔθος· τὰ δὲ δι' ὄρεξιν· καὶ τὰ μὲν διὰ λογιστικὴν ὄρεξιν, τὰ δὲ δι' ἄλογον. Ἔστι δὲ ἡ⁸ μὲν βούλησις ἀγαθοῦ ὄρεξις· οὐδεὶς γὰρ βούλεται, ἀλλ' ἡ ὅταν οἰηθῇ εἶναι ἀγαθόν· ἄλογοι δ' ὀρέξεις ὀργὴ καὶ ἐπιθυμία. Ὡστε πάντα ὅσα πράττουσιν, ἀνάγκη πράττειν δι' αἰτίας ἑπτὰ, διὰ τύχην, διὰ φύσιν, διὰ βίαν, δι' ἔθος, διὰ λογισμὸν, διὰ θυμὸν, δι' ἐπιθυμίαν. Τὸ δὲ προσδια-⁹ρεῖσθαι καθ' ἡλικίαν, ἡ ἕξεις, ἡ ἄλλ' ἅττα, τὰ πραττόμενα, περιέρχον. Εἰ γὰρ συμβέβηκε τοῖς νέοις ὀργίλοις εἶναι, ἡ ἐπιθυμητικοῖς, οὐ διὰ τὴν νεότητα πράττουσι τὰ τοιαῦτα, ἀλλὰ δι' ὀργὴν καὶ ἐπιθυμίαν. Οὐδὲ διὰ πλοῦτον καὶ πενίαν· ἀλλὰ συμβέβηκε τοῖς μὲν πένησι, διὰ τὴν ἔνδειαν ἐπιθυμεῖν χρημάτων· τοῖς δὲ πλουσίοις, διὰ τὴν ἐξου-

8. Ἔστι δὲ ἡ μὲν βούλησις] Cicero, Tusc. Quest. IV. 6. "Quamobrem
" simul objecta species est cujuspiam,
" quod bonum videatur, ad id adipiscen-
" dum impellit ipsa natura; id cum
" constanter, prudenterque fit, ejusmodi
" appetitionem Stoici βούλησιν appel-
" lant, nos appellamus voluntatem.
" Eam illi putant in solo esse sapiente:
" quam sic definiunt: 'Voluntas est

" quæ quid cum ratione desiderat;"
" Quæ vero, ratione aversa, incitata
" est vehementius, ea libido est vel
" cupiditas effrænata; quæ in omnibus
" stultis invenitur."

8. Ὡστε πάντα, ὅσα πράττουσιν,—
δι' αἰτίας ἑπτὰ.] Aristotle makes the
following divisions of the primary
causes of human actions:



9. Ἐπιθυμεῖν χρημάτων] Those
actions which may appear to arise

from Poverty, Wealth, &c. are all
originally derived from ἐπιθυμία.

- σίαν ἐπιθυμῆν τῶν μὴ ἀναγκαίων ἡδονῶν· ἀλλὰ πράξουσιν καὶ οὗτοι οὐ διὰ πλοῦτον καὶ πενίαν, ἀλλὰ διὰ τὴν ἐπιθυμίαν. Ὅμοίως δὲ καὶ οἱ δίκαιοι καὶ οἱ ἄδικοι καὶ οἱ ἄλλοι οἱ λεγόμενοι κατὰ τὰς ἑξεῖς πράττειν, διὰ ταῦτα πράξουσιν· ἡ γὰρ διὰ λογισμὸν, ἡ διὰ πάθος· ἀλλ' οἱ μὲν δι' ἡθῆ καὶ
- 10 πάθη χρηστὰ, οἱ δὲ διὰ τὰναντία. Συμβαίνει μέντοι ταῖς μὲν τοιαύταις ἑξέσι τὰ τοιαῦτα ἀκολουθεῖν· ταῖς δὲ τοιαῖσδε τὰ τοιάδε· εὐθὺς γὰρ ἴσως τῷ μὲν σῶφρονι διὰ τὸ σῶφρον δόξαι τε καὶ ἐπιθυμίας χρηστὰ ἐπακολουθοῦσι περὶ τῶν ἡδονῶν· τῷ δ' ἀκολάστῳ αἱ ἐναντίαι περὶ τῶν αὐτῶν τούτων.
- 11 Διὸ τὰς μὲν τοιαύτας διαιρέσεις ἐατέον· σκέπτεον δὲ, ποῖα ποίοις εἶωθεν ἔπεσθαι· εἰ μὲν γὰρ λευκὸς ἢ μέλας, ἢ μέγας ἢ μικρὸς, οὐδὲν τέτακται τῶν τοιούτων ἀκολουθεῖν· εἰ δὲ νέος ἢ πρεσβύτης, ἢ δίκαιος ἢ ἄδικος, ἥδη διαφέρει· καὶ ὅλως, ὅσα τῶν συμβαινόντων ποιεῖ διαφέρειν τὰ ἡθῆ τῶν ἀνθρώπων· οἷον πλουτεῖν δοκῶν ἑαυτῷ ἢ πένεσθαι, διοίσει τι, καὶ εὐτυχεῖν ἢ ἀτυχεῖν. Ταῦτα μὲν οὖν ὕστερον ἐροῦμεν· νῦν δὲ περὶ τῶν λοιπῶν εἵπωμεν πρῶτον.

10. *Συμβαίνει μέντοι,*] Although it is thought superfluous to make additional distinctions *καθ' ἡλικίαν, καθ' ἕξιν,* &c. since the actions which seem to be derived from these are attributable to one or other of the seven primary causes before mentioned; still it cannot be denied that *different ages, different habits,* &c. have their consequential results and effects.

11. *Τοιαύτας διαιρέσεις ἐατέον*] We will not, then, rank these among the number of primary causes; but we must nevertheless consider what actions are consequent on what ages, what habits, what conditions, &c. for there are some which in no degree vary the nature of human action: such as Complexion, Stature, &c. &c.

Ἔστι δ' ἀπὸ τύχης μὲν τὰ τοιαῦτα γιγνόμενα, 12
 ὅσων ἢ τε αἰτία ἀόριστος, καὶ μὴ ἔνεκά του γίνε-
 ται, καὶ μήτε αἰ, μήτε ὡς ἐπὶ τὸ πολὺν, μήτε
 τεταγμένως. Δῆλον δ' ἐκ τοῦ ὁρισμοῦ τῆς τύχης
 περὶ τούτων. Φύσει δὲ, ὅσων ἢ τε αἰτία ἐν αὐτοῖς 13
 καὶ τεταγμένη· ἢ γὰρ αἰ, ἢ ὡς ἐπὶ τὸ πολὺν
 ὡσαύτως ἀποβαίνει· τὰ γὰρ παρὰ φύσιν οὐδὲν δεῖ
 ἀκριβολογεῖσθαι, πότερον κατὰ φύσιν τινὰ ἢ ἄλ-
 λην αἰτίαν γίνεταί. Δόξειε δ' αὖ καὶ ἡ τύχη
 αἰτία εἶναι τῶν τοιούτων. Βία δὲ, ὅσα παρ' ἐπι- 14
 θυμίαν ἢ τοὺς λογισμοὺς γίνεταί δι' αὐτῶν τῶν
 πραττόντων. Ἔθει δὲ, ὅσα διὰ τὸ πολλάκις πε- 15
 ποιηκέναι ποιοῦσι. Διὰ λογισμὸν δὲ τὰ δοκοῦντα 16
 συμφέρειν ἐκ τῶν εἰρημένων ἀγαθῶν, ἢ ὡς τέλος ἢ
 ὡς πρὸς τὸ τέλος, ὅταν διὰ τὸ συμφέρον πράτ-
 τηται· ἕνια γὰρ καὶ οἱ ἀκόλαστοι συμφέροντα
 πράττουσιν, ἀλλ' οὐ διὰ τὸ συμφέρον, ἀλλὰ δι'
 ἡδονήν. Διὰ θυμὸν δὲ καὶ ὀργὴν τὰ τιμωρητικά. 17
 Διαφέρει δὲ τιμωρία καὶ κόλασις· ἡ μὲν γὰρ κόλα-
 σις τοῦ πάσχοντος ἔνεκά ἐστιν· ἡ δὲ τιμωρία τοῦ
 ποιοῦντος, ἵνα ἀποπληρωθῇ. Περὶ μὲν οὖν τίνα
 ἐστὶν ἡ ὀργή, δῆλον ἔσται ἐν τοῖς περὶ τῶν παθῶν.
 Δι' ἐπιθυμίαν δὲ πράττεται, ὅσα φαίνεται ἡδέα. 18
 Ἔστι δὲ καὶ τὸ σύνηθες καὶ τὸ ἐθιστὸν ἐν τοῖς
 ἡδέσι· πολλὰ γὰρ καὶ τῶν φύσει μὴ ἡδέων,

12. Ἐκ τοῦ ὁρισμοῦ τῆς τύχης] Physics, II. 5. δοκεῖ ἡ τύχη τοῦ ἀορίσ-
 του εἶναι, καὶ ἀδηλ. ἀνθρώπων.

18. Καὶ τὸ σύνηθες, καὶ τὸ ἐθιστὸν] Τὸ σύνηθες implies an action which is

familiar and habitual from nature, or
 childhood, &c.; τὸ ἐθιστὸν, that which
 has grown into a habit from long prac-
 tice and exercise.

ὅταν συνεθισθῶσιν, ἡδέως ποιοῦσιν. Ὡστε συλλαβόντι εἰπεῖν, ὅσα δι' αὐτοὺς πράττουσιν, ἅπαντά ἐστιν ἢ ἀγαθὰ ἢ φαινόμενα ἀγαθὰ, ἢ ἡδέα ἢ φαινόμενα ἡδέα. Ἐπεὶ δ', ὅσα δι' αὐτοὺς, ἐκόντες πράττουσιν· οὐχ ἐκόντες δὲ, ὅσα μὴ δι' αὐτοὺς· πάντ' ἂν εἴη, ὅσα ἐκόντες πράττουσιν, ἢ ἀγαθὰ ἢ φαινόμενα ἀγαθὰ, ἢ ἡδέα ἢ φαινόμενα ἡδέα. Τίθημι γὰρ καὶ τὴν τῶν κακῶν ἢ φαινομένων κακῶν ἀπαλλαγὴν, ἢ ἀντὶ μείζονος ἐλάττονος μετάληψιν, ἐν τοῖς ἀγαθοῖς· αἰρετὰ γάρ πως· καὶ τὴν τῶν λυπηρῶν ἢ φαινομένων ἢ ἀπαλλαγὴν, ἢ μετάληψιν ἀντὶ μειζόνων ἐλαττόνων, ἐν τοῖς ἡδέσις ὡς αὐτως.

- 19 Ληπτέον ἄρα τὰ συμφέροντα καὶ τὰ ἡδέα πόσα καὶ ποῖα. Περὶ μὲν οὖν τοῦ συμφέροντος ἐν τοῖς συμβουλευτικοῖς εἴρηται πρότερον· περὶ δὲ τοῦ ἡδέος εἵπωμεν νῦν. Δεῖ δὲ νομίζειν ἱκανοὺς εἶναι τοὺς ὅρους, ἐὰν ὧσι περὶ ἐκάστου μήτε ἀσαφεῖς, μήτε ἀκριβεῖς.

18. Ὅταν συνεθισθῶσιν,] Shakespeare, Hamlet, III.

“ For use almost can change the
“ stamp of nature.”

18. Ἐκόντες—οὐχ ἐκόντες] For the difference between ἐκόντες, οὐχ ἐκόντες, and ἄκοντες, see Arist. Ethics, III. 1.

ΚΕΦ. ια'.

Α ΤΙΝΑ ΗΔΕΑ.

ΥΠΟΚΕΙΣΘΩ δ' ἡμῖν, εἶναι τὴν ἡδονὴν κίνησιν
τινα τῆς ψυχῆς, καὶ κατάστασιν ἀθρόαν καὶ αἰσθη-
τὴν εἰς τὴν ὑπάρχουσαν φύσιν· λύπην δὲ τοῦναν-
τίον. Εἰ δ' ἔστιν ἡ ἡδονὴ τὸ τοιοῦτον, δῆλον ὅτι²
καὶ ἡδὺ ἐστὶ τὸ ποιητικὸν τῆς εἰρημένης διαθέσεως·
τὸ δὲ φθαρτικὸν ἢ τῆς ἐναντίας καταστάσεως
ποιητικὸν, λυπηρόν.

Ἀνάγκη οὖν ἡδὺ εἶναι τό τε εἰς τὸ κατὰ φύσιν³
ιέναι ὡς ἐπὶ τὸ πολὺ· καὶ μάλιστα ὅταν ἀπειλη-
φότα ἢ τὴν ἑαυτῶν φύσιν τὰ κατ' αὐτὴν γιγνόμενα·
καὶ τὰ ἔθῃ· καὶ γὰρ τὸ εἰθισμένον ὥσπερ πεφυκὸς
ἡδὴ γίγνεται· ὁμοιον γάρ τι τὸ ἔθος τῇ φύσει·

1. Κίνησιν τινα τῆς ψυχῆς,] Aristotle here calls pleasure a κίνησις τις, according to the common definitions; although he himself devotes part of a chapter (Ethics X. 3.) to the proving that it is not a κίνησις, or yet a γένεσις, according to another received definition: γένεσις εἰς φύσιν αἰσθητή. His own ideas of Pleasure he has given fully, in the four last Chapters of the VIIth, and five first of the Xth, Books of the Ethics. He defines it, (VII. 12.) ἐνέργεια τῆς κατὰ φύσιν ἕξεως ἀνεμπόδιστος· and (X. 4.) adds: ὡς ἐπιγιγνόμενόν τι τέλος ταῖς ἐνεργείαις. It would not, of course, have been consistent with the present treatise to have entered into the discussion, whe-

ther Pleasure were or were not a κίνησις; and for this reason he has used the word ὑποκείσθω, by which he implies, "Let us grant, for hypothesis' sake, that Pleasure is (as the vulgar definitions call it) κίνησις τις τῆς ψυχῆς, &c." And with the same view, as applying to this and other subjects, he wrote the sentence which concludes the last Chapter: Δεῖ δὲ νόμιζεν ἱκανοὺς εἶναι τοὺς ὄρους, ἐὰν ὧσι περὶ ἐκάστου μῆτε ἀσαφεῖς μῆτε ἀκριβεῖς.

1. Κατάστασιν] Plato Phileb.: Δίγω τοῖνυν τῆς ἀρμονίας μὲν λυομένης ἡμῖν ἐν τοῖς ζώοις, ἅμα λύσιν τῆς φύσεως καὶ γένεσιν ἀλλοτρίων ἐν τῇ τῷτε γίγνεσθαι χρεόν. πάλιν δὲ ἀρμολογούμενης τε καὶ ἐς τὴν αὐτῆς φύσιν ἀπιδύσεως ἡδονὴν γίγνεσθαι.

ἐγγὺς γὰρ καὶ τὸ πολλάκις τῷ αἰεῖ ἔστι δὲ ἡ μὲν
 4 φύσις τοῦ αἰεῖ· τὸ δὲ ἔθος τοῦ πολλάκις. Καὶ τὸ
 μὴ βίαιον· παρὰ φύσιν γὰρ ἡ βία. Διὸ τὸ ἀνάγκη-
 καιον λυπηρόν· καὶ ὀρθῶς εἴρηται,

Πᾶν γὰρ ἀναγκαῖον πρᾶγμα ἀνιερὸν ἔφω·

τὰς δ' ἐπιμελείας, καὶ τὰς σπουδὰς, καὶ τὰς συν-
 τονίας, λυπηρὰς, ἀναγκαῖα γὰρ καὶ βίαια ταῦτα,
 εἰ μὴ ἐθισθῶσιν· οὕτω δὲ τὸ ἔθος ποιεῖ ἡδύ. Τὰ
 δ' ἐναντία ἡδέα· διὸ αἱ ῥαθυμῖαι, καὶ αἱ ἀπονίαι,
 καὶ ἀμέλειαι, καὶ αἱ παιδιαὶ, καὶ αἱ ἀναπαύσεις, καὶ
 ὁ ὕπνος, τῶν ἡδέων· οὐδὲν γὰρ πρὸς ἀνάγκην τού-
 5 των. Καὶ οὐδ' αὖ ἡ ἐπιθυμία ἐνῇ, ἅπαν ἡδύ· ἡ γὰρ
 ἐπιθυμία τοῦ ἡδέος ἐστὶν ὄρεξις. Τῶν δ' ἐπιθυμιῶν
 αἱ μὲν ἄλλοιοί εἰσιν· αἱ δὲ μετὰ λόγου. Λέγω δὲ
 ἀλόγους, ὅσας μὴ ἐκ τοῦ ὑπολαμβάνειν τι ἐπιθυ-
 μοῦσιν· εἰσὶ δὲ τοιαῦται ὅσαι εἶναι λέγονται φύσει,
 ὥσπερ αἱ διὰ τοῦ σώματος ὑπάρχουσιν· οἷον ἡ
 τροφῆς, δίψα καὶ πείνα, καὶ καθ' ἕκαστον εἶδος
 ἐπιθυμίας· καὶ περὶ τὰ γευστὰ, καὶ ἀφροδίσια, καὶ
 ὅλως τὰ ἀπτά, καὶ περὶ ὁσμὴν εὐωδίας, καὶ ἀκοήν,
 καὶ ὄψιν. Μετὰ λόγου δὲ, ὅσα ἐκ τοῦ πεισθῆναι
 ἐπιθυμοῦσι· πολλὰ γὰρ καὶ θεάσασθαι καὶ κτή-
 σασθαι ἐπιθυμοῦσιν ἀκούσαντες καὶ πεισθέντες.
 Ἐπεὶ δ' ἐστὶ τὸ ἡδεσθαι ἐν τῷ αἰσθάνεσθαι τινος
 πάθους, ἡ δὲ φαντασία ἐστὶν αἰσθησίς τις ἀσθενὴς,

4. Πᾶν γὰρ ἀναγκαῖον, κ. σ. λ.] This line is, both by Aristotle, (Metaph. IV. 5.—Ethics ad Eudem, II. 7.) and by Plutarch, attributed to the Poet Evenus of Paros. The same,

however, is found nearly word for word in Theognis: Πᾶν γὰρ ἀναγκαῖον χρεῖμ' ἀνιερὸν ἔφω. v. 470.

6. Ἡ δὲ φαντασία ἐστὶν αἰσθησίς τις.] Aristotle, in deference again to the

ἀεὶ ἐν τῷ μεμνημένῳ καὶ τῷ ἐλπίζοντι ἀκολουθοῖ
 ἂν φαντασία τις, οὗ μέμνηται ἢ ἐλπίζει· εἰ δὲ
 τοῦτο, δῆλον ὅτι καὶ ἡδοναὶ ἅμα μεμνημένοις καὶ
 ἐλπίζουσιν, ἐπείπερ καὶ αἰσθησις. Ὡστ' ἀνάγκη γ
 πάντα τὰ ἡδέα ἢ ἐν τῷ αἰσθάνεσθαι εἶναι παρόντα,
 ἢ ἐν τῷ μεμνησθαι γενόμενα, ἢ ἐν τῷ ἐλπίζειν
 μέλλοντα· αἰσθάνονται μὲν γὰρ τὰ παρόντα, μέμ-
 νηνται δὲ τὰ γεγεννημένα, ἐλπίζουσι δὲ τὰ μέλλοντα.
 Τὰ μὲν οὖν μνημονευτὰ ἡδέα ἐστίν, οὐ μόνον ὅσα 8
 ἐν τῷ παρόντι, ὅτε παρῇν, ἡδέα ἦν, ἀλλ' ἔνια καὶ
 οὐχ ἡδέα, ἂν ἢ ὕστερον καλὸν καὶ ἀγαθὸν τὸ μετὰ
 τοῦτο. Ὅθεν καὶ τοῦτο εἴρηται,

Ἄλλ' ἡδύ τοι σωθέντα μεμνησθαι πόνων.

καί,

Μετὰ γάρ τε καὶ ἄλλεσι τέρεται ἀνὴρ
 Μνήμενος, ὅστις πολλὰ πάθη, καὶ πολλὰ ἐόργη.

Τούτου δ' αἴτιον, ὅτι ἡδὺ καὶ τὸ μὴ ἔχειν κακόν. 9

received opinion, calls *φαντασία* an *αἰσθησις*, although he has expressly instructed us, *De Animâ* III. 3. that it is not so. For this reason, probably, he has added the qualifying word *αἰσθησις* to the present definition.

The *φαντασία* is called by Latin authors, "*sensus internus*;" and sometimes "*visus*," Cicero in *Academ.* B. I. "*De sensibus ipsis quædam discit nova; quos junctos esse censuit e quâdam quasi impulsione oblatâ extrinsecus, quam ille phantasia, nos visum appellamus.*"

8. Ἄλλ' ἡδύ τοι, κ. τ. λ.] Cicero de *Finibus* II. §. 32. "*Nec male Euripides: Suavis laborum est præteritorum*

"*memoria.*"—Cic. in *Ep. ad Luceium*.

"*Nihil est aptius ad delectationem lectoris quam temporum varietates, fortunæque vicissitudines; quæ etsi nobis optabiles in experiundo non fuerunt, in legendo tamen erunt jucundæ. Habet enim præteriti doloris secum recordatio delectationem.*"

8. Μετὰ γάρ τε, κ. τ. λ.] The lines alluded to are to be found in Homer, *Odyss.* XV. 398, &c.

Κήδεσιν ἀλλήλων τερπόμεθα λευγαλέοισιν

Μνημένῳ μετὰ γάρ τε καὶ ἄλλεσι τέρεται ἀνὴρ,

Ὅστις δὴ μάλα πολλὰ πάθη, καὶ πολλὰ ἐπαληθῆ.

Τὰ δ' ἐν ἐλπίδι, ὅσα παρόντα ἢ εὐφραίνειν, ἢ ὠφελεῖν φαίνεται μεγάλη, ἢ ἄνευ λύπης ὠφελεῖν. Ὅλως δὲ ὅσα παρόντα εὐφραίνει, καὶ ἐλπίζοντας καὶ μεμνημένους ὥς ἐπὶ τὸ πολὺ. Διὸ καὶ τὸ ὀργίζεσθαι ἡδύ· ὥσπερ καὶ Ὅμηρος ἐποίησε περὶ τοῦ θυμοῦ,

“Ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο·

οὐδεὶς γὰρ ὀργίζεται τῷ ἀδυνάτῳ φαινομένῳ τιμωρίας τυχεῖν, οὐδὲ τοῖς πολὺ ὑπὲρ αὐτοὺς τῇ δυνά-
 10 μει· ἢ οὐκ ὀργίζονται, ἢ ἥττον. Καὶ ἐν ταῖς πλείσταις ἐπιθυμίαις ἀκολουθεῖ τις ἡδονή· ἢ γὰρ μεμνημένοι ὥς ἔτυχον, ἢ ἐλπίζοντες ὥς τεύξονται, χαίρουσί τινα ἡδονήν· οἷον οἱ τ' ἐν τοῖς πυρετοῖς ἐχόμενοι ταῖς δίψαις, καὶ μεμνημένοι ὥς ἔπιον,
 11 καὶ ἐλπίζοντες πιεῖσθαι, χαίρουσι. Καὶ οἱ ἐρώντες καὶ διαλεγόμενοι, καὶ γράφοντες, καὶ ποιοῦντές τι αἰεὶ περὶ τοῦ ἐρωμένου, χαίρουσιν· ἐν ᾧ πασι γὰρ τοῖς τοιούτοις μεμνημένοι οἷον αἰσθάνεσθαι οἷονται τοῦ ἐρωμένου. Καὶ ἀρχὴ δὲ τοῦ ἔρωτος γίγνεται αὕτη πᾶσιν, ὅταν μὴ μόνον παρόντος χαίρωσιν,
 12 ἀλλὰ καὶ ἀπόντος μεμνημένοι ἐρώσι· διὸ καὶ ὅταν καὶ λύπη προσγένηται τῷ μὴ παρεῖναι, καὶ ἐν

9. “Ὅς τε πολὺ γλυκίων] Iliad XVIII. 109.

9. 'Αδυνάτῳ τιμωρίας τυχεῖν'] i. e. Towards one on whom it is impossible that vengeance (or punishment for an injury previously committed by him) should fall.

11. Ποιῶντες] In the same sense as

(supra II. 9.) ὥσπερ Ὅμηρος ἐποίησε.

11. 'Αρχὴ τοῦ ἔρωτος] Arist. Ethics, IX. 5. “Εοικε δὲ (ἢ εὐνοια) ἀρχὴ φιλίας εἶναι· ὥσπερ τοῦ ἐρᾶν ἢ διὰ τῆς ὀψιως ἡδονῆ· μὴ γὰρ προησθίς τῇ ἰδίᾳ οὐθείς ἐρᾷ· ὁ δὲ χαίρων τῷ εἶδει οὐθὲν μᾶλλον ἐρᾷ, ἀλλ' ὅταν καὶ ἀπόντα ποθῇ, καὶ τῆς παρουσίας ἐπιθυμῇ.

πένθεσι καὶ θρήνοις ἐπιγίγνεται τις ἡδονή. Ἡ μὲν γὰρ λύπη ἐπὶ τῷ μὴ ὑπάρχειν· ἡδονὴ δὲ ἐν τῷ μεμνηῆσθαι καὶ ὁρᾶν πως ἐκείνον, καὶ ἃ ἔπραττε, καὶ οἷος ἦν. Ὅθεν καὶ τοῦτ' εἰκότως εἴρηται,

Ὡς φάτο· τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ᾤρσε γόοιο.

Καὶ τὸ τιμωρεῖσθαι ἡδύ· οὗ γὰρ τὸ μὴ τυγχάνειν λυπηρόν, τὸ τυγχάνειν ἡδύ· οἱ δ' ὀργιζόμενοι λυ-13 ποῦνται ἀνυπερβλήτως μὴ τιμωρούμενοι· ἐλπίζοντες δὲ χαίρουσι. Καὶ τὸ νικᾶν ἡδύ, οὐ μόνον τοῖς φιλονίκους, ἀλλὰ καὶ πᾶσι· φαντασία γὰρ 14 ὑπεροχῆς γίγνεται, οὗ πάντες ἔχουσιν ἐπιθυμίαν, ἢ ἡρέμα, ἢ μᾶλλον. Ἐπεὶ δὲ τὸ νικᾶν ἡδύ, ἀνάγκη καὶ τὰς παιδιὰς ἡδείας εἶναι τὰς μαχητικὰς 15 καὶ τὰς ἐριστικὰς· πολλάκις γὰρ ἐν ταύταις γίνονται τὸ νικᾶν· καὶ ἀστραγαλίσεις, καὶ σφαιρίσεις, καὶ κυβείας, καὶ πεττείας. Καὶ περὶ τὰς ἐσπουδασμένας δὲ παιδιὰς ὁμοίως· αἱ μὲν γὰρ ἡδεῖαι γίνονται, ἂν τις ἢ συνήθης· αἱ δ' εὐθὺς ἡδεῖαι, οἷον κυνηγία, καὶ πᾶσα θηρευτική· ὅπου γὰρ ἄμιλλα, ἐνταῦθα καὶ νίκη ἐστί. Διὸ καὶ ἡ δικανικὴ καὶ ἐριστικὴ ἡδεῖα τοῖς εἰθισμένοις καὶ δυναμένοις. Καὶ τιμὴ καὶ εὐδοξία τῶν ἡδίστων, διὰ τὸ γίνεσθαι 16 φαντασίαν ἐκάστῳ ὅτι τοιοῦτος οἷος ὁ σπουδαῖος·

12. Ὡς φάτο·] Homer, Iliad XXIII. 108.

15. Ἀστραγαλίσεις, καὶ σφαιρίσεις, καὶ κυβείας, καὶ πεττείας.] For an account of these games, which corresponded respectively with the "Tali; "Pila; Alea; Tessera;" of the Ro-

mans, consult Meursius de Ludis Græcorum. Eustathius, p. 27. fol. in Odys. A. 107. and p. 1398. in Iliad. ψ. 88. Schol. in Æschyl. Agam. 33. Cicero de Div. I. 13. and II. 21. Horat. Od. I. 4, 18. and II. 7, 25. Martial XIV. 12. &c.

καὶ μᾶλλον ὅταν φῶσιν οὓς οἶεται ἀληθεύειν. Τοιοῦτοι δὲ οἱ ἐγγὺς μᾶλλον τῶν πόρρω, καὶ οἱ συνήθεις καὶ οἱ πολίται τῶν ἄπωθεν, καὶ οἱ ὄντες τῶν μελλόντων, καὶ οἱ φρόνιμοι ἀφρόνων, καὶ πολλοὶ ὀλίγων· μᾶλλον γὰρ εἰκὸς ἀληθεύειν τοὺς εἰρημένους τῶν ἐναντίων· ἐπεὶ, ὧν τις πολὺ καταφρονεῖ, ὥσπερ παιδίων ἢ θηρίων, οὐδὲν μέλει τῆς τούτων τιμῆς καὶ τῆς δόξης, αὐτῆς γε τῆς δόξης
 17 χάριν· ἀλλ' εἶπερ, δι' ἄλλο τι. Καὶ ὁ φίλος τῶν ἡδέων· τό τε γὰρ φιλεῖν ἡδὺ (οὐδεὶς γὰρ φίλοιος, μὴ χαίρων οἶνω)· καὶ τὸ φιλεῖσθαι ἡδύ· φαντασία γὰρ καὶ ἐνταῦθα τοῦ ὑπάρχειν αὐτῷ τὸ ἀγαθὸν εἶναι, οὐ πάντες ἐπιθυμοῦσιν οἱ αἰσθανόμενοι· τὸ δὲ φιλεῖσθαι ἀγαπᾶσθαι ἐστὶν αὐτὸν δι' αὐτόν.
 18 Καὶ τὸ θαυμάζεσθαι ἡδὺ δι' αὐτὸ τὸ τιμᾶσθαι. Καὶ τὸ κολακεύεσθαι καὶ ὁ κόλαξ ἡδύ· φαινόμενος γὰρ θαυμαστῆς καὶ φαινόμενος φίλος ὁ κόλαξ
 19 ἐστίν. Καὶ τὸ ταῦτά πράττειν πολλάκις ἡδύ· τὸ
 20 γὰρ σύνηθες ἡδὺ ἦν. Καὶ τὸ μεταβάλλειν ἡδύ· εἰς φύσιν γὰρ γίγνεται μεταβάλλειν· τὸ γὰρ αὐτὸ ἀεὶ ὑπερβολὴν ποιεῖ τῆς καθεστῶσης ἕξεως. Ὅθεν εἴρηται,

Μεταβολὴ πάντων γλυκύ.

Διὰ τοῦτο καὶ τὰ διὰ χρόνου ἡδέα ἐστὶ, καὶ ἄνθρωποι, καὶ πράγματα· μεταβολὴ γὰρ ἐκ τοῦ παρόντος

20. Ὅθεν εἴρηται,] Euripides, Orest. 228. See also Arist. Ethics VII. 14. Οὐκ αἰὶ δ' οὐθὲν ἡδὺ τὸ αὐτὸ, διὰ τὸ μὴ ἀπλῆν εἶναι ἡμῶν τὴν φύσιν, ἀλλ' ἐνείναι

τι καὶ ἕτερον, καθὼ φθαρτά· ὥστε ἂν τι θάτερον πράττη, τοῦτο τῇ ἐτέρᾳ φύσει παρὰ φύσιν. Comp. also X. 4. ad fin.

ἐστίν· ἅμα δὲ καὶ σπάνιον τὸ διὰ χρόνον. Καὶ²¹
τὸ μανθάνειν καὶ τὸ θαυμάζειν ἡδὺ ὥς ἐπὶ τὸ
πολύ· ἐν μὲν γὰρ τῷ θαυμάζειν τὸ ἐπιθυμεῖν
ἐστίν, ὥστε τὸ θαυμαστὸν ἐπιθυμητόν· ἐν δὲ τῷ
μανθάνειν εἰς τὸ κατὰ φύσιν καθίστασθαι. Καὶ²²
τὸ εὖ ποιεῖν, καὶ τὸ εὖ πάσχειν, τῶν ἡδέων· τὸ μὲν
γὰρ εὖ πάσχειν τυγχάνειν ἐστίν ὧν ἐπιθυμοῦσι·
τὸ δὲ εὖ ποιεῖν ἔχειν καὶ ὑπερέχειν, ὧν ἀμφοτέρων
ἐφίενται. Διὰ δὲ τὸ ἡδὺ εἶναι τὸ εὖ ποιητικόν, καὶ
τὸ ἐπανορθοῦν ἡδὺ τοῖς ἀνθρώποις ἐστὶ τοὺς πλη-
σίον, καὶ τὸ τὰ ἐλλειπῇ ἐπιτελεῖν. Ἐπεὶ δὲ τὸ²³
μανθάνειν τε ἡδὺ καὶ τὸ θαυμάζειν καὶ τὰ τοίαδε,
ἀνάγκη ἡδέα εἶναι τό τε μεμιμημένον, ὥσπερ
γραφικῇ καὶ ἀνδριαντοποιίᾳ καὶ ποιητικῇ· καὶ
πᾶν ὃ ἂν εὖ μεμιμημένον ᾗ, καὶ ἢ μὴ ἡδὺ οὐ τὸ
μίμημα· οὐ γὰρ ἐπὶ τούτῳ χαίρει, ἀλλὰ συλλο-
γισμός ἐστιν, ὅτι τοῦτο ἐκεῖνο· ὥστε μανθάνειν τι
συμβαίνει. Καὶ αἱ περιπέτειαι, καὶ τὸ παρὰ μι-²⁴

21. Τὸ μανθάνειν] Arist. Poetics, §. 6. Τὸ μανθάνειν οὐ μόνον τοῖς φιλοσόφοις ἡδιστον, ἀλλὰ καὶ τοῖς ἄλλοις ὁμοίως.

21. Καὶ τὸ θαυμάζειν ἡδὺ] Arist. Metaphys. I. 2. Διὰ γὰρ τι θαυμάζειν, οἱ ἄνθρωποι, καὶ νῦν καὶ τὸ πρῶτον, ἤρξαντο φιλοσοφεῖν.

23. Τό τε μεμιμημένον,] Arist. Poetics, §. 6. Τό τε γὰρ μιμῆσθαι, σύμφυτον τοῖς ἀνθρώποις ἐκ παιδῶν ἔστί· καὶ τούτῳ διαφέρουσι τῶν ἄλλων ζώων, ὅτι μιμητικώτατόν ἐστι, καὶ τὰς μαθήσεις ποιεῖται διὰ μιμήσεως τὰς πρῶτας· καὶ τὸ χαίρειν τοῖς μιμήμασι πάντας.

23. Συλλογισμός ἐστιν, ὅτι τοῦτο ἐκεῖνο.] The representation and the thing represented, become, as it were,

convertible terms in the mind of the observer. Compare Poetics 6. διὰ γὰρ τοῦτο χαίρουσι τὰς εἰκόνας ὁρῶντες, ὅτι συμβαίνει θεωρῶντας μανθάνειν καὶ συλλογίζεσθαι, τί ἕκαστον· οἷον, ὅτι οὗτος ἐκεῖνος Twining in his notes to the Poetics (note 22.) gives the following explanation of Aristotle's meaning; "His συλλογίζεσθαι is no more "than that rapid, habitual, and im- "perceptible act of the mind by "which we collect, or infer, from a "comparison of the picture with the "image of the original in our minds, "that it was intended to represent that "original."

24. Αἱ περιπέτειαι,] The περιπέτεια

κρὸν σώζεσθαι ἐκ τῶν κινδύνων· πάντα γὰρ θαν-
 25 μαστὰ ταῦτα. Καὶ ἐπεὶ τὸ κατὰ φύσιν ἡδὺν, τὰ
 συγγενῇ δὲ κατὰ φύσιν ἀλλήλοις ἐστὶν, ἅπαντα
 τὰ συγγενῇ καὶ ὅμοια ἡδέα ὥς ἐπὶ τὸ πολὺ· οἶον
 ἄνθρωπος ἀνθρώπῳ, καὶ ἵππος ἵππῳ, καὶ νέος νέῳ.
 Ὅθεν καὶ αἱ παροιμίαι εἴρηνται, ὥς

Ἥλιξ ἥλικα τέρεπει·

καὶ,

Ὡς αἰὲ τὸν ὁμοῖον·

καὶ,

Ἐγνων δὲ θῆρ θῆρα·

καὶ,

Αἰεὶ κολοῖδς παρὰ κολοῖόν·

26 καὶ ὅσα ἄλλα τοιαῦτα. Ἐπεὶ δὲ τὸ ὅμοιον καὶ τὸ
 συγγενὲς ἡδὺν ἑαυτῷ ἅπαν, μάλιστα δ' αὐτὸς πρὸς
 ἑαυτὸν ἕκαστος τοῦτο πέπονθεν, ἀνάγκη πάντας
 φιλαύτους εἶναι ἢ μᾶλλον ἢ ἥττον· πάντα γὰρ τὰ
 τοιαῦτα ὑπάρχει πρὸς αὐτὸν μάλιστα. Ἐπεὶ δὲ
 φίλαντοι πάντες, καὶ τὰ αὐτῶν ἀνάγκη ἡδέα εἶναι

is defined in Arist. Poetics, §. 21.
 Ἔστι δὲ περιπέτεια μὲν, ἢ εἰς τὸ ἵνα-
 σίον τῶν πραττομένων μεταβολή. *The*
Catastrophe.—Cicero in Ep. V. ad
 Lucceium. "At viri sæpe excellentis
 "ancipites varique casus habent ad-
 "miracionem, exspectationem, læti-
 "tiam, molestiam, spem, timorem; si
 "vero exitu notabili concluduntur,
 "expletur animus jucundissimâ volup-
 "tate."

25. Ἀἰὲ τὸν ὁμοῖον.] Comp. Arist.
 Ethics (ad Eudem.) VII. 1. Ὅθεν

εἶρησθαι ὥς αἰὲ τὸν ὁμοῖον ἄγει θεὸς ὥς
 τὸν ὁμοῖον· καὶ γὰρ κολοῖδς παρὰ κα-
 λοῖόν· ἔγνω δὲ φῶρ τε φῶρα, καὶ λύκος
 λύκον.—See also Ethics (Nicom.)
 VIII. 1.

25. Κολοῖδς παρὰ κολοῖόν.] We have
 a similar proverb.

Birds of a feather
Flock together.

26. Αὐτὸς πρὸς ἑαυτὸν.] Cf. Ethics
 IX. 4 and 8.

26. Τὰ αὐτῶν—ἡδέα εἶναι πᾶσιν· οἶον
 ἔργα,] Arist. Ethics IX. 7. Πᾶς γὰρ τὸ

πάσιν· οἷον ἔργα, καὶ λόγους. Διὸ καὶ φιλοκό-
 λακες ὥς ἐπὶ τὸ πολὺ, καὶ φιλότιμοι, καὶ φιλό-
 τεκνοί· αὐτῶν γὰρ ἔργα τὰ τέκνα. Καὶ τὸ τὰ
 ἐλλειπῇ ἐπιτελεῖν ἡδύ· αὐτῶν γὰρ ἔργον ἤδη γίγ-
 νεται. Καὶ ἐπεὶ τὸ ἄρχειν ἡδιστον, καὶ τὸ σοφὸν ²⁷
 δοκεῖν εἶναι ἡδύ· ἀρχικὸν γὰρ τὸ φρονεῖν· ἔστι δ' ἡ
 σοφία πολλῶν καὶ θαυμαστῶν ἐπιστήμη. Ἔτι δ',
 ἐπεὶ φιλότιμοι ὥς ἐπὶ τὸ πολὺ, ἀνάγκη καὶ τὸ
 ἐπιτιμᾶν τοῖς πέλας ἡδύ εἶναι. Καὶ τὸ ἄρχειν, καὶ ²⁸
 τὸ ἐν ᾧ δοκεῖ βέλτιστος αὐτὸς αὐτοῦ εἶναι ἐνταῦθα
 διατρίβειν· ὥσπερ Εὐριπίδης φησί·

Κἀπὶ τοῦτ' ἐπείγεται,

Νέμων ἐκάστης ἡμέρας πλεῖστον μέρος,

Ἴν' αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὢν.

Ὅμοίως καὶ ἐπεὶ ἡ παιδιὰ τῶν ἡδέων, καὶ ²⁹
 ἄνεσις, καὶ ὁ γέλως τῶν ἡδέων, ἀνάγκη καὶ τὰ
 γελοῖα ἡδέα εἶναι, καὶ ἀνθρώπους, καὶ λόγους, καὶ
 ἔργα. Διώρισται δὲ περὶ γελοίων χωρὶς ἐν τοῖς
 περὶ Ποιητικῆς. Περὶ μὲν οὖν ἡδέων εἰρήσθω

οἰκίον ἔργον ἀγαπᾷ μᾶλλον ἢ ἀγαπηθείη
 ἂν ὑπὸ τοῦ ἔργου, ἐμφύχου γενομένου.
 Μάλιστα δ' ἴσως τοῦτο περὶ τοῦ ποιητῆς
 συμβαίνει· ὑπεραγαπᾷ γὰρ οὗτοι τὰ
 οἰκίᾳ ποιήματα, στέργοντες ὥσπερ
 τέκνα—Plato Περὶ Πολ. I. "Ὡσπερ
 γὰρ οἱ ποιηταὶ τὰ αὐτῶν ποιήματα,
 καὶ οἱ πατέρες τοὺς παῖδας ἀγαπᾷσι,
 ταύτην τε δὴ καὶ οἱ χρηματισάμενοι
 περὶ τὰ χρήματα σπουδάζουσιν, ὡς ἔργον
 ἑαυτῶν, καὶ οὐ κατὰ τὴν χρείαν ὥσπερ οἱ
 ἄλλοι.

28. Βέλτιστος αὐτὸς αὐτοῦ] For ex-

amples of this construction, see Thucyd.
 I. ch. 8. ὡς πλουσιώτεροι ἑαυτῶν γιγνώ-
 μιναι. And Herod. V. 28. ἡ Μίλητος
 αὐτὴν τε ἑωυτῆς μάλιστα δὴ τότε ἀπ-
 μάσσα. &c.

29. Περὶ γελοίων—ἐν ταῖς περὶ Ποιη-
 τικῆς.] All that is now extant on this
 subject in the Poetics, is the definition
 of τὸ γελοῖον. §. xi. Τὸ γὰρ γελοῖον
 ἴστιν ἀμάρτημά τι, καὶ αἰσχρὸν ἀνῶδυνον
 καὶ οὐ φθαρτικόν. This part of the
 Poetics is again referred to Rhet. III.
 18, 7.

ταῦτα· τὰ δὲ λυπηρὰ ἐκ τῶν ἐναντίων τού-
τοις φανερά. Ὡν μὲν οὖν ἕνεκα ἀδικοῦσι, ταῦτ'
ἐστί.

×

ΚΕΦ. ιβ'.

ΠΩΣ ΕΧΟΝΤΕΣ ΑΔΙΚΟΥΣΙ, ΚΑΙ ΠΟΙΟΥΣ, ΚΑΙ ΠΟΙΑ.

ΠΩΣ δὲ ἔχοντες, καὶ τίνας, λέγωμεν νῦν. Αὐτοὶ
μὲν οὖν ὅταν οἴωνται δυνατόν εἶναι τὸ πρᾶγμα
πραχθῆναι, καὶ ἑαυτοῖς δυνατόν· εἴτε ἂν λαθεῖν
πράξαντες· ἢ μὴ λαθόντες μὴ δοῦναι δίκην· ἢ
δοῦναι μὲν, ἀλλ' ἐλάττω τὴν ζημίαν εἶναι τοῦ κέρ-
2 δους αὐτοῖς ἢ ὧν κήδονται. Ποῖα μὲν οὖν δυνατὰ
φαίνεται καὶ ποῖα ἀδύνατα ἐν τοῖς ὕστερον ῥηθή-
σεται· κοινὰ γὰρ ταῦτα πάντων τῶν λόγων. Αὐτοὶ
δ' οἴονται δυνατόι εἶναι μάλιστα ἀζήμιοι ἀδικεῖν, οἱ
εἰπεῖν δυνάμενοι, καὶ οἱ πρακτικοί, καὶ οἱ ἔμπειροι
3 πολλῶν ἀγώνων. Κἂν πολύφιλοι ᾧσι. Καὶ ἐὰν
πλούσιοι. Καὶ μάλιστα μὲν, ἂν αὐτοὶ ᾧσιν ἐν τοῖς
εἰρημένοις, οἴονται δύνασθαι· εἰ δὲ μὴ, κἂν ὑπάρ-
χωσιν αὐτοῖς τοιοῦτοι φίλοι, ἢ ὑπερέται, ἢ κοι-

1. Μὴ δοῦναι δίκην] Cicero pro
Milone: "Quis ignorat maximam
" illecebram esse peccandi impunitatis
" spem." c. 16.

2. Οἱ εἰπεῖν δυνάμενοι,] Terence,
Phorm. IV. 3. 21.

"An legibus
" Daturum poenas dices? Si illam
" ejecerit

" Jam id exploratum 'st, heia! suda-
" bis satis

" Si cum illo inceptas homine; ea
" eloquentia est."

2. Ἀγώνων.] Signifying "judicial
" trials;" in which sense it is fre-
quently found in the best Attic writers.
Lysias. Οἱ δ' ἀγῶνες δεινότεροι τοῖς ἀδι-
κουμένοις καθιστήκασιν, κ. τ. λ.—Iso-
crates in Panegyri. Πρὸς τοὺς ἀγῶνας
τοὺς περὶ τῶν ἰδίων συμβολαίων σκό-
πουσι.

νωνοί· διὰ γὰρ ταῦτα δύνανται καὶ πράττειν, καὶ
 λανθάνειν, καὶ μὴ δοῦναι δίκην. Καὶ ἐὰν φίλοι 4
 ὥσι τοῖς ἀδικουμένοις, ἢ τοῖς κριταῖς· οἱ μὲν γὰρ
 φίλοι ἀφύλακτοί τε πρὸς τὸ ἀδικεῖσθαι, καὶ προσ-
 καταλλάττονται πρὶν ἐπεξελθεῖν· οἱ δὲ κριταὶ
 χαρίζονται οἷς ἂν φίλοι ὥσι, καὶ ἢ ὅλως ἀφια-
 σιν ἢ μικροῖς ζημιουσι. Λαθητικοὶ δὲ εἰσιν οἱ τ' 5
 ἐναντίοι τοῖς ἐγκλήμασιν· οἷον ἀσθενὴς περὶ αἰ-
 κίας, καὶ ὁ πένης καὶ ὁ αἰσχροὺς περὶ μοιχείας.
 Καὶ τὰ λῖαν ἐν φανερωῶ καὶ ἐν ὀφθαλμοῖς· ἀφύ-
 λακτα γὰρ, διὰ τὸ μηδένα ἂν οἶεσθαι. Καὶ τὰ 6
 τηλικαῦτα καὶ τὰ τοιαῦτα, οἷα μηδ' ἂν εἰς· ἀφύ-
 λακτα γὰρ καὶ ταῦτα· πάντες γὰρ τὰ εἰωθότα,
 ὥσπερ ἀρρώσθημα, φυλάττονται, καὶ τὰ ἀδική-
 ματα· ὃ δὲ μηδεὶς πω ἡρρώσθησεν, οὐδεὶς εὐλα-
 βεῖται. Καὶ οἷς μηδεὶς ἐχθρὸς, ἢ πολλοί· οἱ μὲν 7

4. 'Ἐπεξελθεῖν'] To follow up a prosecution. Julius Poll. VIII. 12. 'Ἐξέλιπε τὸν ἀγῶνα, οὐκ ἐπεξελθὼν. In a similar sense ἐπεξίεναι is found, VIII. 10. Φόβου δὲ ἐξῆν ἐπεξίεναι μίχρεις ἀνεψιῶν. See also Demosthenes. Τρεῖς σί τινες γραψάμενοι πρότεροι τοῦδε, οὐκ ἐπεξῆλθον.

4. Οἱ δὲ κριταὶ χαρίζονται.] This whole chapter is inaccurately arranged. At the commencement Aristotle states, that there are four situations in which men are prone to commit injuries; 1. εἰ δυνατὸν καὶ ἑαυτοῖς δυνατὸν. 2. εἰ λαθεῖν πράξαντες. 3. ἢ μὴ λάθοντες μὴ δοῦναι δίκην. 4. ἢ δοῦναι μὲν, ἀλλ' ἑλάττω τὴν ζημίαν εἶναι τοῦ κέρδους. For the ἀπλῶς δυνατὸν he refers you to a subsequent part of the work (B. II. 19.);

and ought, in proper succession, to have immediately proceeded to the ἑαυτοῖς δυνατὸν, without reference to ἀζημία, which strictly comes under the third case. The second case, Λαθητικοὶ — διάθεσις εὐπορος, is stated regularly enough. Then commences abruptly the third case, Καὶ ὅσοις μὴ λανθάνουσιν, &c. under which should be arranged all those passages in sections 2, 3, and 4, which have reference to the ἀζημία. The fourth case begins §. 9. at the words, Καὶ οἷς τὰ μὲν κέρδη φανερά, &c.

5. 'Ἐναντίοι τοῖς ἐγκλήμασιν.] Quintilian V. 10. "Ducitur enim frequenter in argumentum, species, "libidinis; robur, petulantia; iis "contraria in diversum."

γὰρ οἶονται λήσειν, διὰ τὸ μὴ φύλαττεσθαι· οἱ δὲ
 λανθάνουσι διὰ τὸ μὴ δοκεῖν ἂν ἐπιχειρήσαι φυλατ-
 τομένοις, καὶ διὰ τὸ ἀπολογίαν ἔχειν, ὅτι οὐκ ἂν
 ἐνεχείρησαν. Καὶ οἷς ὑπάρχει κρῦψις, ἢ τρόπος,
 8 ἢ τόπος, ἢ διάθεσις εὖπορος. Καὶ ὅσοις μὴ λα-
 θοῦσιν ἐστὶ δίωσις δίκης, ἢ ἀναβολὴ χρόνιος, ἢ
 διαφθορὰ κριτῶν. Καὶ οἷς, ἐὰν γένηται ζημία,
 ἐστὶ δίωσις τῆς ἐκτίσεως, ἢ ἀναβολὴ χρόνιος, ἢ δι'
 9 ἀπορίαν μηδὲν ἔξει ὅ τι ἀπολέσῃ. Καὶ οἷς τὰ
 μὲν κέρδη φανερά ἢ μεγάλα ἢ ἐγγύς, αἱ δὲ ζημίαι
 μικραὶ ἢ ἀφανεῖς ἢ πόρρω. Καὶ ὧν μὴ ἐστὶ
 τιμωρία ἴση τῇ ὠφελείᾳ, οἷον δοκεῖ ἡ τυραννίς.
 10 Καὶ ὅσοις τὰ μὲν ἀδικήματα λήμματα, αἱ δὲ ζημίαι
 ὀνειδῆ μόνον. Καὶ οἷς τὸνναντίον τὰ μὲν ἀδική-

7. Ἡ τρέπος.] Any mode of escaping detection; such for example as Virgil, *Æn.* 8. relates of Cacus.

“Atque hos, ne qua forent pedibus
 “vestigia rectis,

“Caudâ in speluncam tractos, ver-
 “sisque viarum

“Indiciis raptos, saxo occultabat
 “opaco.

“Quærentem nulla ad speluncam
 “signa ferebant.”

7. Διάθεσις εὖπορος.] An easy disposal of the fruits of their unjust actions. The word is used by Plutarch in Solone. Τῶν δὲ γενομένων διαθέσιν πρὸς ξένους ἰλαίου μόνον ἔδωκεν, ἀλλὰ δὲ ἱξάγειν ἐκώλυσεν.

8. Μὴ λανθάνουσιν.] Cicero in *Partit.* 32. “Si cum opinione celandi, aut
 “cum patefactum esset, depellendi
 “criminis, vel perrumpendi periculi,

“vel in longinquum tempus dif-
 “ferendi.”

8. Ἡ δι' ἀπορίαν μηδὲν ἔξει ὅ τι ἀπο-
 λίσῃ.] Terence, *Phorm.* Act. ii. §. 2.
 19.

“Aliis aliunde est periculum, unde
 “aliquid abradi potest

“Mihi sciunt nihil esse.”

9. Οἷον δοκεῖ ἡ τυραννίς.] Compare the sentiment of Eteocles in Eurip. *Phœn.* 534.

Εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος
 περὶ

Κάλλιστον ἀδικεῖν· τὰλλα δ' εὐσεβεῖν
 χρεῖων.

Which is quoted and translated by Cicero, *de Off.* III. 21.

“Nam si violandum est jus, reg-
 “nandi gratiâ

“Violandum est; aliis rebus pieta-
 “tem colas.”

ματα εἰς ἔπαινόν τινα· οἷον εἰ συνέβη ἅμα τιμω-
 ρήσασθαι ὑπὲρ πατρὸς ἢ μητρὸς, ὥσπερ Ζήνωνι·
 αἱ δὲ ζημίαι εἰς χρήματα, ἢ φυγὴν, ἢ τοιοῦτόν
 τι ἀμφοτέροι γὰρ ἀδικοῦσι καὶ ἀμφοτέρως ἔχον-
 τες, πλὴν οὐχ οἱ αὐτοὶ, ἀλλ' οἱ ἐναντίοι τοῖς
 ἡθεσι. Καὶ οἱ πολλάκις ἢ λεληθότες ἢ μὴ ἐζημιω- 11
 μένοι. Καὶ οἱ πολλάκις ἀποτετυχηκότες· εἰσὶ γάρ
 τινες καὶ ἐν τοῖς τοιούτοις, ὥσπερ καὶ ἐν τοῖς
 πολεμικοῖς, οἱοὶ ἀναμάχεσθαι. Καὶ οἷς ἂν παρα- 12
 χρήμα ἢ τὸ ἡδὺν, τὸ δὲ λυπηρὸν ὕστερον· ἢ
 τὸ κέρδος, ἢ δὲ ζημία ὕστερον· οἱ γὰρ ἀκρατεῖς
 τοιοῦτοι, ἔστι δὲ ἀκρασία περὶ πάντα ὅσων ὀρέ-
 γονται. Καὶ οἷς ἂν τοῦναντίον τὸ μὲν λυπηρὸν 13
 ἤδη ἢ, ἢ ἡ ζημία· τὸ δὲ ἡδὺν καὶ ὠφέλιμον ὕστερα
 καὶ χρονιώτερα· οἱ γὰρ ἐγκρατεῖς καὶ φρονιμώτεροι
 τὰ τοιαῦτα διώκουσι. Καὶ οἷς ἂν ἐνδέχεται διὰ 14
 τύχην δόξαι πράξαι, ἢ δι' ἀνάγκην, ἢ διὰ φύσιν, ἢ

10. "Ὡςπερ Ζήνωνι"] The story, alluded to, is unknown.

10. "Ἀμφοτέροι ἀδικοῦσι, κ. τ. λ."] Both those influenced by *gain*, and those influenced by *praise*, commit acts of injustice; but their characters are very different; inasmuch as the former postpone their honour to their interest; the latter, their interest to their honour.

11. "Ἀναμάχεσθαι."] This word has been incorrectly translated "*qui victi penitus, volunt vincere.*" The proper meaning is, "*again to try the 'fortune of war.'*" Cf. Arist. Problem. XVIII. 2. where he is speaking of the Sophists, καὶ γὰρ νικῶντες, διὰ τὸ χαιρεῖν, προάγονται μᾶλλον ἐρίζειν καὶ

ἠττώμενοι, ὡς ἀναμαχοῦμενοι.

"Quos nulla fatigant

"Prælia, nec victi possunt absistere
 "ferro."

12. Οἱ γὰρ ἀκρατεῖς τοιοῦτοι.] See Ethics VII. 4. Horace, Ep. I. 2. 55. addresses the incontinent,

"Sperne voluptates; Nocet emptâ
 "dolore voluptas."

And Lucilius ap. Nonium, B. 26.

"Qui sex menses vitam ducunt,
 "Orco spondent septimum."

13. Φρονιμώτεροι τὰ τοιαῦτα διώκουσι.] Terence, Phormio. I. iii. 7.

"Non potitus essem; fuisset tum
 "illos mi ægre aliquot dies,

"At non quotidiana cura hæc
 "angeret animum."

- δι' ἔθος· καὶ ὅλως ἀμαρτεῖν, ἀλλὰ μὴ ἀδικεῖν.
 15 Καὶ οἷς ἂν ἦ τοῦ ἐπιεικοῦς τυχεῖν. Καὶ ὅσοι ἂν
 ἐνδεεῖς ὦσι. Διχῶς δέ εἰσιν ἐνδεεῖς· ἡ γὰρ ὡς
 ἀναγκαίου, ὥσπερ οἱ πένητες· ἡ ὡς ὑπερβολῆς,
 16 ὥσπερ οἱ πλούσιοι. Καὶ οἱ σφόδρα εὐδοκιμοῦντες,
 καὶ οἱ σφόδρα ἀδοξοῦντες· οἱ μὲν ὡς οὐ δόξοντες,
 οἱ δὲ ὡς οὐδὲν μᾶλλον ἀδοξοῦντες. Αὐτοὶ μὲν
 οὖν οὕτως ἔχοντες ἐπιχειροῦσιν.
 17 Ἀδικοῦσι δὲ τοὺς τοιούτους καὶ τὰ τοιαῦτα·
 τοὺς ἔχοντας ὧν αὐτοὶ ἐνδεεῖς, ἡ εἰς τὰ ἀναγκαῖα,
 18 ἡ εἰς ὑπεροχὴν, ἡ εἰς ἀπόλαυσιν. Καὶ τοὺς πόρρω,
 καὶ τοὺς ἐγγύς· τῶν μὲν γὰρ ἡ λήψις ταχεῖα· τῶν
 δὲ ἡ τιμωρία βραδεία· οἷον οἱ συλῶντες τοὺς
 19 Καρχηδονίους. Καὶ τοὺς μὴ εὐλαβεῖς μηδὲ φυ-
 λακτικούς, ἀλλὰ πιστευτικούς· ῥᾶδιον γὰρ πάντας
 λαθεῖν. Καὶ τοὺς ῥαθυμοῦντας· ἐπιμέλους γὰρ τὸ
 ἐπεξελθεῖν. Καὶ τοὺς αἰσχυνηλοῦς· οὐ γὰρ
 20 μαχητικοὶ περὶ κέρδους. Καὶ τοὺς ὑπὸ πολλῶν
 ἀδικηθέντας καὶ μὴ ἐπεξελθόντας, ὡς ὄντας κατὰ
 21 τὴν παροιμίαν τούτους “Μυσῶν λείαν.” Καὶ

15. Τοῦ ἐπιεικοῦς τυχεῖν.] Ethics VI. 11. Καὶ ἐπιεικὴς, τὸ ἔχειν περὶ ἕνια συγγνώμην. And (Eth. V. 10.) the equitable man is defined to be μὴ ἀκριβοδίκαιος ἐπὶ τὸ χεῖρον, ἀλλ' ἱλαττατικὸς, καί πτερ ἔχων τὸν νόμον βοηθόν. See also *infra*, chapter 13, 15. ἐφ' οἷς τε γὰρ δι' συγγνώμην ἔχειν, ἐπιεικὴ ταῦτα.

18. Οἱ συλῶντες τοὺς Καρχηδονίους.] It is not certain to what history this refers. Probably to some Grecian pirates or others, who plundered the territory of the Carthaginians, con-

sidering themselves secure from retaliation by reason of the great distance which separated them. The Scotch have a proverb, with a similar implication, “’Tis a far cry to ‘Lochow.’”

19. Τοὺς αἰσχυνηλοῦς.] Aristophanes, *Ἰσπείης* 261.

Καὶ σκοπεῖς γε τῶν πολιτῶν, ὅστις ἴστιν ἀμνοκῶν,

Πλούσιος, καὶ μὴ πονηρὸς, καὶ τρέμων τὰ πρᾶγματα, κ. τ. λ.

20. “Μυσῶν λείαν.”] Strabo (B. XII.) informs us, that the Mysians, of

οὓς μηδεπώποτε, καὶ οὓς πολλάκις· ἀμφότεροι γὰρ ἀφύλακτοι· οἱ μὲν ὥς οὐδέποτε, οἱ δὲ ὥς οὐκ ἂν ἔτι. Καὶ τοὺς διαβεβλημένους, ἢ εὐδιαβόλους· οἱ 22 τοιοῦτοι γὰρ οὔτε προαιροῦνται, φοβούμενοι τοὺς κριτὰς, οὔτε δύνανται πείθειν· ὧν οἱ μισούμενοι καὶ φθονούμενοί εἰσι. Καὶ πρὸς οὓς ἔχουσι πρό- 23 φασιν ἢ προγόνων ἢ αὐτῶν ἢ φίλων, ἢ ποιησάντων κακῶς ἢ μελλησάντων, ἢ αὐτοὺς ἢ προγόνους ἢ ὧν κήδονται· ὥσπερ γὰρ ἡ παροιμία,

Προφάσεως δεῖται μόνον ἡ πονηρία.

Καὶ τοὺς ἐχθροὺς, καὶ τοὺς φίλους· τοὺς μὲν γὰρ 24 ῥάδιον, τοὺς δὲ ἡδύ. Καὶ τοὺς ἀφίλους. Καὶ τοὺς μὴ δεινοὺς εἰπεῖν ἢ πρᾶξαι· ἢ γὰρ οὐκ ἐγχειροῦσιν ἐπεξιέναι, ἢ καταλλάττονται, ἢ οὐδὲν περαίνουσι. Καὶ οἷς μὴ λυσιτελεῖ διατρίβειν 25 ἐπιτηροῦσιν ἢ δίκην ἢ ἔκτισιν· οἷον οἱ ξένοι καὶ

Asia Minor, were so unwarlike a nation, that their imbecility became a proverb. Demosthenes de Coron. Εἰ μὲν γὰρ μὴ ἐχρῆν, ἀλλὰ τὴν “Μυ-
“σῶν λείαν” καλουμένην τὴν Ἑλλάδα αὖσαν ὀφθῆναι, κ. σ. λ.—Cicero (Orat. pro Flacc. 27.) “Quid porro in
“Græco sermone tam tritum atque
“celebratum est, quam, si quis despi-
“catur ducitur, ut Mysorum ultimus
“esse dicatur.”

23. Πρὸ φασιν ἢ προγόνων.] It is related that Agathocles, tyrant of Sicily, having plundered and laid waste Ithaca, answered to the inhabitants, upon their complaint of the injustice of such an unwarranted attack; “That he

“did it in retaliation for an aggression
“committed by one of their former
“kings, who had put out the eye
“of a Sicilian shepherd.” Alluding to the story of Ulysses and Polyphemus.

24. Τοὺς μὲν γὰρ ῥάδιον.] Theognis, 1219.

Ἐχθρὸν μὲν χαλεπὸν καὶ δυσμενῆ ἔξα-
πατῆσαι

Κύρνε· φίλον δὲ φίλῳ ῥάδιον ἔξαπατᾶν.

25. Οἷον οἱ ξένοι.] Terence, And. Act IV. sc. 5, 15.

—“Nunc me hospitem

“Lites sequi, quam hic mihi sit

“facile atque utile,

“Aliorum exempla commonent.”

αὐτουργοί· ἐπὶ μικρῷ γὰρ διαλύονται, καὶ ῥαδίως
 26 καταπαύονται. Καὶ τοὺς πολλὰ ἡδίκηκόςτας, ἡ
 τοιαῦτα οἷα ἀδικοῦνται· ἐγγὺς γάρ τι δοκεῖ τοῦ μὴ
 ἀδικεῖν εἶναι, ὅταν τι τοιοῦτον ἀδικηθῇ τις οἷον εἰώθει
 καὶ αὐτὸς ἀδικεῖν· λέγω δέ, οἷον εἴ τις τὸν εἰωθότα
 27 ὑβρίζειν αἰκίσαιτο. Καὶ τοὺς ἡ πεποιηκόςτας
 κακῶς, ἡ βουλευθέντας, ἡ βουλομένους, ἡ ποιήσον-
 τας· ἔχει γὰρ καὶ τὸ ἡδὺ καὶ τὸ καλόν· καὶ ἐγγὺς
 28 τοῦτο τοῦ μὴ ἀδικεῖν φαίνεται. Καὶ οἷς χαρι-
 οῦνται ἡ φίλοις, ἡ θαυμαζομένοις, ἡ ἐρωμένοις, ἡ
 κυρίοις, ἡ ὅλως πρὸς οὓς ζῶσιν αὐτοὶ, καὶ πρὸς οὓς
 29 ἐστὶν ἐπιεικείας τυχεῖν. Καὶ οἷς ἂν ἐγκεκληκότες
 ὦσι, καὶ προδιακεχωρηκότες· οἷον Κάλλιππος ἐποί-
 ησε τὰ περὶ Δίωνα· καὶ γὰρ τὰ τοιαῦτα ἐγγὺς τοῦ
 30 μὴ ἀδικεῖν φαίνεται. Καὶ τοὺς ὑπ' ἄλλων μέλ-

25. Αὐτουργοί·] The name αὐτουργοί was usually applied to the Agricultural part of the population, although it also comprehended other labourers. See infra B. II. ch. iv. 9. τούτων οἱ ἀπὸ γειωργίας, καὶ τῶν ἄλλων οἱ αὐτουργοὶ μάλιστα. As these rustics were not in the habit of visiting the city except upon particular occasions, as festivals, &c. or when business demanded it; and were naturally glad enough to get back to their own homes; they were, of course, considered as persons οἷς μὴ λυσιστελεῖ διατρέβειν, &c. Euripides, Orest. 917.

Ὁλιγάκις ἄστυ, καὶ γορᾶς χρεαίνων
 κύκλον

Αὐτουργός· οἵπερ καὶ μόνον σώζουσι γῆν.

26. Τὸν εἰωθότα ὑβρίζειν αἰκίσαιτο.] Thus Ulysses gained credit with the

Greeks (Hom. Iliad B. 270.) for inflicting on Thersites the punishment he so justly merited.

28. Καὶ οἷς χαριοῦνται] i. e. Οἷς ἀδικοῦμένοις χαριοῦνται ἢ φίλοις, κ. τ. λ. Those, by injuring whom they will gratify either their friends, or, &c. &c.

29. Οἷς ὥσι προδιακεχωρηκότες·] Those from whose friendship they may have previously detached themselves.

29. Κάλλιππος] Callippus was the friend of Dion whilst he abode at Athens, and afterwards joined his expedition against Syracuse. Subsequently however, from ambitious views, he accused and defamed his friend, and became ultimately his murderer. See Plutarch in vitâ Dionis.

λοντας, ἂν μὴ αὐτοῖς, ὥς οὐκέτι ἐνδεχόμενον βουλεύσασθαι· ὥσπερ λέγεται Αἰνεσίδημος Γέλωνι πέμψαι κοτταβεῖα ἀνδραποδισαμένῳ, ὅτι ἔφθασεν, ὥς καὶ αὐτὸς μελλων. Καὶ οὗς ἀδικήσαντες δυνή- 31
 σονται πολλὰ δίκαια πράττειν, ὥς ῥαδίως ἰασόμενοι· ὥσπερ ἔφη Ἰάσων ὁ Θετταλὸς, “δεῖν ἀδικεῖν ἔνια, ὅπως δύνηται καὶ δίκαια πολλὰ ποιεῖν.” Καὶ ἃ 32
 πάντες ἢ πολλοὶ ἀδικεῖν εἰώθασιν· συγγνώμης γὰρ οἶονται τεύξεσθαι. Καὶ τὰ ῥάδια κρύψαι· τοιαῦτα 33
 δὲ ὅσα ταχὺ ἀναλίσκεται, οἶον τὰ ἐδώδιμα, ἢ τὰ

30. Αἰνεσίδημος—κοτταβεῖα] Ænesidemus King of Leontini had, it seems, meditated the subjugation of a neighbouring state; but which Gelon King of Syracuse anticipated him in conquering and reducing to his own power. On this Ænesidemus is reported to have sent to Gelon the κοτταβεῖα, as having played his game the best.

The Κοτταβεῖα, here mentioned, were the prize for the winner at the game called κότταβος, or κοτταβισμός, invented by the Sicilians, and much practised by the Greeks. Κότταβος· Hesych. παῖδιὰ παρ’ Ἀττικοῖς ἀπὸ Σικελίας παραδοθεῖσα. — Athenæus B. X. Ἐχρῶντο ἱσιμιλῶς τῷ κοτταβίζειν. ὄντος τοῦ παιγνίου Σικελιοῦ. and B. XI. Ὁ καλούμενος κότταβος παρῆλθεν εἰς τὰ συμπόσια· τῶν περὶ Σικελίαν, ὡς φησι Δικαίαρχος, πρῶτον εἰσαγαγόντων. See also Anacreon; Critias in Eleg.; and Callimachus.

The brazen vessel suspended from the roof, on which they struck with a long staff in playing the game, was in the first instance called κοτταβεῖον,

which name was subsequently transferred to the prize also.—Jul. Poll. VI. 9. ἡ καλεῖται γὰρ οὐ τὰ ἀργεῖα κοτταβεῖα μόνον, ἀλλὰ καὶ τὸ ἄθλον.

The prizes were of various kinds, but generally consisted of the πυραμοῦς, a cake composed of flour and honey. In allusion to this game is the exclamation (Aristoph. Hipp. 277. and Thesm. 94.) ἡμῖτερος ὁ πυραμοῦς. “Our’s is the prize!”—Callippus Παννουχίδι,

Ὁ δ’ ἀγρυπνήσας τὸν πυραμοῦντα λήψεται

Τὰ κοττάβια, καὶ τῶν παρουσῶν ἦν βέλγη

Φιλήσει.

For a full account of the Κότταβος, consult Meursius de ludis Græcorum; and Julius Pollux VI. 19. It is mentioned by Aristophanes in Pace, 1244.

Ἐπειτ’ ἄνωθεν ῥάβδον ἐνθεὶς ὑπόμακρον
 Γενήσεται σοι τῶν κατακτῶν κοτ-
 τάβων.

Ibid. 343. and Nubes 1073.

31. Ὡς περ ἔφη Ἰάσων] See Plutarch Πολιτ. παραγγέλ. ch. 56.

εὐμετάβλητα σχήμασιν, ἢ χρώμασιν, ἢ κράσεσιν·
 34 ἢ ἂ πολλὰ τοῦ ἀφανίσαι εὖ πορον· τοιαῦτα δὲ τὰ
 εὐβάστακτα, καὶ ἐν μικροῖς τόποις ἀφανιζόμενα.
 35 Καὶ οἷς ἀδιάφορα καὶ ὅμοια πολλὰ προὔπῃρχε τῷ
 ἀδικοῦντι. Καὶ ὅσα αἰσχύνονται οἱ ἀδικηθέντες
 λέγειν· οἷον γυναικῶν οἰκείων ὕβρεις, ἢ εἰς αὐτοὺς,
 ἢ υἱεῖς. Καὶ ὅσα φιλοδικεῖν δόξειεν ἂν ὁ ἐπεξιὼν·
 τοιαῦτα δὲ τά τε μικρὰ καὶ ἐφ' οἷς συγγνώμη. Ὡς
 μὲν οὖν ἔχοντες ἀδικοῦσι, καὶ ποῖα, καὶ ποίους, καὶ
 διὰ τί, σχεδὸν ταῦτά ἐστι.

ΚΕΦ. ιγ'.

ΠΕΡΙ ΑΔΙΚΗΜΑΤΩΝ ΚΑΙ ΕΠΙΕΙΚΩΝ.

ΤΑ δ' ἀδικήματα πάντα καὶ τὰ δικαιώματα διέλω-
 2 μεν, ἀρξάμενοι πρῶτον ἐντεῦθεν. Ὡρισται δὴ τὰ
 δίκαια καὶ τὰ ἄδικα πρὸς τε νόμους δύο, καὶ πρὸς
 οὓς ἐστι διχῶς. Λέγω δὲ νόμον τὸν μὲν ἴδιον, τὸν

35. 'Αδιάφορα καὶ ὅμοια] 'Αδιάφορα
 implies that there is no distinction; as
 is the case with similar coins, &c.
 'Ὁμοια, that although there is some dis-
 tinction, yet the resemblance is great;
 as, for instance, in the case of a good
 and bad coin of the same stamp.

35. "Ὅσα αἰσχύνονται οἱ ἀδίκ. λέγειν"]
 In the oration of Lysias contra Simonem.
 Μάλιστα δ' ἀγανακτῶ, ὡς βουλὴ, ὅτι περὶ
 τῶν τραυμάτων εἰπεῖν ἀναγκασθήσομαι
 πρὸς ὑμᾶς· ὑπὲρ ὧν ἐγὼ αἰσχυρόμενος,
 εἰ μίλλοιεν πολλοὶ μοι συνείσθαι, ἥνεσ-
 χόμην ἀδικούμενος.

35. Καὶ ὅσα φιλοδικεῖν, κ. τ. λ.]
 Terence, Andria, Act IV. sc. 6.

—"Clamitent

"Me sycophantam hæreditatem

"persequi,

"Mendicum."

2. Νόμον τὸν μὲν ἴδιον, τὸν δὲ κοι-
 νόν.] Unjust, in the opinion of all
 mankind, is that which opposes the
 κοινὸς νόμος, or the law of Nature;

Unjust, in the opinion of a Political
 Community, is that which opposes the
 law of that Community, the ἴδιος
 νόμος—whether written or unwritten.

δὲ κοινόν. Ἰδιον μὲν τὸν ἐκάστοις ὠρισμένον πρὸς αὐτούς· καὶ τοῦτον τὸν μὲν ἄγραφον, τὸν δὲ γεγραμμένον. Κοινὸν δὲ τὸν κατὰ φύσιν· ἔστι γὰρ, ὃ μαντεύονται τι πάντες, φύσει κοινὸν δίκαιον καὶ ἄδικον, καὶ μηδεμία κοινωνία πρὸς ἀλλήλους ἢ μηδὲ συνθήκη· οἷον καὶ ἡ Σοφοκλέους Ἀντιγόνη φαίνεται λέγουσα, ὅτι δίκαιον ἀπειρημένον θάψαι τὸν Πολυνείκη, ὡς φύσει ὃν τοῦτο δίκαιον·

Οὐ γάρ τι νῦν γε κᾶχθες, ἀλλ' αἰεὶ ποτε
Ζῇ τοῦτο, κοῦδεῖς οἶδεν ἐξ ὅτου φάνη.

Καὶ ὡς Ἐμπεδοκλῆς λέγει περὶ τοῦ μὴ κτείνειν τὸ ἔμψυχον· τοῦτο γὰρ οὐ τισὶ μὲν δίκαιον, τισὶ δ' οὐ δίκαιον,

Ἀλλὰ τὸ μὲν πάντων νόμιμον διὰ τ' εὐρυμέδοντος
Αἰθέρος ἡνεκέως τέταται, διὰ τ' ἀπλέτου αὐγῆς.

Καὶ ὡς ἐν τῷ Μεσσηνιακῷ λέγει Ἀλκιδάμας.

3

Compare Ethics V. 7. Τοῦ δὲ πολιτικοῦ δικαίου, τὸ μὲν φυσικόν ἐστι, τὸ δὲ νομικόν. Φυσικὸν μὲν τὸ πανταχοῦ τὴν αὐτὴν ἔχον δύναμιν, καὶ οὐ τῷ δοκεῖν ἢ μῆ. Νομικὸν δὲ, ὃ ἐξ ἀρχῆς μὲν οὐθὲν διαφέρει οὕτως ἢ ἄλλως, ὅταν δὲ θῶνται, διαφέρει· οἷον τὸ μὲν λυτροῦσθαι, ἢ τὸ αἶγα θύειν ἀλλὰ μὴ δύο πρόβατα· ἔτι ὅσα ἐπὶ τῶν καθ' ἑκάστα νομοθετοῦσιν· οἷον τὸ θύειν Βρασίδᾳ· καὶ τὰ ψηφισματώδη.

2. Τὸν μὲν ἄγραφον,] This must not be confounded with the common, unwritten law of Nature; but is a distinct kind of the ἴδιος νόμος. See §. 11 and 12, *infra*:

2. Μαντεύονται] The word μαντεύεισ-

θαι implies "to pronounce as it were "by instinct;" by the instinctive impulse of the θεῖον τι, the particle of Divinity implanted in us. Ethics, 1. 5. Τὰ γὰρ οὖν δὲ οἰκίαν τι καὶ δυσφαίριτον εἶναι μαντεύμεθα. Plato Charm. p. 169. Τὴν γὰρ οὖν δὴ σωφροσύνην ὠφέλιμόν τι καὶ ἀγαθὸν μαντεύομαι εἶναι.

2. Φύσει κοινὸν] "Quod naturalis "ratio inter omnes homines constituit, "id apud omnes peræque custoditur, "vocaturre Jus Gentium." Justinian.

For Aristotle's refutation of the objections to the existence of a Natural Justice, see Ethics, V. 7.

3. Ὡς—λέγει Ἀλκιδάμας.] The

Πρὸς οὓς δὲ διώριται, διχῶς διώριται· ἢ γὰρ πρὸς τὸ κοινόν, ἢ πρὸς ἓνα τῶν κοινωνούντων, ἃ δεῖ πράττειν καὶ μὴ πράττειν. Διὸ καὶ τὰ ἀδικήματα καὶ τὰ δικαιώματα διχῶς ἐστὶν ἀδικεῖν καὶ δικαιοπραγεῖν· ἢ γὰρ πρὸς ἓνα ὠρισμένον, ἢ πρὸς τὸ κοινόν· ὁ γὰρ μοιχεύων καὶ τύπτων ἀδικεῖ τινα ὠρισμένων, ὁ δὲ μὴ στρατευόμενος τὸ κοινόν.

- 4 Ἀπάντων δὴ τῶν ἀδικημάτων διηρημένων, καὶ τῶν μὲν ὄντων πρὸς τὸ κοινόν, τῶν δὲ πρὸς ἄλλον καὶ πρὸς ἄλλους, ἀναλαμβάνοντες τί ἐστὶ τὸ ἀδικεῖσθαι, λέγωμεν τὰ λοιπά. Ἔστι δὴ τὸ ἀδικεῖσθαι τὸ ὑπὸ ἐκόντος τὰ ἄδικα πάσχειν· τὸ γὰρ ἀδικεῖν ὄριται πρότερον ἐκούσιον εἶναι. Ἐπεὶ δ' ἀνάγκη τὸν ἀδικούμενον βλάπτεσθαι καὶ ἀκουσίως βλάπτεσθαι, αἱ μὲν βλάβαι ἐκ τῶν πρότερον φανεραὶ εἰσὶ· τὰ γὰρ ἀγαθὰ καὶ τὰ κακὰ εἴρηται καθ' αὐτὰ πρότερον, καὶ τὰ ἐκούσια, ὅτι ἐστὶν ὅσα
- 7 εἰδότες. Ὡστ' ἀνάγκη πάντα τὰ ἐγκλήματα ἢ πρὸς τὸ κοινόν ἢ πρὸς τὸ ἴδιον εἶναι, ἢ καὶ ἀγνοοῦντος, ἢ ἄκοντος, ἢ ἐκόντος καὶ εἰδότης· καὶ τούτων, τὰ μὲν προελομένου, τὰ δὲ διὰ πάθος.
- 8 Περὶ μὲν οὖν θυμοῦ ῥηθήσεται ἐν τοῖς περὶ τὰ πάθη· ποῖα δὲ προαιροῦνται, καὶ πῶς ἔχοντες,

oration, to which Aristotle alludes, is not extant; but the Schol. Gr. gives us the following, as the words of Alcidas; Ἐλευθέρους ἀφῆκε πάντας ὁ θεός· οὐδένα δοῦλον ἢ φύσις πεποίηκεν.

Alcidamus was a Philosopher and Orator of Elis, (see Quintilian III. ch. 1.) the disciple of Gorgias Leon-

frigidity, infra III. 3, 3.

3. Ἡ γὰρ πρὸς ἓνα ὠρισμένον, ἢ πρὸς τὸ κοινόν.] Cicero in Verrem: "Qui-
bus in rebus, non solum filio, verum
etiam Reipublicæ fecisti injuriam;
susceperas enim liberos non solum
tibi, sed etiam patriæ."

8. Ἐν τοῖς περὶ τὰ πάθη.] See Book II. 2.

εἴρηται πρότερον. Ἐπεὶ δ' ὁμολογοῦντες πολλάκις⁹ πεπραχέναι, ἢ τὸ ἐπίγραμμα οὐχ ὁμολογοῦσιν, ἢ περὶ ὃ τὸ ἐπίγραμμα· οἷον λαβεῖν μὲν ἀλλ' οὐ κλέψαι, καὶ πατάξαι πρότερον ἀλλ' οὐχ ὑβρίσαι, καὶ συγγενέσθαι ἀλλ' οὐ μοιχεῦσαι, ἢ κλέψαι μὲν ἀλλ' οὐχ ἱεροσυλῆσαι (οὐ γὰρ θεοῦ τι), ἢ ἐπεργάσασθαι μὲν ἀλλ' οὐ δημοσίαν, ἢ διειλέχθαι μὲν τοῖς πολεμίοις ἀλλ' οὐ προδοῦναι· διὰ ταῦτα δέοι ἂν καὶ περὶ τούτων διωρίσθαι, τί κλοπῇ, τί ὕβρις, τί μοιχεία· ὅπως εἰάν τε ὑπάρχειν, εἰάν τε μὴ ὑπάρχειν, βουλώμεθα δεικνύναι, ἔχωμεν ἐμφανίζεῖν τὸ δίκαιον. Ἔστι δὲ πάντα τὰ τοιαῦτα περὶ τοῦ¹⁰ ἄδικον εἶναι καὶ φαῦλον ἢ μὴ ἄδικον, ἢ ἀμφισβήτησις· ἐν γὰρ τῇ προαιρέσει ἐστὶν ἡ μοχθηρία καὶ τὸ ἀδικεῖν· τὰ δὲ τοιαῦτα τῶν ὀνομάτων προσσημαίνει τὴν προαίρεσιν, οἷον ὕβρις καὶ κλοπῇ· οὐ

8. Εἴρηται πρότερον.] See Book I. ch. 10, 16.

9. Ἡ τὸ ἐπίγραμμα—ἢ περὶ ὃ τὸ ἐπίγραμμα.] Granting the fact, he either denies the charge (as a *crime*); or else denies the intention or grounds of the charge. E. g. "A person prosecuted for libel cannot deny that he wrote the words imputed to him; but he attempts to prove either that they are *no libel*; or else, that they were *not intended as a libel*." In the same manner a defendant may deny either, 1. that the words of a letter imply a challenge; or 2. that they were written with any such motive, or any hostile feeling.—Compare Cicero in Partit. §. 29. "In omni-
"bus igitur causis tres sunt gradus,

"ex quibus unus aliquis capiendus
"est, si plures non queas, ad resistent-
"dum. Nam aut ita consistendum
"est, ut quod objicitur factum neges;
"aut illud quod factum fateare, negas
"eam vim habere, atque id esse, quod
"adversarius criminatur; aut si neque
"de facto, neque de facti appellatione
"ambigi potest, id, quod arguere,
"neges tale esse, quale ille dicat et
"rectum esse, quod feceris, conceden-
"dumve, defendas."

9. Ἄλλ' οὐ δημοσίαν.] If this reading of Victorius be preserved, it is necessary to supply γῆν, or χώραν, &c. Most editions read ἀλλ' οὐ δημόσια. Two, ἀλλ' οὐ δημοσίᾳ.

10. Περὶ τοῦ ἄδικον εἶναι.] i. e. Περὶ τοῦ ἄδικόν τινα εἶναι.

γὰρ, εἰ ἐπάταξε, πάντως ὕβρισεν· ἀλλ' εἰ ἔνεκά του, οἷον τοῦ ἀτιμάσαι ἐκείνον, ἢ αὐτὸς ἡσθῆναι· οὐδὲ πάντως, εἰ λάθρα ἔλαβεν, ἔκλεψεν· ἀλλ' εἰ ἐπὶ βλάβῃ, ἔκλεψε, καὶ σφετερισμῷ ἑαυτοῦ. Ὅμοίως δὲ καὶ περὶ τῶν ἄλλων ἔχει, ὥσπερ καὶ περὶ τούτων.

- 11 Ἐπεὶ δὲ τῶν δικαίων καὶ τῶν ἀδίκων ἦν δύο εἶδη· τὰ μὲν γὰρ γεγραμμένα, τὰ δὲ ἄγραφα· περὶ ὧν μὲν οἱ νόμοι ἀγορεύουσιν εἴρηται· τῶν δὲ
12 ἀγράφων δύο ἐστὶν εἶδη. Ταῦτα δ' ἐστὶ τὰ μὲν καθ' ὑπερβολὴν ἀρετῆς καὶ κακίας, ἐφ' οἷς ὀνειδῆ καὶ ἔπαινοι, καὶ ἀτιμαὶ καὶ τιμαὶ, καὶ δωρεαί· οἷον τὸ χάριν ἔχειν τῷ ποιήσαντι εὖ, καὶ ἀντευποιεῖν τὸν εὖ ποιήσαντα, καὶ βοηθητικὸν εἶναι τοῖς φίλοις, καὶ ὅσα ἄλλα τοιαῦτα· τὰ δὲ τοῦ ἰδίου νόμου καὶ γεγραμμένου ἔλλειμμα· τὸ γὰρ ἐπιεικὲς δοκεῖ δί-
13 καιον εἶναι· ἐστὶ δὲ ἐπιεικὲς τὸ παρὰ τὸν γε- γραμμένον νόμον δίκαιον. Συμβαίνει δὲ τοῦτο τὰ μὲν ἐκόντων, τὰ δὲ ἀκόντων τῶν νομοθετῶν· ἀκόν- των μὲν, ὅταν λάθῃ· ἐκόντων δὲ, ὅταν μὴ δύνωνται διορίσαι, ἀλλ' ἀναγκαῖον μὲν ἢ καθόλου εἰπεῖν, μὴ ἢ δὲ, ἀλλ' ὥς ἐπὶ τὸ πολὺ. Καὶ ὅσα μὴ ῥάδιον

12. Τὰ μὲν καθ' ὑπερβολὴν ἀρετῆς καὶ κακίας,] *The law of Honour* (as it may perhaps be called) refers to those actions for which there is no specified reward or punishment laid down by the laws; but which meet with honour and praise, or disgrace and blame, from common consent.

12. Τὰ δὲ τοῦ ἰδίου—ἔλλειμμα.] *Equity* is defined, *Ethics V. 10.* ἱκανόρ- θωμα νόμου, ἢ ἱλλίστι· διὰ τὸ καθόλου.

13. Ὅταν μὴ δύνωνται διορίσαι. κ. τ. λ.] We find nearly the same words in the *Ethics V. 10.* περὶ ἰνίων δὲ οὐχ οἷον σε ὀρθῶς εἰπεῖν καθόλου. Ἐν οἷς οὖν ἀνάγκη μὲν εἰπεῖν καθόλου, μὴ οἷον σε δι' ὀρ- θῶς, τὸ ὡς ἱκανοπλεῖον λαμβάνει ὁ νό- μος, οὐκ ἀγνοῶν τὸ ἀμαρτόμενον. Καὶ ἔστιν οὐδὲν ἥττον ὀρθῶς τὸ γὰρ ἀμάρ- τημα οὐκ ἐν τῷ νόμῳ, οὐδ' ἐν τῷ νομο- θέτῃ, ἀλλ' ἐν τῇ φύσει τοῦ πράγματός ἐστιν.

διορίσαι δι' ἀπειρίαν· οἷον τὸ τρῶσαι σιδήρεω,
 πηλίκῳ, καὶ ποίῳ τινί· ὑπολείποι γὰρ ἂν ὁ αἰὼν¹⁴
 διαριθμοῦνται. Ἄν οὖν ἡ ἀδιόριστος, δέη δὲ νομο-
 θετῆσαι, ἀνάγκη ἀπλῶς εἰπεῖν· ὥστε καὶ δακτύλιον
 ἔχων ἐπάρηται τὴν χεῖρα ἢ πατάξῃ, κατὰ μὲν τὸν
 γεγραμμένον νόμον ἔνοχός ἐστι καὶ ἀδικεῖ· κατὰ δὲ
 τὸ ἀληθὲς οὐκ ἀδικεῖ· καὶ τὸ ἐπιεικὲς τοῦτό ἐστιν.
 Εἰ δ' ἐστι τὸ εἰρημένον ἐπιεικὲς, φανερόν ποιά¹⁵
 ἐστι τὰ ἐπιεικῇ καὶ οὐκ ἐπιεικῇ, καὶ ποιοὶ οὐκ
 ἐπιεικεῖς ἄνθρωποι. Ἐφ' οἷς τε γὰρ δεῖ συγγνώμην
 ἔχειν, ἐπιεικῇ ταῦτα. Καὶ τὸ τὰ ἁμαρτήματα καὶ¹⁶
 τὰ ἀδικήματα μὴ τοῦ ἴσου ἀξιοῦν, μηδὲ τὰ ἁμαρ-
 τήματα καὶ τὰ ἀτυχήματα. Ἔστι δὲ ἀτυχήματα
 μὲν, ὅσα παράλογα, καὶ μὴ ἀπὸ μοχθηρίας· ἁμαρ-
 τήματα δὲ, ὅσα μὴ παράλογα, καὶ μὴ ἀπὸ πονηρίας·
 ἀδικήματα δὲ, ὅσα μήτε παράλογα, ἀπὸ πονηρίας
 τέ ἐστι· τὰ γὰρ δι' ἐπιθυμίαν ἀπὸ πονηρίας. Καὶ¹⁷
 τὸ τοῖς ἀνθρωπίνοις συγγινώσκειν ἐπιεικὲς. Καὶ

14. Δακτύλιον] Alluding to the custom of wearing iron rings; so that a person, wearing such and striking another, would, according to the written law, be considered guilty as σιδήρεω τρώσας. An example very similar is given by Quintilian VII. 6, 8. "Qui nocte cum ferro deprehensus fuerit, alligetur. Cum annulo ferreo inventum magistratus allegavit."

Cf. Pliny XXXIII. 4. "Quamquam etiam nunc Lacedaemone ferreo utantur."

16. Τὰ ἀτυχήματα.—τὰ ἁμαρτήματα—τὰ ἀδικήματα] Compare Ethics V. 8. "Ὅταν μὲν οὖν παραλόγως ἢ βλάβῃ

γένηται, ἀτύχημα· ὅταν δὲ μὴ παραλόγως, ἀνευ δὲ κακίας, ἁμαρτήματα· (ἁμαρτάνει μὲν γὰρ, ὅταν ἐν ἑαυτῷ ἡ ἀρχὴ ἢ τῆς αἰτίας· ἀτυχεῖ δὲ, ὅταν ἔξωθεν) ὅταν δὲ εἰδῶς μὲν, μὴ προβουλευσας δὲ, ἀδικήματα· οἷον ὅσα τι διὰ θυμὸν, καὶ ἄλλα πάθη.

17. Τοῖς ἀνθρωπίνοις.] The same which are described in the chapter of the Ethics just quoted, (V. 8.) as, ὅσα ἀναγκαιῶς ἢ φυσικὰ συμβαίνει τοῖς ἀνθρώποις.—Terence, Adelphi. Act III. Sc. iv. 24.

"Persuasit nox, amor, vinum, adolescentia;
 "Humanum est."

τὸ μὴ πρὸς τὸν νόμον, ἀλλὰ πρὸς τὸν νομοθέτην σκοπεῖν· καὶ μὴ πρὸς τὸν λόγον, ἀλλὰ πρὸς τὴν
 18 διάνοιαν τοῦ νομοθέτου. Καὶ μὴ πρὸς τὴν πρᾶξιν, ἀλλὰ πρὸς τὴν προαίρεσιν. Καὶ μὴ πρὸς τὸ μέρος, ἀλλὰ πρὸς τὸ ὅλον. Μηδὲ ποῖός τις νῦν, ἀλλὰ ποῖός τις ἦν ἀεὶ ἢ ὡς ἐπὶ τὸ πολὺ. Καὶ τὸ μνημονεύειν μᾶλλον ὧν ἔπαθεν ἀγαθῶν ἢ κακῶν· καὶ ἀγαθῶν ὧν ἔπαθε, μᾶλλον ἢ ἐποίησε. Καὶ τὸ ἀνέχεσθαι ἀδικούμενον. Καὶ τὸ μᾶλλον λόγῳ
 19 ἐθέλειν κρίνεσθαι, ἢ ἔργῳ. Καὶ τὸ εἰς δίκαιαν μᾶλλον ἢ εἰς δίκην βούλεσθαι ἵεναι· ὁ γὰρ διαιτητῆς τὸ ἐπεικὲς ὀρᾷ, ὁ δὲ δικαστῆς τὸν νόμον· καὶ τούτου ἔνεκα διαιτητῆς εὐρέθη, ὅπως τὸ ἐπεικὲς ἰσχύῃ. Περὶ μὲν οὖν τῶν ἐπεικῶν διωρίσθω τὸν τρόπον τοῦτον.

17. Καὶ μὴ πρὸς τὸν λόγον,] Not to look to the letter of the law, but to the intention of the legislator. Cicero in Partit. §. 39. "Ille autem qui se sententiâ legis, voluntateque defendet, in consilio atque in mente scriptoris, non in verbis ac litteris, vim legis positam esse defendet." Cic. pro A. Cæcina. "An tu qui tam diligenter et tam callide verbis controversias, non æquitate, dijudicas: et jura non utilitate communi, sed litteris exprimis, &c."

18. Μᾶλλον λόγῳ—ἢ ἔργῳ.] Apollonius Rhod. III. 185.

Μὴ δ' αὖτως ἀληθῆ πρὶν ἔπεισσί γε πειρηθῆναι,
 Τόνδ' ἀπαμείρωμιν σφίτερον κτίρας·
 ἀλλὰ πάροιθε
 Λωπτερον μύθῳ μιν ἀρέσσασθαι ματιόντας.

19. Εἰς δίκαιαν] A comparison between Arbitration, or Judicial decision, is found in Cicero, Orat. pro Q. Roscio Comœd. ch. 4.

ΚΕΦ. ιδ'.

ΠΕΡΙ ΜΕΙΖΟΝΩΝ ΚΑΙ ΕΛΑΤΤΟΝΩΝ ΑΔΙΚΗΜΑΤΩΝ.

ΑΔΙΚΗΜΑΤΑ δὲ μείζονα, ὅσα ἂν ἀπὸ μείζονος ἢ ἀδικίας· διὸ καὶ τὰ ἐλάχιστα μέγιστα· οἷον ὁ Μελανώπου Καλλίστρατος κατηγορεῖ, ὅτι παρελογίσατο τρία ἡμιωβέλια ἱερὰ τοὺς ναοποιούς· ἐπὶ δικαιοσύνης δὲ τούναντίον. Ἔστι δὲ ταῦτα ἐκ τοῦ ὑπερέχειν τῇ δυνάμει· ὁ γὰρ τρία ἱερὰ ἡμιωβέλια κλέψας καὶν ὅτιοῦν ἀδικήσειεν. Ὅτ' ἐν δὲ οὕτω τὸ μείζον, ὅτ' ἐκ τοῦ βλάβους κρίνεται. Καὶ οὐ μὴ ἐστὶν ἴση τιμωρία, ἀλλὰ πᾶσα ἐλάττων.² Καὶ οὐ μὴ ἐστὶν ἴασις· χαλεπὸν γὰρ καὶ ἀδύνατον. Καὶ οὐ μὴ ἐστὶ δίκην λαβεῖν τὸν παθόντα· ἀνίατον γάρ· ἢ γὰρ δίκη καὶ κόλασις ἴασις. Καὶ εἰ ὁ³ παθὼν καὶ ἀδικηθεὶς αὐτὸς αὐτὸν μεγάλως ἐκόλασεν· ἔτι γὰρ μείζονι ὁ ποιήσας δίκαιος κολασθῆναι· οἷον Σοφοκλῆς ὑπὲρ Εὐκτῆμονος συνη-

1. Τὰ ἐλάχιστα μέγιστα] i. e. Τὰ ἐλάχιστα πράγματα μέγιστα ἀδικήματα. Actions of the most trivial nature in themselves, may become those of the greatest injustice.

1. Μελανώπου Καλλίστρατος κατηγορεῖ] Xenophon (de Rep. Græc. VI.) and Plutarch (in vit. Demosth. p. 851.) mention these rival orators.

1. Ἡμιωβέλια] We find ἡμιωβόλια in some editions, but it has been rejected by Buhle and others, on the grounds that three half-oboli constituted too paltry a sum for a serious accusation. Ἡμιωβέλια refer proba-

bly to some sacred vessels of small weight which Melanopus had purloined from the temple. Ἡμιωβέλιον—ἴδος σταθμοῦ μικροῦ. Schol. Græc. in Rhet.

1. Ὅτ' ἐν δὲ οὕτω τὸ μείζον,] i. e. τῇ δυνάμει. Sometimes the greater degree of Injustice is judged of by the force of the crime implied; at others by the greater degree of mischief produced to the sufferer.

3. Σοφοκλῆς] This Sophocles, the Orator, is again mentioned in B. III. 18, 6. Refer to Ruhnken. de Orat. Gr. p. 128.

γορῶν, ἐπεὶ ἀπέσφαξεν ἑαυτὸν ὑβρισθεὶς, οὐ
 τιμήσειν ἔφη ἐλάττονος ἢ ὁ παθὼν ἑαυτὸν ἐτί-
 4μησεν. Καὶ ὁ μόνος, ἢ πρῶτος, ἢ μετ' ὀλίγων
 πεποιήκε. Καὶ τὸ πολλάκις τὸ αὐτὸ ἀμαρτάνειν
 μέγα. Καὶ δι' ὃ ἂν ζητηθῇ καὶ εὐρεθῇ τὰ κωλύοντα
 καὶ ζημιοῦντα· οἷον ἐν Ἀργεὶ ζημιοῦσι δι' ὃν
 ἂν νόμος τεθῇ, καὶ δι' οὓς τὸ δεσμωτήριον ὥκοδο-
 5μήθη. Καὶ τὸ θηριωδέστερον ἀδίκημα μείζον.
 Καὶ ὃ ἐκ προνοίας μᾶλλον. Καὶ ὃ οἱ ἀκαλῶντες
 φοβοῦνται μᾶλλον ἢ ἐλεοῦσι. Καὶ τὰ μὲν ῥητο-
 ρικά ἐστι τοιαῦτα, ὅτι “πολλὰ ἀνῆρρηκεν ἢ ὑπερ-
 βέβηκεν,” οἷον ὅρκους, δεξιὰς, πίστεις, ἐπιγαμίας·
 6πολλῶν γὰρ ἀδικημάτων ὑπεροχή. Καὶ τὸ ἐνταῦθα

3. Ἐπεὶ ἀπέσφαξεν ἑαυτὸν ὑβρισθεὶς]
 See the example of Lucretia, Livy I.
 58. In a similar manner, the medi-
 tated crime of Appius Claudius was
 increased by Virginus's sacrifice of
 his daughter. Livy III. 48.

4. Πολλάκις τὸ αὐτὸ] As being a
 proof that it does not proceed from
 chance or the influence of passion, &c.
 so much as from a depraved habit.

4. Δι' ὃ ἂν ζητηθῇ κ. τ. λ.] From
 this topic the Orator Lysias argues the
 greater iniquity of the Corn Merchants
 at Athens; because on account of
 their unfair dealings, a new order of
 Magistrates was created, the Σιτοφύ-
 λακες. Orat. XXI. p. 36. Οὕτω δὲ
 πάλαι περὶ τῆς τούτων πανουργίας καὶ
 κακονοίας ἡ πόλις ἔγνωκεν, ὥστ' ἐπὶ μὲν
 τοῖς ἄλλοις ὀνόματι ἅπασιν τοὺς ἀγορα-
 νόμους φύλακας κατεστήσατε, ἐπὶ δὲ
 ταύτῃ μόνῃ τῇ τέχνῃ χωρὶς σιτοφύλακας
 ἀπικληροῦντε.

5. Θηριωδίστιον] For a descrip-

tion of *θηριότης*, see Ethics VII. 1,
 and 5.

5. Φοβοῦνται μᾶλλον ἢ ἐλεοῦσι,]
 Cicero, Tusc. Quæst. III. 27. “Con-
 “stabat eos, qui concidentem vulneri-
 “bus Cn. Pompeium vidissent, cum
 “in illo ipso acerbissimo miserrimoque
 “spectaculo sibi timerent, quod se
 “classe hostium circumfusus viderent,
 “nihil tum aliud egisse nisi ut remiges
 “hortarentur, et ut salutem adipisce-
 “rentur fugâ: posteaquam Tyrum
 “venissent tum afflictiari lamentarique
 “cæpisse.”

5. Οἷον, ὅρκους,] Aristophanes,
 Acharn. 306.

Πῶς δ' ἔτ' ἂν καλῶς λίγοις ἂν, εἴπερ
 ἐσπείσω γ' ἀπαξ
 Οἷσιν οὔτε βωμὸς οὔτε πίστις, οὐδ' ὅρκος
 μένει.

6. Τὸ ἐνταῦθα οὐ κολάζονται] As com-
 mitting perjury in a Court of Justice;
 picking pockets under the Gallows;
 &c.—Compare Cicero pro Milone.

οὐδ' κολάζονται οἱ ἀδικοῦντες· ὅπερ ποιοῦσιν οἱ ψευδομαρτυροῦντες· ποῦ γὰρ οὐκ ἂν ἀδικήσειεν, εἴ γε καὶ ἐν τῷ δικαστηρίῳ; Καὶ ἐφ' οἷς αἰσχύνῃ μάλιστα. Καὶ εἰ τοῦτον, ὅφ' οὐ εὖ πέπονθε· πλείω γὰρ ἀδικεῖ, ὅτι τε κακῶς ποιεῖ, καὶ ὅτι οὐκ εὖ. Καὶ ὁ παρὰ τὰ ἄγραφα δίκαια· ἀμείνωνος γὰρ μὴ τ δι' ἀνάγκην δίκαιον εἶναι· τὰ μὲν οὖν γεγραμμένα ἐξ ἀνάγκης, τὰ δ' ἄγραφα οὐ. Ἄλλον δὲ τρόπον, εἰ παρὰ τὰ γεγραμμένα· ὁ γὰρ τὰ φοβερά ἀδικῶν καὶ τὰ ἐπιζήμια, καὶ τὰ ἀζήμια ἀδικήσειεν ἄν. Περὶ μὲν οὖν ἀδικήματος μείζονος καὶ ἐλάττονος εἴρηται.

ΚΕΦ. ιε'.

ΠΕΡΙ ΤΩΝ ΑΤΕΧΝΩΝ ΠΙΣΤΕΩΝ.

ΠΕΡΙ δὲ τῶν ἀτέχνων καλουμένων πίστεων, ἐχόμενόν ἐστι τῶν εἰρημένων ἐπιδραμεῖν· ἴδιαι γὰρ

“Insidiator erat in foro collocatus, “atque in vestibulo ipso senatus.” Cic. in 2d Philipp. “O rem non “modo visu fædam, sed etiam audi- “tu! Si inter cænam, si ipsis tuis im- “manibus illis poculis, hoc tibi acci- “disset, quis non turpe duceret? In “cætu vero Populi Romani negotium “gerens, &c. &c.”

CHAP. XV.

1. Περὶ δὲ τῶν ἀτέχνων] Cicero in Partit. 14. “Nec eo dicuntur sine “arte quod ita sunt, sed quod ea non “parit oratoris ars, sed foris ad se

“delata tamen arte tractat; et maxime “in ‘testibus.’”

These *inartificial* πίστες, which are used solely in Judicial Oratory, are differently enumerated by Aristotle, Cicero, and Quintilian. Aristotle mentions five, νόμοι, μάρτυρες, συνθήκαι, βάσανοι, ὄρκος. Cicero, as many as ten: “Tabulæ, testimonia, pacta, con- “venta, quæstiones, leges, Senatus- “consulta, res judicatæ, decreta, re- “sponsa.” De Oratore, II. 27. Quin- tilian, omitting νόμοι, nevertheless gives six species: “Præjudicia, rumores, “tormenta, tabulæ, jusjurandum, tes- “tes;” B. V. ch. 1.

2 αὐται τῶν δικανικῶν. Εἰσὶ δὲ πέντε τὸν ἀριθμὸν,
νόμοι, μάρτυρες, συνθῆκαι, βάσανοι, ὄρκος.
3 Πρῶτον μὲν οὖν περὶ νόμων εἴπωμεν, πῶς χρη-
στέον καὶ προτρέποντα καὶ ἀποτρέποντα, καὶ κατη-
4 γοροῦντα καὶ ἀπολογοῦμενον. Φανερόν γάρ ὅτι,
ἐὰν μὲν ἐναντίος ἢ ὁ γεγραμμένος τῷ πράγματι,
τῷ κοινῷ νόμῳ χρηστέον καὶ τοῖς ἐπιεικέσιν, ὥς
5 δικαιότεροις. Καὶ ὅτι τὸ “ γνώμη τῇ ἀρίστῃ”
τοῦτ’ ἔστι, τὸ μὴ παντελῶς χρῆσθαι τοῖς γεγραμ-
6 μένοις. Καὶ ὅτι τὸ μὲν ἐπιεικὲς αἰεὶ μένει καὶ
οὐδέποτε μεταβάλλει, οὐδ’ ὁ κοινὸς (κατὰ φύσιν
γάρ ἐστιν)· οἱ δὲ γεγραμμένοι πολλάκις ὅθεν εἴρη-
ται τὰ ἐν τῇ Σοφοκλέους Ἀντιγόνη· ἀπολογοῖται
γὰρ ὅτι ἔθαψε παρὰ τὸν τοῦ Κρέοντος νόμον, ἀλλ’
οὐ παρὰ τὸν ἄγραφον·

Upon correct examination we shall find, however, that Aristotle with his usual accuracy has comprehended, under his five chief heads, all those enumerated by the other authors. Thus νόμοι may be said to contain under them the *Leges*, *Senatusconsulta* and *Decreta*, of Cicero. *Μάρτυρες* will comprehend the *Testimonia*, *Responsa*, and *Res judicatae*, of Cicero, as well as the *Testes*, *Præjudicia*, and *Rumores* of Quintilian. The latter author himself allows, that “*responsa et oracula*” are a species of “*Testimony*.”

In the same manner *συνθῆκαι* comprehend the *Tabula*, *Pacta*, and *Conventa*, of Cicero.

5. “*Τῇ γνώμῃ τῇ ἀρίστῃ*”] This alludes to an oath which was taken by the

Judges, on their entering upon office, viz. “That in all cases provided for by the Laws, they would decide according to the Laws; but that in cases omitted by the Legislators they would decide γνώμη τῇ ἀρίστῃ, (or τῇ δικαιοτάτῃ).” It is clear that this latter clause of the oath afforded great scope to the Orator, who would variously interpret it, as might suit his side of the question.

See Jul. Pollux, VIII. 10. Ὁ δὲ ὄρκος ἦν τῶν δικαστῶν περὶ μὲν ὧν νόμοι εἰσὶ κατὰ τοὺς νόμους ψηφισθῆναι· περὶ δὲ ὧν μὴ εἰσὶ, σὺν γνώμῃ τῇ δικαιοτάτῃ. And Aristotle's *Politics*, III. 12. Ἀλλ’ ἐπίτηδες παιδεύσας ὁ νόμος, ἐφίστησι τὰ λοιπὰ “τῇ δικαιοτάτῃ” γνώμη” κρίνειν καὶ διοικεῖν τοὺς ἀρχοντας.

Οὐ γάρ τι νῦν γε καὶ χάθες, ἀλλ' αἰεὶ ποτε.

Τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενός—.

Καὶ ὅτι τὸ δίκαιόν ἐστιν ἀληθές τι καὶ συμφέρον, 7
ἀλλ' οὐ τὸ δοκοῦν· ὥστ' οὐ νόμος ὁ γεγραμμένος·
οὐ γὰρ ποιεῖ τὸ ἔργον τὸ τοῦ νόμου. Καὶ ὅτι
ὥσπερ ἀργυρογνῶμων ὁ κριτής ἐστιν, ὅπως διακρίνη
τὸ κίβδηλον δίκαιον καὶ τὸ ἀληθές. Καὶ ὅτι βελ- 8
τίονος ἀνδρὸς τὸ τοῖς ἀγράφοις, ἢ τοῖς γεγραμ-
μένοις, χρῆσθαι καὶ ἐμμένειν. Καὶ εἴ που ἐναντίος 9
νόμῳ εὐδοκιμοῦντι, ἢ καὶ αὐτὸς αὐτῷ· οἷον, ἐνίοτε
ὁ μὲν κελεύει κύρια εἶναι ἅτ' ἂν σύνθωνται, ὁ δὲ
ἀπαγορεύει μὴ συντίθεσθαι παρὰ τὸν νόμον. Καὶ 10
εἰ ἀμφίβολος, ὥστε στρέφειν καὶ ὁρᾶν ἐφ' ὅπο-
τέραν τὴν ἀγωγὴν ἢ τὸ δίκαιον ἐφαρμόσει, ἢ τὸ

6. Οὐ γάρ τι νῦν κ. τ. λ.] Sophocles, Antigone, 462, &c.

Οὐ γάρ τι νῦν γε καὶ χάθες, ἀλλ' αἰεὶ ποτε

Ἐγὼ ταῦτα, καὶ οὐδὲν οἶδεν ἐξ ὅτου φάνη.

Τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενός

Φρόνημα δέισας, ἐν θεοῖσι τὴν δίκην

Δάσειν. See ch. XIII. 2. *supra*.

7. Τὸ δίκαιόν ἐστιν ἀληθές τι—ἀλλ' οὐ τὸ δοκοῦν] That Justice is real and actual truth, &c. in its own nature, and not what may seem to be such in the eye of the Legislator. Comp. Cicero de Leg. 1. 15. "Jam vero illud stultissimum, existimare omnia justa esse, quæ scita sint in populorum institutis aut legibus."

7. "Ὡς περ ἀργυρογνῶμων] That as a silversmith distinguishes adulterated silver, so a judge should distinguish the adulterated justice of the written

laws, from the true and pure, abstract, nature of equity.

8. "Ὅτι βελτίονος ἀνδρὸς] Because the unwritten law is less compulsory. See ch. XIV. *supra*, §. 7.

9. Οἷον, ἐνίοτε ὁ μὲν κελεύει κ. τ. λ.] This is an example of "one law in opposition to another." The instance of a law at variance with itself (αὐτὸς αὐτῷ) is considered too evident to need illustration.

10. Καὶ εἰ ἀμφίβολος,] Cicero in Partit. §. 38. "Sunt igitur ambigui duobus adversariis præcepta communia; uterque enim hanc significationem, quæ utetur ipse, dignam scriptoris prudentiâ esse defendat; uterque id quod adversarius ex ambiguo scripto intelligendum esse dicet, aut absurdum, aut inutile, &c. esse defendet."

10. Ἀγωγὴν] Ἀγωγή in this pas-

- 11 συμφέρον· εἴτα τούτῳ χρῆσθαι. Καὶ εἰ τὰ μὲν
 πράγματα, ἐφ' οἷς ἐτέθη ὁ νόμος, μηκέτι μένει, ὁ δὲ
 νόμος· πειρατέον τοῦτο δηλοῦν, καὶ μάχεσθαι ταύτῃ
 12 πρὸς τὸν νόμον. Ἐὰν δὲ ὁ γεγραμμένος ἢ πρὸς
 τὸ πρᾶγμα, τότε “ γνώμη τῇ ἀρίστῃ ” λεκτέον, ὅτι
 οὐ τοῦ παρὰ τὸν νόμον ἕνεκα δικάζειν ἐστίν, ἀλλ'
 ἵνα, ἐὰν ἀγνοήσῃ ὁ τι λέγει ὁ νόμος, μὴ ἐπιорκῇ.
 Καὶ ὅτι οὐ τὸ ἀπλῶς ἀγαθὸν αἰρεῖται οὐδεὶς, ἀλλὰ
 τὸ αὐτῷ. Καὶ ὅτι οὐδὲν διαφέρει, ἢ μὴ κεῖσθαι, ἢ
 μὴ χρῆσθαι. Καὶ ὅτι ἐν ταῖς ἄλλαις τέχναις οὐ
 λυσιτελεῖ παρασοφίζεσθαι, οἷον τὸν ἱατρόν· οὐ γὰρ
 τοσοῦτο βλάπτει ἢ ἁμαρτία τοῦ ἱατροῦ, ὅσον τὸ
 ἐθίζεσθαι ἀπειθεῖν τῷ ἄρχοντι. Καὶ ὅτι τὸ τῶν

sage implies the mode in which the Orator *leads* the signification of the ambiguous word to this or that side of the question; *his interpretation* of it, in short.

12. Ἐὰν δὲ ὁ γεγραμμένος ἢ πρὸς τὸ πρᾶγμα,] “ But if the written law be “to your purpose, then you will as-
 “sert,” &c. &c. Compare Cicero in Partit. §. 38. “ Qui scripto nitetur, “eum re expositâ recitatione uti oportebit; deinde instare adversario; “interrogare—cur ita scripserit (legislator), si ita non senserit? cur cum “ea quæ plane scripta sint neglexit, “quæ nunquam scripta proferat?” &c. &c.

12. Ἐὰν ἀγνοήσῃ] Ὁ γὰρ κριτὴς ὑπόκειται εἶναι ἀπλοῦς, *suprà* ch. II. §. 13.—The Government at Athens being a Democracy, it, of course, not unfrequently happened that the Judges and other Magistrates were chosen from ignorant and illiterate persons. Hence

we find (*suprà* ch. VII. 28.) that in cases on which they considered themselves perfectly incompetent to decide, they were in the habit of selecting others who had a more accurate knowledge of the subject, to judge the question as their proxies.

12. Οὐ τὸ ἀπλῶς ἀγαθὸν] That no one chooses the absolute good, in comparison with what is good in his own particular case. So no one would prefer what is merely just in the abstract, to the definite justice of the Written Laws of the State. See ch. VII. 35.

12. Ἐν ταῖς ἄλλαις τέχναις] If in the case of the medical art, for instance, it is not advisable for the Physician to attempt wise innovations on written rules and prescriptions; still less ought we to practise this in the case of the laws; inasmuch as there is greater danger attending their infraction.

νόμων σοφώτερον ζητεῖν εἶναι, τοῦτ' ἔστιν, ὃ ἐν τοῖς ἐπαινουμένοις νόμοις ἀπαγορεύεται. Καὶ περὶ μὲν τῶν νόμων οὕτως διωρίσθω.

Περὶ δὲ μαρτύρων* μάρτυρές εἰσι διττοὶ, οἱ μὲν 13 παλαιοὶ, οἱ δὲ πρόσφατοι. Καὶ τούτων οἱ μὲν μετέχοντες τοῦ κινδύνου, οἱ δὲ ἐκτός. Λέγω δὲ παλαιούς μὲν, τοὺς τε ποιητὰς, καὶ ὅσων ἄλλων γνωρίμων εἰσὶ κρίσεις φανεραὶ· οἷον Ἀθηναῖοι Ὀμήρῳ μάρτυρι ἐχρήσαντο περὶ Σαλαμῖνος· καὶ Τενέδιοι ἔναγχος Περιάνδρῳ τῷ Κορινθίῳ πρὸς Σιγείεις· καὶ Κλεοφῶν κατὰ Κριτίου τοῖς Σόλωνος ἐλεγείοις ἐχρήσατο, λέγων, ὅτι πάλαι ἀσελγῆς ἡ οἰκία· οὐ γὰρ ἂν ποτε ἐποίησε Σόλων,

Εἰπεῖν μοι Κριτία πυρρότεριχι πατρὸς ἀκούειν.

13. Περὶ δὲ μαρτύρων.] Cicero in Partit. §. 34. "Sin autem erit etiam "testium facultas, primum genus ipsum "laudandum, dicendumque ne argu- "mentis teneretur reus, ipsum suā "cautione fecisse, testes effugere non "potuisse. Deinde singuli lauden- "tur," &c. &c.

13. Οἷον Ἀθηναῖοι Ὀμήρῳ μάρτυρι ἐχρήσαντο,] The Athenians having long been at war with the Megareans for the possession of Salamis, which each party claimed, at length referred their quarrel to the Lacedæmonians as arbiters, who decided in favour of the Athenians, on the strength of two lines in Homer's Catalogue of the Ships,

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νηῆς

Στῆσε δ' ἄγων ἴν' Ἀθηναίων ἴσταντο φάλαγγες.

It is however strongly suspected that

Solon added the last line. See Laertius in Solone, and Plutarch, *ibid.* Compare Quintilian, V. 11. "Neque "est ignobile exemplum Megareos ab "Atheniensibus, cum de Salamine con- "tenderent victos Homeri versu, qui "tamen ipse non in omni editione re- "peritur, significans 'Ajacem suas "naves Atheniensibus junxisse.' "

13. Καὶ Τενέδιοι] The history of this example is unknown. Thus far however is clear, that the Tenedians in a dispute with the Sigeians brought forward some ancient precept of Periander of Corinth, as a testimony to their side of the question.

13. Κλεοφῶν κατὰ Κριτίου] This Critias was one of the thirty Tyrants, who were placed in Athens by the Lacedæmonians. The turbulent Orator Cleophon is mentioned by Isocrates (*de Pace*); and Æschines (*contr. Ctesiphon.*).

- 14 Περὶ μὲν οὖν τῶν γενομένων οἱ τοιοῦτοι μάρτυρες. Περὶ δὲ τῶν ἐσομένων καὶ οἱ χρησμολόγοι· οἶον Θεμιστοκλῆς, ὅτι ναυμαχητέον, τὸ ξύλινον λέγει τεῖχος. Ἔτι καὶ αἱ παροιμίαι, ὥσπερ εἴρηται, μαρτυρία ἐστίν· οἶον εἴ τις συμβουλευοί μὴ ποιέσθαι φίλον γέροντα, τούτῳ μαρτυρεῖ ἡ παροιμία,

Μήποτ' εὖ ἔρδειν γέροντα·

καὶ τὸ τοὺς υἱοὺς ἀναιρεῖν ὧν καὶ τοὺς πατέρας·

Νήπιος ὅς, πατέρα κτείνας, παῖδας καταλείπει.

- 15 Πρόσφατοι δὲ, ὅσοι γνώριμοι τὶ κεκρίκασιν· χρήσιμοι γὰρ αἱ τούτων κρίσεις τοῖς περὶ τῶν αὐτῶν ἀμφισβητοῦσιν· οἶον Εὐβουλός ἐν τοῖς δικαστηρίοις ἐχρήσατο κατὰ Χάρητος ᾧ Πλάτων εἶπε πρὸς Ἀρχίβιον, ὅτι “ἐπιδέδωκεν ἐν τῇ πόλει τὸ ὁμο-

14. Τὸ ξύλινον τεῖχος] Herodotus VII. 14. Thucyd. I. Justin II. Corn. Nep. II. 2.

14. Αἱ παροιμίαι, ὥσπερ εἴρηται,] Proverbs have not been before mentioned: but they may be termed a kind of the παλαιὸν μάρτυρες aforesaid, applied to future events.

Quintilian, B. V. “Ea quoque quæ “vulgo recepta sunt hoc ipso quod “incertum auctorem habent, velut “omnium fiunt.”

14. Νήπιος ὅς, πατέρα κ. τ. λ.] Cf. Herodotus, I. 155. Ὁμοίως γὰρ νῦν γε φαίνομαι πεποιθέναι, ὥς εἴ τις πατέρα ἀποκτείνας τῶν παίδων αὐτοῦ φείσαιο.

And Livy XL. 3. speaking of Philip king of Macedonia: “His ferox animus “omnes homines, omnia loca, tem- “poraque suspecta habebat. Postremo

“negare propalam cæpit, satis tutum “sibi quidquam esse, nisi liberos “eorum, quos interfecisset, compre- “hensos in custodiâ haberet, et tem- “pore alium alio tolleret.” See also Euripides, *Andromache*, 518.

15. Εὐβουλός—κατὰ Χάρητος,] The Orator Eubulus, the adversary of Demosthenes, is mentioned in several passages by the latter, and particularly in the *Orat. c. Midiam*.

Chares is praised by Plutarch (in *vit. Phocionis*) for his qualifications as a commander.

15. Ὁ Πλάτων] Buhle supposes that Plato the Comedian is here referred to, rather than Plato the Philosopher.

15. Ἐπιδίδωκεν] We have examples of this word in the same signifi-

λογεῖν πονηροὺς εἶναι.” Καὶ οἱ μετέχοντες τοῦ
 κινδύνου, ἂν δόξωσι ψεύδεσθαι. Οἱ μὲν οὖν τοιοῦ- 16
 τοι τούτων μόνον μάρτυρές εἰσιν, εἰ γέγονεν ἢ μὴ, εἰ
 ἔστιν ἢ μὴ· περὶ δὲ τοῦ ποῖον οὐ μάρτυρες, οἷον
 εἰ δίκαιον ἢ ἄδικον, ἢ συμφέρον ἢ ἀσύμφορον.
 Οἱ δ’ ἄπωθεν καὶ περὶ τοιούτων πιστότατοι. 17
 Πιστότατοι δὲ οἱ παλαιοί· ἀδιάφθοροι γάρ. Πι-
 στώματα δὲ περὶ μαρτυριῶν μάρτυρας μὲν μὴ
 ἔχοντι, ὅτι ἐκ τῶν εἰκότων δεῖ κρίνειν, καὶ τοῦτ’
 ἔστι τὸ “ γνώμη τῇ ἀρίστη.” Καὶ ὅτι οὐκ ἔστιν
 ἔξαπατῆσαι τὰ εἰκότα ἐπ’ ἀργυρίῳ. Καὶ ὅτι οὐχ
 ἀλίσκεται τὰ εἰκότα ψευδομαρτυριῶν. Ἐχοντι δὲ
 πρὸς μὴ ἔχοντα, ὅτι οὐχ ὑπόδικα τὰ εἰκότα. Καὶ
 ὅτι οὐδὲν ἂν ἔδει μαρτυριῶν, εἰ ἐκ τῶν λόγων
 ἱκανὸν ἦν θεωρῆσαι. Εἰσὶ δὲ αἱ μαρτυρίαι αἱ μὲν 18
 περὶ αὐτοῦ, αἱ δὲ περὶ τοῦ ἀμφισβητοῦντος· καὶ
 αἱ μὲν περὶ τοῦ πράγματος, αἱ δὲ περὶ τοῦ ἥθους.
 Ὡστε φανερόν ὅτι οὐδέποτε ἔστιν ἀπορῆσαι μαρ-
 τυρίας χρησίμης· εἰ μὴ γὰρ κατὰ τοῦ πράγματος, ἢ
 αὐτῷ ὁμολογουμένης, ἢ τῷ ἀμφισβητοῦντι ἐναντίας·

tion, Thucyd. VIII. 24. ὅσῳ ἐπιδίδου
 ἢ πόλιν αὐτοῖς ἐπὶ τὸ μεῖζον. And VI. 72.
 Ἐπιδώσιν γὰρ ἀμφοτέρω αὐτὰ, κ. τ. λ.

17. Πιστώματα δὲ περὶ μαρτυριῶν]
 Aristotle proceeds to instruct us in
 what manner we confirm and establish
 our arguments, through the means of
 Testimonies.

17. Μάρτυρας μὲν μὴ ἔχοντι,] Cicero
 pro M. Caelio, ch. 9. “ Equidem
 “ vos abducam a testibus; neque
 “ hujus judicii veritatem, quæ mutari
 “ nullo modo potest, in voluntate tes-
 “ tium collocari sinam; quæ facillima

“ effingi, nullo negotio flecti ac de-
 “ torqueri potest. Argumentis agemus;
 “ signis omni luce clarioribus crimina
 “ repellemus; res cum re, causa cum
 “ causâ, ratio cum ratione pugnabit.”

17. Οὐκ ὑπόδικα τὰ εἰκότα.] On the
 other hand, if the Orator be able to
 produce testimony, and his adversary
 cannot, he will argue, that “ Wit-
 “ nesses are more worthy of credit than
 “ arguments drawn from probabilities;
 “ for that the former are responsible
 “ for their testimony, the latter are
 “ not;” &c.

ἀλλὰ περὶ τοῦ ἡθους ἢ αὐτοῦ εἰς ἐπιείκειαν, ἢ τοῦ
19 ἀμφισβητοῦντος εἰς φαυλότητα. Τὰ δ' ἄλλα περὶ
μάρτυρος, ἢ φίλου ἢ ἐχθροῦ ἢ μεταξὺ, ἢ εὐδοκι-
μοῦντος ἢ ἀδοξοῦντος ἢ μεταξὺ, καὶ ὅσαι ἄλλαι
τοιαῦται διαφοραὶ, ἐκ τῶν αὐτῶν τόπων λεκτέον ἐξ
οἷων περ καὶ τὰ ἐνθυμήματα λέγομεν.

20 Περὶ δὲ τῶν συνθηκῶν τοσαύτη τοῦ λόγου
χρῆσις ἐστὶν ὅσον αὔξειν ἢ καθαιρεῖν, ἢ πιστὰς
ποιεῖν ἢ ἀπίστους· ἂν μὲν αὐτῷ ὑπάρχωσι, πιστὰς
καὶ κυρίας· ἐπὶ δὲ τοῦ ἀμφισβητοῦντος, τούναντίον.

21 Πρὸς μὲν οὖν τὸ πιστὰς ἢ ἀπίστους κατασκευάζειν
οὐδὲν διαφέρει τῆς περὶ τοὺς μάρτυρας πραγμα-
τείας· ὁποῖοι γὰρ ἂν τινες ὦσιν οἱ ἐπιγεγραμμένοι
ἢ φυλάττοντες, τούτοις αἱ συνθήκαι πισταὶ εἰσιν.
Ὁμολογουμένης δ' εἶναι τῆς συνθήκης, οἰκείας μὲν
οὔσης, αὐξητέον· ἢ γὰρ συνθήκη νόμος ἐστὶν ἴδιος
καὶ κατὰ μέρος. Καὶ αἱ μὲν συνθήκαι οὐ ποιοῦσι
τὸν νόμον κύριον· οἱ δὲ νόμοι τὰς κατὰ νόμους
συνθήκας. Καὶ ὅλως αὐτὸς ὁ νόμος συνθήκη τίς
ἐστίν· ὥστε ὅστις ἀπιστεῖ ἢ ἀναιρεῖ συνθήκην,
22 τοὺς νόμους ἀναιρεῖ. Ἔτι δὲ πράττεται τὰ πολλὰ
τῶν συναλλαγμάτων καὶ τὰ ἐκούσια κατὰ συνθήκας·

21. Ὅποιοι—ἢ φυλάττοντες,] Cicero
pro Arch. Poet. 5. "Nam cum
" Appii tabulae negligentius asservatae
" dicerentur, Gabinii, quamdiu in-
" columis fuit, levitas, post damna-
" tionem calamitas, omnem tabularum
" fidem resignasset; Metellus, homo
" sanctissimus modestissimisque om-
" nium, tantā diligentia fuit, ut ad
" L. Lentulum praetorem et ad iudices

" venerit, et unius nominis liturā se
" commotum esse dixerit."

21. Οἱ ἐπιγεγραμμένοι,] "Those
" whose names are inscribed." Quin-
tilian calls them "Signatores."

22. Συναλλαγμάτων] "Contractum
" autem ultrò citròque obligationem
" esse, quod Græci συνάλλαγμα vo-
" cant: veluti emptionem, venditionem,
" locationem, societatem." Ulpian.

ὥστε ἀκύρων γιγνομένων ἀναιρεῖται ἢ πρὸς ἀλλήλους χρεία τῶν ἀνθρώπων. Καὶ τᾶλλα δέ, ὅσα ἀρμόττει, ἐπιπολῆς ἰδεῖν ἐστίν. Ἄν δ' ἐναντία ἡ 23 καὶ μετὰ τῶν ἀμφισβητούντων, πρῶτον μὲν, ἅπερ ἂν τις πρὸς νόμον ἐναντίον μαχέσαιτο, ταῦθ' ἀρμόττει· ἄτοπον γὰρ εἰ τοῖς μὲν νόμοις, ἂν μὴ ὀρθῶς κείμενοι ὧσιν ἀλλ' ἐξαμαρτῶσιν οἱ τιθέμενοι, οὐκ οἴομεθα δεῖν πείθεσθαι· ταῖς δὲ συνθήκαις, ἀναγκαῖον. Εἰθ', ὅτι τοῦ δικαίου ἐστὶ 24 βραβευτῆς ὁ δικαστῆς, οὐκ οὖν τοῦτο σκεπτέον, ἀλλ' ὡς δικαιότερον. Καὶ τὸ μὲν δίκαιον οὐκ ἐστὶ μεταστρέψαι οὔτ' ἀπάτῃ οὔτ' ἀνάγκῃ· πεφυκὸς γάρ ἐστι· συνθήκαι δὲ γίνονται καὶ ἐξαπατηθέντων καὶ ἀναγκασθέντων. Πρὸς δὲ τούτοις 25 σκοπεῖν εἰ ἐναντία ἐστὶ τινι ἢ τῶν γεγραμμένων νόμων ἢ τῶν κοινῶν, καὶ τῶν γεγραμμένων ἢ τοῖς οἰκείοις ἢ τοῖς ἀλλοτρίοις. Ἐπειτα, εἰ ἄλλαις συνθήκαις ὑστέραις ἢ προτέραις· ἢ γὰρ αἱ ὕστεραι κύριαι, ἄκυροι δ' αἱ πρότεραι· ἢ αἱ πρότεραι ὀρθαί, αἱ δ' ὕστεραι ἠπατήκασιν· ὅποτέρως ἂν ἡ χρήσιμον. Ἐτι δὲ τὸ συμφέρον ὀρᾶν, εἴ πῃ ἐναντιοῦται τοῖς κριταῖς, καὶ ὅσα ἄλλα τοιαῦτα· καὶ γὰρ ταῦτα εὐθεώρητα ὁμοίως.

Αἱ δὲ βάσανοι μαρτυρίαι τινές εἰσιν. Ἐχειν δὲ 26 δοκοῦσι τὸ πιστὸν, ὅτι ἀνάγκη τις πρόσεστι. Οὐκ-

23. Ἐπιπολῆς] i. e. On the surface. In the same manner, as we find subsequently, in §. 25. Καὶ γὰρ ταῦτα εὐθεώρητα ὁμοίως. Cicero, de Oratore, III. 57. "Discutienda sunt ea quæ obscurant, et ea quæ

"sunt eminentia et prompta sumenda."

26. Αἱ δὲ βάσανοι] These are called by Cicero, "Quæstiones," (De Orat. II. 27, &c.); by Quintilian "Tormenta," (B. V. ch. 4.)

ουν χαλεπὸν οὐδὲ περὶ τούτων εἰπεῖν τὰ ἐνδε-
χόμενα· ἐξ ὧν, ἂν τε ὑπάρχωσιν οἰκεῖαι, αὖξιν
ἐστὶν, ὅτι ἀληθεῖς μόναι τῶν μαρτυριῶν εἰσιν
αὐται· ἐάν τε ὑπεναντία ὧσι καὶ μετὰ τοῦ
ἀμφισβητοῦντος, διαλύοι ἂν τις τὰ ληθῆ, λέγων
καθ' ὅλου τοῦ γένους τῶν βασάνων· οὐδὲν γὰρ
ἦττον ἀναγκαζόμενοι τὰ ψευδῆ λέγουσιν, ἢ τὰ ληθῆ·
καὶ διακαρτεροῦντες μὴ λέγειν τὰ ληθῆ· καὶ ῥαδίως
καταψευδόμενοι, ὥς παυσθόμενοι θᾶπτον. Δεῖ δ'
ἔχειν ἐπαναφέρειν ἐπὶ τοιαῦτα γεγενημένα παρα-
δείγματα, ἃ ἴσασιν οἱ κρίνοντες.

27 Περὶ δὲ ὀρκων τετραχῶς ἐστὶ διελεῖν· ἢ γὰρ

26. 'Εξ ὧν, — αὖξιν ἐστὶν,] Cicero in
Partit. §. 34. "Sin quæstiones habitæ,
" aut postulatio ut habeantur, causam
" adjuvabunt, confirmandum genus
" primum quæstionum erit: dicendum
" de vi doloris, de opinione majorum,
" qui eam rem totam, nisi probassent,
" certe repudiassent, &c."

26. Διαλύοι ἂν τις τὰ ληθῆ, λέγων
καθ' ὅλου τοῦ γένους] Cicero pro P.
Sullâ, ch. 28. "Quæstiones nobis
" servorum, ac tormenta accusator
" minitatur; in quibus, quanquam
" nihil periculi suspicamur, tamen
" illa tormenta gubernat dolor, modera-
" tur natura cujusque, tum animi tum
" corporis; regit quæsitores, flectit libido,
" corrumpit spes, infirmat metus, ut in
" tot rerum angustiis nihil veritatis loci
" relinquatur."

26. Καὶ διακαρτεροῦντες κ. τ. λ.]
Men when put to the torture will
obstinately endure the torment rather
than speak the truth; and readily utter
what is false, in order that they may
be the more speedily liberated from

their pain. Hume, (Hist. of Eng. ii.
375.) speaking of the torture of the
Knights Templars by Philip the Fair,
relates, that "the more obstinate
" perished in the hands of their tormen-
" tors; several to procure themselves
" immediate ease, in the violence of their
" agonies acknowledged whatever was
" required of them. But no sooner had
" they recovered from their tortures,
" than they disavowed their confes-
" sions."—Hugo Grotius in Ep. ad
Georg. Stup. "Nulla fides est cui
" minus fidei esse debet, quam tor-
" mentorum. Mentiatur (ut ait vetus
" quidam) qui ferre potuerit; men-
" tiatur qui ferre non potuerit."

27. Περὶ δὲ ὀρκων] "Ὀρκος ἐστὶ μετὰ
θείας παραλήψεως φάσις ἀναπόδεικτος.
Rhet. ad Alex.—Cicero de Off. iii. 29.
"In jurejurando, non qui metus, sed
" quæ vis sit, debet intelligi; est enim
" jusjurandum affirmatio religiosa.
" Quod autem affirmate, quasi Deo
" teste, promiseris, id tenendum est."

27. "Ἡ γὰρ δίδωσι, κ. τ. λ.] Com-

δίδωσι καὶ λαμβάνει, ἢ οὐδέτερον, ἢ τὸ μὲν, τὸ δ' οὐ· καὶ τούτων ἢ δίδωσι μὲν, οὐ λαμβάνει δέ· ἢ λαμβάνει μὲν, δίδωσι δὲ οὐ. Ἐτι ἄλλως παρὰ ταῦτα, εἰ ὁμώμοσται οὗτος ἢ ὑπ' αὐτοῦ, ἢ ὑπ' ἐκείνου. Οὐ δίδωσι μὲν οὖν, ὅτι ῥαδίως ἐπιόρ- 28
κούσι· καὶ διότι ὁ μὲν ὁμόσας οὐκ ἀποδίδωσι, τοὺς δὲ, μὴ ὁμόσαντος, οἴεται καταδικάσειν. Καὶ ὡς οὗτος ὁ κίνδυνος κρείττων ὁ ἐν τοῖς δικασταῖς· τοῖς μὲν γὰρ πιστεύει, τῷ δὲ οὐ. Οὐ λαμβάνει δὲ, ὅτι 29
ἀντὶ χρημάτων ὄρκος. Καὶ ὅτι εἰ ἦν φαῦλος, κατομόσαιο ἄν· κρείττον γὰρ ἔνεκά του φαῦ-
λον εἶναι, ἢ μηδενός· ὁμόσας μὲν οὖν ἔξει, μὴ ὁμόσας δὲ οὐ· οὕτω δὲ δι' ἀρετὴν ἂν εἴη, ἀλλ' οὐ δι' ἐπιόρκίαν, τὸ μή. Καὶ τὸ τοῦ Ξενοφάνους ἀρμόττει, ὅτι οὐκ ἴση πρόκλησις αὕτη ἀσεβεῖ πρὸς εὐσεβῆ, ἀλλ' ὁμοία καὶ εἰ ἰσχυρὸς ἀσθενῇ πατάξαι ἢ πληγῆναι προκαλέσαιο. Εἰ δὲ λαμβάνει, ὅτι 30
πιστεύει αὐτῷ, ἐκείνῳ δ' οὐ. Καὶ τὸ τοῦ Ξενοφάνους μεταστρέψαντα φατέον οὕτως, ἴσον εἶναι ἔαν ὁ μὲν ἀσεβῆς διδῷ, ὁ δ' εὐσεβῆς ὁμνύῃ· δεινόν τε

pare Quintilian, B. V. ch. 6. "Jus-
"jurandum litigatores aut offerunt
"suum, aut non recipiunt oblatum;
"aut ab adversario exigunt, aut recu-
"sant cum ab ipsis exigatur," &c. &c.
See Æschylus, Eumen. 426.

Χο. Ἄλλ' ὄρκον ἂν διζαίμεθ', εἰ δοῦναι
βέλοισι.

Ἄθ. Ὀρκοῖς τὰ μὴ δίκαια μὴ νικᾶν
λέγω.

Χο. Ἄλλ' ἐξέλεγχε, κρίνε δ' εὐθεῖαν
δίκην.

28. Οὐ δίδωσι μὲν οὖν,] The Orator
states his unwillingness to put the ad-

verse party upon oath, for three rea-
sons; 1st, Because men will readily
be guilty of perjury for their own
advantage. 2dly, Because if his ad-
versary take the oath, it at once libe-
rates him from making any compensa-
tion for the injury; whereas if he be
not put upon his oath, it is probable
that the Judges will condemn him.
3dly, Because he considers there is
less risk in committing the decision of
the case to the Judges; for that they
are trustworthy, but his adversary is
not.

τὸ μὴ ἐθέλειν αὐτὸν, ὑπὲρ ὧν ἐκείνους ἀξιοῖ ὁμό-
 31 σαντας δικάζειν. Εἰ δὲ δίδωσιν, ὅτι εὐσεβὲς τὸ
 θέλειν τοῖς θεοῖς ἐπιτρέπειν· καὶ ὅτι οὐδὲν δεῖ
 αὐτὸν ἄλλων δικαστῶν δεῖσθαι, αὐτῷ γὰρ δίδωσι
 κρίσιν· καὶ ὅτι ἄτοπον τὸ μὴ θέλειν ὁμνύναι,
 32 περὶ ὧν ἄλλους ἀξιοῦσιν ὁμνύναι. Ἐπεὶ δὲ καθ'
 ἕκαστον δῆλον ὅπως λεκτέον, καὶ συνδυναζόμενον
 πῶς λεκτέον δῆλον· οἷον εἰ αὐτὸς μὲν θέλει λαμ-
 βάνειν, διδόναι δὲ μὴ· καὶ εἰ δίδωσι μὲν, λαμ-
 βάνειν δὲ μὴ θέλει· καὶ εἰ λαμβάνειν καὶ διδόναι
 ἐθέλει, εἴ τε μηδέτερον· ἐκ γὰρ τῶν εἰρημένων
 ἀνάγκη συγκεῖσθαι· ὥστε καὶ τοὺς λόγους ἀνάγκη
 33 συγκεῖσθαι ἐκ τῶν εἰρημένων. Ἐὰν δὲ ἡ γεγενη-
 μένος ὑπ' αὐτοῦ καὶ ἐναντίος, ὅτι οὐκ ἐπιорκία·
 ἐκούσιον γὰρ τὸ ἀδικεῖν, τὸ δὲ ἐπιорκεῖν ἀδικεῖν
 ἐστὶ, τὰ δὲ βία καὶ τὰ ἀπάτῃ ἀκούσια. Ἐνταῦθα
 οὖν συνακτέον καὶ τὸ ἐπιорκεῖν ὅτι ἐστὶ τὸ τῇ
 διανοίᾳ, ἀλλ' οὐ τῷ στόματι. Ἐὰν δὲ τῷ ἀντιδίκῳ
 ἡ ὑπεναντίος καὶ ὁμωμοσμένος, ὅτι πάντα ἀναιρεῖ
 μὴ ἐμμένων οἷς ὥμοσε· διὰ γὰρ τοῦτο καὶ τοῖς
 νόμοις χρῶνται ὁμόσαντες· καὶ “ ὑμᾶς μὲν ἀξιου-

31. Εἰ δὲ δίδωσιν,] Quintilian, V. 6.
 “ At is, qui defert, agere modeste
 “ videtur, cum litis adversarium judi-
 “ cem faciat, et eum, cujus cognitio
 “ est, onere liberet, qui profecto
 “ alieno jurejurando stari quam suo
 “ malit.”

32. Περὶ ὧν ἄλλους ἀξιοῦσιν ὁμνύναι.]
 Alluding to the *Judges*, of course,
 who were upon oath.

33. Ἐὰν δὲ ἡ γεγενημένος ὑπ' αὐτοῦ,
 καὶ ἐναντίος.] But if an oath should

have been previously taken by himself,
 and contrary to that which he takes at
 present, he maintains that it is not
 perjury, “ for that the former was
 “ taken from compulsion or fraud,”
 or “ that he did not really mean what
 “ his lips uttered.” Compare Cicero
 de Off. III. 29. “ Non enim falsum
 “ jurare, perjurare est; sed quod ex
 “ animi tui sententiā juraris, sicut
 “ verbis concipitur more nostro, id
 “ non facere perjurium est.”

μεν ἐμμένειν οἷς ὁμόσαντες δικάζετε, αὐτοὶ δὲ οὐκ ἐμμενοῦμεν;” καὶ ὅσα ἂν ἄλλα αὖξων τις εἴπαιε. Περὶ μὲν οὖν τῶν ἀτέχνων πίστεων εἰρήσθω τοσαῦτα.

ΑΡΙΣΤΟΤΕΛΟΥΣ

ΤΕΧΝΗΣ ΡΗΤΟΡΙΚΗΣ

ΤΩΝ ΕΙΣ ΤΡΙΑ ΤΟ ΔΕΥΤΕΡΟΝ.

ΚΕΦ. α'.

ΟΤΙ ΔΕΙ ΚΑΙ ΑΥΤΟΝ ΠΟΙΟΝ ΤΙΝΑ ΚΑΙ ΤΟΝ ΚΡΙΤΗΝ
ΚΑΤΑΣΚΕΥΑΖΕΙΝ.

ΕΚ τίνων μὲν οὖν δεῖ καὶ προτρέπειν καὶ ἀπο-
τρέπειν, καὶ ἐπαινεῖν καὶ ψέγειν, καὶ κατηγορεῖν
καὶ ἀπολογεῖσθαι, καὶ ποῖαι δόξαι καὶ προτάσεις
χρήσιμοι πρὸς τὰς τούτων πίστεις, ταῦτ' ἐστί.
Περὶ γὰρ τούτων καὶ ἐκ τούτων τὰ ἐνθυμήματα
λέγεται, ὥς περὶ ἕκαστον εἰπεῖν ἰδίᾳ τὸ γένος τῶν
2 λόγων. Ἐπεὶ δὲ ἔνεκα κρίσεώς ἐστιν ἡ Ῥητορική
(καὶ γὰρ τὰς συμβουλὰς κρίνουσι, καὶ ἡ δίκη κρίσις
ἐστίν) ἀνάγκη μὴ μόνον πρὸς τὸν λόγον ὀρᾶν
ὅπως ἀποδεικτικὸς ἔσται καὶ πιστὸς, ἀλλὰ καὶ
αὐτὸν ποιοῦν τινα καὶ τὸν κριτὴν κατασκευάζειν.

2. Μὴ μόνον πρὸς τὸν λόγον ὀρᾶν, —
ἀλλὰ καὶ αὐτὸν ποιοῦν τινα καὶ τὸν κριτὴν
κατασκευάζειν.] As far as regards strict
Demonstration, or the Enthymematic
Proof, the precepts given to the Orator
in the foregoing book would suffice;

but since the province of Rhetoric is
persuasion, and its end, the decision of
the Judges; and, since it is certain that
the character of the Speaker, and an
appeal to the passions of the Judge,
have great weight and influence on

Πολὺ γὰρ διαφέρει πρὸς πίστιν, μάλιστα μὲν ἐν ταῖς συμβουλαῖς, εἶτα δὲ καὶ ἐν ταῖς δίκαις, τό τε ποῖόν τινα φαίνεσθαι τὸν λέγοντα, καὶ τὸ πρὸς αὐτοὺς ὑπολαμβάνειν ἔχειν πῶς αὐτόν· πρὸς δὲ τούτοις, ἐὰν καὶ αὐτοὶ διακείμενοί πῶς τυγχά-

that decision, it is necessary that the Orator should also be furnished with instructions relative to the *ῥητική* and *παθητική* πίστις. With respect to the force of the latter of these, compare Dr. Blair's Lect. on Rhet. XXXII. "I proceed therefore to another essential part of Discourse; that is, the Pathetic; in which, if any where, Eloquence reigns and exerts its power. . . . In inquiries after *mere truth*, there is no question that the passions have no concern, and that all attempts to move them are absurd. Wherever conviction is the object, it is the understanding alone that is to be applied to; . . . but if persuasion be the object, the case is changed. In all that relates to practice, there is no man who seriously means to persuade another, but addresses himself to his Passions more or less; for this plain reason, that Passions are the great springs of human action."

3. Πολὺ γὰρ διαφέρει πρὸς πίστιν,] Dr. Whately's Rhet. p. 117. "Aristotle, and many other writers, have spoken of appeals to the Passions as an unfair mode of influencing the hearers. In answer to which Dr. Campbell has remarked, (*Philosophy of Rhetoric*, I. vii. 4.) that there can be no Persuasion without an address to the Passions; and it is evident, from what has been just said, that he is right, if under the term

"Passion is included every active principle of our Nature. This, however, is a greater latitude of meaning than belongs even to the Greek word *πάθη*, though the signification of that is wider than, according to ordinary use, that of our term Passions. But Aristotle by no means overlooked the necessity with a view to Persuasion, properly so termed, of calling into action some motive that may influence the Will; it is plain that whenever he speaks with reprobation of an appeal to the Passions, his meaning is, the excitement of such feelings as *ought not to influence* the decision of the question in hand. . . . There are many feelings which it is evident should in no case be allowed to operate, as Envy, Thirst for Revenge, &c. &c. the excitement of which by the Orator is to be reprobated as an unfair artifice; but it is not the less necessary to be well acquainted with their nature, in order to allay them when previously existing in the hearers, or to counteract the efforts of an adversary in producing or directing them."

3. Ποῖόν τινα φαίνεσθαι τὸν λέγοντα.] Cicero de Oratore 11. "Horum ex primere mores oratione, justos, integros, religiosos, timidos, perferentes injuriarum, mirum quiddam valet; tantum autem efficitur sensu quodam et ratione dicendi, ut quasi mores oratoris effingat oratio."

4 νωσι. Τὸ μὲν οὖν ποῖόν τινα φαίνεσθαι τὸν λέγοντα χρησιμώτερον εἰς τὰς συμβουλάς ἐστι· τὸ δὲ διακεῖσθαι πῶς τὸν ἀκροατὴν εἰς τὰς δίκας. Οὐ γὰρ ταῦτὰ φαίνεται φιλοῦσι καὶ μισοῦσιν, οὐδ' ὀργιζομένοις καὶ πρᾶως ἔχουσιν· ἀλλ' ἢ τὸ παράπαν ἕτερα, ἢ κατὰ μέγεθος ἕτερα. Τῷ μὲν γὰρ φιλοῦντι, περὶ οὗ ποιεῖται τὴν κρίσιν, ἢ οὐκ ἀδικεῖν, ἢ μικρὰ δοκεῖ ἀδικεῖν· τῷ δὲ μισοῦντι τοῦναντίον. Καὶ τῷ μὲν ἐπιθυμοῦντι καὶ εὐέλπιδι ὄντι, εἴαν ἢ τὸ ἐσόμενον ἡδὺ, καὶ ἔσσεσθαι καὶ 5 ἀγαθὸν ἔσσεσθαι φαίνεται· τῷ δ' ἀπαθεῖ καὶ δυσχεραίνοντι τοῦναντίον.

Τοῦ μὲν οὖν αὐτοὺς εἶναι πιστοὺς τοὺς λέγοντας τρία ἐστὶ τὰ αἷτια· τοσαῦτα γὰρ ἐστὶ δι' α

4. Οὐ γὰρ ταῦτὰ φαίνεται φιλοῦσι καὶ μισοῦσιν.] Shakspeare, Troil. and Cress. II. 2.

“Pleasure and revenge

“Have ears more deaf than adders

“to the voice

“Of any true decision.”

4. Δυσχεραίνοντι.] In contradistinction to εὐέλπιδι.

5. Τρία ἐστὶ τὰ αἷτια.] The three requisites for the establishment of the Orator's character, or efficient of the *ἡθικὴ πίστις*, are, 1. *Good Judgment*; 2. *Good Principle*; 3. *Good-will*; (*φρόνησις*, *ἀρετὴ*, *εὐνοία*.) Aristotle proves this, by the *τόπος ἐκ τῶν ἐναντιῶν*. See Book I. ch. ii. §. 4. *supra*. And compare Dr. Whately, Rhet. p. 122. “Under the head of Affections may be “included the sentiments of Esteem, “Regard, Admiration, &c. which it “is so important that the Audience “should feel towards the Speaker.

“Aristotle has considered this as a “distinct head, separating the consideration of the Speaker's character, “(*ἦθος τοῦ λέγοντος*) from that of the “disposition of the hearers; under “which, however, it might, according “to his own views, have been included; it being plain from his “manner of treating of the Speaker's “character, that he means, not his “real character, (according to the “fanciful notion of Quintilian,) but “the impression produced on the “minds of the hearers by the Speaker, “respecting himself.” By arguments founded on these requisites, Pericles endeavours to establish his character among his countrymen, Thucydides II. c. 60. Καίτοι ἐμοὶ τοιοῦτον ἀνδρὶ ὀργίζεσθαι, ὅς οὐδενὸς ἦσσαν ὁμοιοί εἶναι, γινώσκαι τε τὰ δέοντα, καὶ ἐρμηνεύσαι ταῦτα· φιλόπολιν τε καὶ χρημάτων κρείσσων. “Ο τε γὰρ γνοῦς, καὶ μὴ σαφῶς διδάξας, ἐν ἴσῳ καὶ

πιστεύομεν ἔξω τῶν ἀποδείξεων. Ἔστι δὲ ταῦτα φρόνησις, καὶ ἀρετὴ, καὶ εὐνοία (διαψεύδονται γὰρ περὶ ὧν λέγουσιν ἢ συμβουλεύουσιν, ἢ διὰ πάντα ταῦτα, ἢ διὰ τούτων τί· ἢ γὰρ δι' ἀφροσύνην οὐκ ὀρθῶς δοξάζουσιν· ἢ δοξάζοντες ὀρθῶς διὰ μοχθηρίαν οὐ τὰ δοκοῦντα λέγουσιν· ἢ φρόνιμοι μὲν καὶ ἐπιεικεῖς εἰσιν, ἀλλ' οὐκ εὖ νοιοῦσι· διόπερ ἐνδέχεται μὴ τὰ βέλτιστα συμβουλεύειν γιγνώσκοντας) καὶ παρὰ ταῦτα οὐδέν· ἀνάγκη ἄρα τὸν ἅπαντα δοκοῦντα ταῦτα ἔχειν, εἶναι τοῖς ἀκροωμένοις πιστόν. Ὅθεν μὲν οὖν φρόνιμοι καὶ σπου-

εἰ μὴ ἐνθυμήθη· ὅ, τ' ἔχων ἀμφοτέρω, τῇ δὲ πόλει δύνουσι, οὐκ ἂν ὁμοίως τι οἰκείως φράζοι· προσόντος δὲ καὶ τοῦδε, χρήμασι δὲ νικωμένου, τὰ ζύμπαντα τοῦτου ἐνδὲς ἂν παλοῖτο.

Cicero mentions the two first efficient causes only, de Officiis II. 9. "Fides autem ut habeatur, duobus rebus effici potest; si existimabimur adepti conjunctam cum justitiâ prudentiam; nam et iis fidem habemus quos plus intelligere quam nos arbitramur, quosque et futura prospicere credimus, et cum res agatur in discrimine ventum sit expedire rem et consilium extempore capere posse; justis autem et fides hominibus, id est bonis, ita fides habetur, ut nulla sit in his fraudis injuriæve suspicio; itaque his salutem nostram, his fortunas, his liberos rectissime committi arbitramur."

5. Εὐνοία.] Dr. Whately's Rhetoric, p. 158. "The abilities and the conscientiousness of Phocion seem not to have been doubted of by any; but they were so far from gaining him a

"favourable hearing among the Democratical party at Athens, (who knew him to be no friend to Democracy,) that they probably mistrusted him the more; as one whose public spirit would induce him, and whose talents would enable him, to subvert the existing Constitution."

5. Διαψεύδονται] In an active signification.

6. Ἐπιεικεῖς] I. e. ἀγαθοί, in which sense we also find it, Ethics IV. ch. 7. Ὅς ἂν ἐν λόγῳ καὶ ἐν βίῳ ἀληθεύῃ, τῷ τὴν ἔξιν τοιοῦτος εἶναι. Δόξειε δ' ἂν ὁ τοιοῦτος ἐπιεικὴς εἶναι. And Ethics IV. 9. Ἐκὼν δὲ ὁ ἐπιεικὴς οὐδέποτε φράζει τὴν φαντασίαν.

6. Εἶναι τοῖς ἀκροωμένοις πιστόν.] Dr. Whately's Rhet. p. 122. "He might have added, (as indeed he does slightly hint at the conclusion of his treatise,) that, where there is an opponent, a like result is produced by exciting the contrary feelings respecting him; viz. holding him up to contempt, or representing him as an object of reprobation or suspicion."

δαῖοι φανεῖν ἂν, ἐκ τῶν περὶ τὰς ἀρετὰς διηρη-
 μένων ληπτέον· ἐκ γὰρ τῶν αὐτῶν καὶ ἑτερόν-
 τις, καὶ ἑαυτὸν κατασκευάσειε τοιοῦτον· περὶ δ'
 εὐνοίας καὶ φιλίας ἐν τοῖς περὶ τὰ πάθη λεκτέον
 8 νῦν. Ἔστι δὲ τὰ πάθη, δι' ὅσα μεταβάλλοντες
 διαφέρουσι πρὸς τὰς κρίσεις, οἷς ἔπεται λύπη καὶ
 ἡδονή· οἷον ὀργή, ἔλεος, φόβος, καὶ ὅσα ἄλλα
 9 τοιαῦτα, καὶ τὰ τούτοις ἐναντία. Δεῖ δὲ διαιρεῖν
 τὰ περὶ ἕκαστον εἰς τρία· λέγω δ', οἷον περὶ
 ὀργῆς, πῶς τε διακείμενοι ὀργίλοι εἰσὶ, καὶ τίσιν
 εἰώθασιν ὀργίζεσθαι, καὶ ἐπὶ ποίοις. Εἰ γὰρ τὸ
 μὲν ἐν ἧ τὰ δύο ἔχοιμεν τούτων, ἅπαντα δὲ μὴ,
 ἀδύνατον ἂν εἶη τὴν ὀργὴν ἐμποιεῖν· ὁμοίως δὲ καὶ
 ἐπὶ τῶν ἄλλων. Ὡσπερ οὖν καὶ ἐπὶ τῶν προ-
 ειρημένων διεγράψαμεν τὰς προτάσεις, οὕτως καὶ
 ἐπὶ τούτων ποιήσωμεν, καὶ διέλωμεν τὸν εἰρη-
 μένον τρόπον.

7. Περὶ δ' εὐνοίας καὶ φιλίας] Φρόνη-
 σις and ἀρίστη have been already treated
 of in Ch. 9. of the former Book; it
 remains therefore that εὐνοια should be
 explained; and this leads to an exa-
 mination of the Passions and the παθη-
 τικὴ πίστις.

8. Ἔστι δὲ τὰ πάθη,] Nearly the
 same description of the Passions is
 given by our Author, Ethics II. 5.
 Λέγω δὲ πάθη μὲν, ἐπιθυμίαν, ὀργὴν, φόβον,
 ἐράσος, φθόνον, χαρὰν, φιλίαν, μῆτος, πό-
 θον, ζῆλον, ἔλεον, ὅλως οἷς ἔπεται ἡδονή ἢ
 λύπη. We do not find, however, in the
 Peripatetic School of Philosophy, any
 complete Definition of the Passions

attempted. Muretus quotes one of
 Boethius: Πάθος ἐστὶ κίνησις τῆς ὁρεκ-
 τικῆς δυνάμεως αἰσθητῆ, ἐπὶ φαντασίᾳ
 ἀγαθοῦ ἢ κακοῦ.

8. Δι' ὅσα μεταβάλλοντες — οἷς ἔπεται
 λύπη καὶ ἡδονή] Not changes of every
 description which take place in our
 minds, and by which our judgment
 and decisions are influenced, (as change
 of opinion, &c.) are called Passions,
 but those only which are accompanied
 by Pleasure or Pain.

9. Τὴν ὀργὴν ἐμποιεῖν.] To effect or
 produce anger in the minds of our
 audience. Arist. Ethics IV. 5. ἡδονὴν
 ἀντὶ τῆς λύπης ἐμποιεῖν.

ΚΕΦ. β'.

ΟΙΣ ΟΡΓΙΖΟΝΤΑΙ, ΚΑΙ ΠΩΣ ΕΧΟΝΤΕΣ, ΚΑΙ ΔΙΑ ΠΟΙΑ.

ΕΣΤΩ δὴ ὀργὴ ὄρεξις μετὰ λύπης τιμωρίας φαινομένης διὰ φαινομένην ὀλιγορίαν τῶν εἰς αὐτὸν, ἢ εἰς αὐτοῦ τινὰ, μὴ προσηκόντως. Εἰ δὴ τοῦτ' ἐστὶν ἡ ὀργή, ἀνάγκη τὸν ὀργιζόμενον ὀργίζεσθαι ἀεὶ τῶν καθ' ἕκαστον τινί· οἷον Κλέωνι, ἀλλ' οὐκ ἀνθρώπῳ· καὶ ὅτι αὐτὸν, ἢ τῶν αὐτοῦ τινά τι πεποίηκεν, ἢ ἤμελλε. Καὶ πάσῃ ὀργῇ ἔπεςθαί τινα ἡδονήν, τὴν ἀπὸ τῆς ἐλπίδος τοῦ τιμωρήσασθαι· ἡδὺ μὲν γὰρ τὸ οἶεσθαι τεύξεσθαι ὧν ἐφίεται· οὐδεὶς δὲ τῶν φαινομένων ἀδυνάτων ἐφίεται αὐτῷ· ὁ δ' ὀργιζόμενος ἐφίεται δυνατῶν αὐτῷ. Διὸ καλῶς εἴρηται περὶ θυμοῦ,

“Ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο

Ἀνδρῶν ἐν στήθεσσιν ἀέξεται.

Ἀκολουθεῖ γὰρ καὶ ἡδονή τις διὰ τε τοῦτο, καὶ διότι διατρίβουσιν ἐν τῷ τιμωρεῖσθαι τῇ διανοίᾳ.

1. “Ἐστω δὴ ὀργὴ κ. τ. λ.” Compare Cicero, Tuscul. Quæst. IV. §. 9.

“Quæ autem libidini subjecta sunt, “ea sic definiunt (Stoici); ut Ira sit “libido puniendi ejus qui videatur “læsisse injuriâ.” The Stoics subsequently adopted nearly the same definition as Aristotle: Ὀργὴ ἐστὶν ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἡδικηκέναι οὐ προσηκόντως. A more brief definition is given in our Author’s treatise De Animâ, B. I. “Ὀρεῖξις ἀντιλυπήσεως.

2. “Ὅς τε πολὺ γλυκίων”] Homer, Iliad

XVIII. 109. See B. I. ch. 11. suprâ.

2. Καὶ διότι διατρίβουσιν ἐν τῷ τιμωρεῖσθαι τῇ διανοίᾳ.] Another cause of pleasure derived from Anger, is the image of revenge dwelt on by the mind; and which, like the visions of a dream, seem to have real and present existence. In the Adelphi of Terence, Geta feeds his imagination, with prolonged rapture, on the picture of his vengeance. III. 2. 12.

—— “Vix sum compos animi,
“ita ardeo iracundiâ

3 Ἡ οὖν τότε γιγνομένη φαντασία ἡδονὴν ἐμποιεῖ,
 ὥσπερ ἡ τῶν ἐνυπνίων. Ἐπεὶ δ' ἡ ὀλιγωρία ἔστιν
 ἐνέργεια δόξης περὶ τὸ μηδενὸς ἄξιον φαινόμενον·
 (καὶ γὰρ τὰ κακὰ καὶ τὰ γαθὰ ἄξια οἰόμεθα σπου-
 δῆς εἶναι, καὶ τὰ συντείνοντα πρὸς ταῦτα· ὅσα δὲ
 μηδέν τι ἢ μικρὸν, οὐδενὸς ἄξια ὑπολαμβάνομεν·)
 4 τρία δ' ἐστὶν εἶδη ὀλιγωρίας, καταφρόνησις τε, καὶ
 ἐπηρεασμὸς, καὶ ὕβρις. Ὁ τε γὰρ καταφρονῶν
 ὀλιγωρεῖ· ὅσα γὰρ οἴονται μηδενὸς ἄξια, τούτων
 καταφρονοῦσι· τῶν δὲ μηδενὸς ἀξίων ὀλιγωροῦσι.
 Καὶ ὁ ἐπηρεάζων φαίνεται καταφρονεῖν· ἔστι γὰρ ὁ
 ἐπηρεασμὸς, ἐμποδισμὸς ταῖς βουλήσεσιν, οὐχ ἵνα
 τὸ αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ· ἐπεὶ οὖν οὐχ ἵνα
 αὐτῷ τι, ὀλιγωρεῖ· δῆλον γὰρ ὅτι οὔτε βλάψειν
 ὑπολαμβάνει, ἐφοβεῖτο γὰρ ἂν καὶ οὐκ ὀλιγώρει·
 5 οὔτ' ὠφελῆσαι ἂν οὐδὲν ἄξιον λόγου, ἐφρόντιζε
 γὰρ ἂν ὥστε φίλος εἶναι. Καὶ ὁ ὑβρίζων δὲ
 ὀλιγωρεῖ· ἔστι γὰρ ὕβρις τὸ πράττειν καὶ λέγειν
 ἐφ' οἷς αἰσχύνη ἐστὶ τῷ πάσχοντι, μὴ ἵνα τὶ
 γίγνηται αὐτῷ ἄλλο ἢ ὅ τι ἐγένετο, ἀλλ' ὅπως

" Nihil est quod malim, quam illam
 " totam familiam mihi dari ob-
 " viam,

" Ut ego iram hanc in eos evomam
 " omnem, dum ægritudo hæc
 " est recens,

" Satis mi id habeam supplicii, dum
 " illos ulciscar modo.

" Seni animam primum extinguerem
 " ipsi, qui illud produxit sce-
 " lus ;

" Tum autem Syrum impulsorem,
 " vah ! quibus illum lacerarem
 " modis !

" Sublimem medium arriperem, et
 " capiti pronum in terram sta-
 " tuerem

" Ut cerebro dispergat viam ;
 " Adolescenti ipsi eriperem oculos ;"
 &c. &c.

5. Ἡ δ' οὖν ἐγένετο,] The common translation of these words as rendered by Victor, Majoragius, &c. makes them refer to the μὴ ἵνα τὶ γίγνηται αὐτῷ ; " Non ut aliud sibi fiat, quam quod " jam factum est," &c. i. e. Not that he should gain any *additional* advantage. Vater, however, objects to this inter-

ἡσθῇ· οἱ γὰρ ἀντιποιοῦντες οὐχ ὑβρίζουσιν, ἀλλὰ τιμωροῦνται. Αἴτιον δὲ τῆς ἡδονῆς τοῖς ὑβρί-
ζουσιν, ὅτι οἴονται κακῶς δρῶντες αὐτοὺς ὑπερ-
έχειν μᾶλλον. Διὸ οἱ νέοι καὶ οἱ πλούσιοι, ὑβρι-
σταί· ὑπερέχειν γὰρ οἴονται ὑβρίζοντες. Ὑβρεως
δὲ ἀτιμία· ὁ δὲ ἀτιμάζων ὀλιγωρεῖ· τὸ γὰρ μηδενὸς
ἄξιον οὐδεμίαν ἔχει τιμὴν οὔτε ἀγαθοῦ οὔτε κακοῦ.
Διὸ λέγει ὀργιζόμενος ὁ Ἀχιλλεὺς,

Ἦτίμησεν· ἔλων γὰρ ἔχει γέρας αὐτὸς ἀπούρας.

καὶ,

Ὡσεῖ τιν' ἀτίμητον μετανάστην·

ὥς διὰ ταῦτα ὀργιζόμενος. Προσῆκειν δ' οἴονται
πολυωρεῖσθαι ὑπὸ τῶν ἡττόνων κατὰ γένος, κατὰ
δύναμιν, κατ' ἀρετὴν, καὶ ὅλως ἐν ᾧ ἂν ταῦτα
ὑπερέχη πολὺ· οἶον ἐν χρήμασιν ὁ πλούσιος
πένητος, καὶ ἐν τῷ λέγειν ῥητορικὸς ἀδυνάτου
εἰπεῖν, καὶ ἄρχων ἀρχομένου, καὶ ἄρχειν ἄξιον
οἰόμενος τοῦ ἄρχεσθαι ἀξίου. Διὸ εἴρηται,

Θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῆων.

pretation, and translates them thus:
ἢ (μὴ), ὅτι (αὐτῷ τι) ἐγένετο, “neque
“quod jam lacescit est injuriā”—
stating that the words οἱ γὰρ ἀντιποιο-
οῦντες refer to this; whereas with
the other interpretation (he asserts)
there is nothing in the foregoing part
of the sentence, to which they can refer.
This mode of rendering the passage,
however, adds to its obscurity, and (con-
sidering the position of the word ἄλλο)
is perhaps hardly consistent with Greek

construction. Nor is it necessary that
the οἱ ἀντιποιοῦντες, &c. should refer
to those three words alone; for Aris-
totle himself tells us (Ethics V. 4.)
that the reparation of an injury is to be
viewed in the light of a κέρδος, or ad-
ditional advantage to the person who
receives such reparation.

6. Διὸ λέγει,] Hom. II. I. 356. and
IX. 644.

7. Θυμὸς δὲ μέγας,] Hom. II. II.
196.

καὶ,

Ἄλλὰ γε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ·

8 ἀγανακτοῦσι γὰρ διὰ τὴν ὑπεροχὴν. Ἐτι ὑφ' ὧν
τις οἶεται εὖ πάσχειν δεῖν· οὗτοι δέ εἰσιν οὓς εὖ
πεποίηκεν ἢ ποιεῖ, ἢ αὐτὸς ἢ δι' αὐτόν τις ἢ τῶν
αὐτοῦ τις, ἢ βούλεται ἢ ἐβουλήθη.

9 Φανερόν οὖν ἐκ τούτων ἤδη, πῶς τ' ἔχοντες
ὀργίζονται αὐτοὶ, καὶ τίσι, καὶ διὰ ποῖα. Αὐτοὶ
μὲν γὰρ, ὅταν λυπῶνται· ἐφίεται γάρ τινος ὁ
λυπούμενος· εἴαν τε οὖν κατ' εὐθυωρίαν ὀτιοῦν
ἀντικρούσῃ τις· οἷον τῷ διψῶντι πρὸς τὸ πιεῖν·
εἴαν τε μὴ, ὁμοίως ταῦτόν φαίνεται ποιεῖν· καὶ εἴαν
τε ἀντιπράττῃ τις, εἴαν τε μὴ συμπράττῃ, εἴαν τε
ἄλλοτι ἐνοχλῇ οὕτως ἔχοντα, τοῖς πᾶσιν ὀργίζεται.

10 Διὸ κάμνοντες, πενόμενοι, ἐρῶντες, διψῶντες,
ὅλως ἐπιθυμοῦντές τι, καὶ μὴ κατορθοῦντες, ὀργί-

7. Ἄλλὰ γε καὶ] Hom. II. I. 82.

9. Φανερόν οὖν—πῶς ἔχοντες, κ. τ. λ.]

Having then commented on those parts
of his definition which required expla-
nation, viz. ὀλιγωρία, (with its three
species καταφρόνησις, ἐπηρέασμος, ὕβρις),
and the μὴ προσηκόντως, (§. 7.), Aris-
totle now proceeds, in regular order, to
treat of the Passion according to the
plan proposed, supra Ch. I. 9. Δεῖ δὲ
διαρρεῖν τὰ περὶ ἕκαστον εἰς τρία, πῶς τε
διακείμενοι, καὶ τίσιν, καὶ ἐπὶ ποίοις.

9. Κατ' εὐθυωρίαν] I. q. Ἐξ εὐθείας.

9. Ἐάν τε μὴ συμπράττῃ,] “Omnes
“enim, qui in Italiâ remanserunt,
“hostium numero habebuntur, infensi
“enim erant illis quod communem
“causam deseruissent; nec, quem-

“admodum ipsi facerent, rempubli-
“cam enixe defenderent.” Cicero, XI.
Epist. ad Atticum.

10. Διψῶντες, ὅλως ἐπιθυμοῦντές τι,]
Shakspeare, Coriolanus, V. I.

“The veins unfilled, our blood is
“cold, and then

“We pout upon the morning, are
“unapt

“To give or to forgive: but when
“we've stuff'd

“These pipes and these conveyances
“of our blood

“With wine and feeding, we have
“suppler souls.”

Horace, Ep. I. 15, 29.

“Impransus non qui civem dignos-
“ceret hoste.”

λοι εἰσὶ καὶ εὐπαρόρμητοι· μάλιστα πρὸς τοὺς τοῦ παρόντος ὀλιγωροῦντας· οἷον κάμνων μὲν τοῖς πρὸς τὴν νόσον· πενόμενος δὲ τοῖς πρὸς τὴν πενίαν· πολεμῶν δὲ τοῖς πρὸς τὸν πόλεμον· ἐρῶν δὲ τοῖς πρὸς τὸν ἔρωτα· ὁμοίως δὲ καὶ τοῖς ἄλλοις· προοδοποιεῖται γὰρ ἕκαστος πρὸς τὴν ἐκάστου ὀργὴν ὑπὸ τοῦ ὑπάρχοντος πάθους. Ἔτι δὲ, ἐὰν 11 τάναντία τύχῃ προσδεχόμενος· λυπεῖ γὰρ μᾶλλον τὸ πολὺ παρὰ δόξαν, ὥσπερ καὶ τέρπει τὸ πολὺ παρὰ δόξαν, ἐὰν γένηται ὃ βούλεται. Διὸ καὶ ὦραι, καὶ χρόνοι, καὶ διαθέσεις, καὶ ἡλικίαι ἐκ τούτων φανεραὶ, ποῖαι εὐκίνητοι πρὸς ὀργὴν, καὶ πότε, καὶ ποῦ· καὶ ὅτε μᾶλλον ἐν τούτοις εἰσὶ, μᾶλλον καὶ εὐκίνητοι. Αὐτοὶ μὲν οὖν οὕτως ἔχοντες εὐκίνητοι πρὸς ὀργὴν.

Ὅργίζονται δὲ τοῖς τε καταγελῶσι, καὶ χλευά- 12 ζουσι, καὶ σκώπτουσιν· ὑβρίζουσι γάρ. Καὶ τοῖς τὰ τοιαῦτα βλάπτουσιν, ὅσα ὕβρεως σημεῖα·

11. Ὡραι, καὶ χρόνοι,] Plautus, in Amphitryon, IV. 2, 40.

“Fames et mora bilem in nasum
“conciunt.”

—Theocritus, Idyll. I. 15.

Οὐ θέμις, ὦ ποιμᾶν, τὸ μεσαμβρινόν, οὐ
θέμις ἄμμιν

Συρίσδεν· τὸν Πᾶνα δεδοίκαμεις· ἥ γὰρ
ἄπ’ ἄγρας

Τανύκτα πευμακῶς ἀμπαύεται· ἔντι δὲ
τικρὸς,

Καὶ οἱ αἰὶ δριμύτα χολὰ ποτὶ ῥινὶ
κάθηται.

11. Καὶ διαθέσεις,] Seneca de Irâ II.

19. “Vinum incendit iram, quia
“auget calorem.” And III. 10.

“Vetus dictum est, a lasso rixam

“quæri æque autem et ab esuriente
“et a sitiente et ab omni homine
“quem aliqua res urit; nam uti
“ulcera ad levem tactum, deinde
“etiam ad suspicionem tactus con-
“dolescunt; ita animus affectus mini-
“mis offenditur. Adeo ut quosdam
“salutatio, epistola, oratio, et interro-
“gatio in litem evocent.”

11. Καὶ ἡλικίαι,] Seneca de Irâ I.

13. “Iracundissimi infantes senesque
“et ægri sunt, et invalidum omne
“naturâ querulum est.”

12. Χλευάζουσι,] Arist. Topics VI.

3. Καθάπερ οἱ τὸν προσηλαπισμὸν,
ὑβρὶν μετὰ χλευάσις ὀριζόμενοι· ἥ γὰρ
χλευασία ὕβρις τις.

- ἀνάγκη δὲ τοιαῦτα εἶναι ἃ μήτε ἀντὶ τινὸς, μήτ' ὠφέλιμα τοῖς ποιοῦσιν· ἤδη γὰρ δοκεῖ δι' ὕβριν.
- 13 Καὶ τοῖς κακῶς λέγουσιν καὶ καταφρονοῦσι περὶ ὧν αὐτοὶ μάλιστα σπουδάζουσιν· οἷον οἱ ἐπὶ φιλοσοφίᾳ φιλοτιμούμενοι, ἐάν τις εἰς τὴν φιλοσοφίαν· οἱ δ' ἐπὶ τῇ ιδέᾳ, ἐάν τις εἰς τὴν ιδέαν·
- 14 ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων. Ταῦτα δὲ πολλῶ μᾶλλον, ἐὰν ὑποπτεύσωσι μὴ ὑπάρχειν αὐτοῖς ἢ ὅλως, ἢ μὴ ἰσχυρῶς, ἢ μὴ δοκεῖν· ἐπειδὴν γὰρ σφόδρα οἴωνται ὑπάρχειν ἐν τούτοις ἐν οἷς σκώ-
- 15 πτονται, οὐ φροντίζουσι. Καὶ τοῖς φίλοις μᾶλλον ἢ τοῖς μὴ φίλοις· οἴονται γὰρ προσήκειν μᾶλλον
- 16 πᾶσχειν εὖ ὑπ' αὐτῶν, ἢ μή. Καὶ τοῖς εἰθισμένοις τιμᾶν ἢ φροντίζειν, ἐὰν πάλιν μὴ οὕτως ὁμιλῶσι· καὶ γὰρ ὑπὸ τούτων οἴονται καταφρονεῖσθαι· ταῦτα γὰρ αὐ ποιεῖν. Καὶ τοῖς μὴ ἀντιποιοῦσιν εὖ, μηδὲ
- 17 τὴν ἴσην ἀνταποδιδούσι. Καὶ τοῖς τάναντία ποιοῦσιν αὐτοῖς, ἐὰν ἥττους ὦσι· καταφρονεῖν γὰρ πάντες οἱ τοιοῦτοι φαίνονται· καὶ οἱ μὲν, ὥς
- 18 ἡττόνων· οἱ δ', ὥς παρ' ἡττόνων. Καὶ τοῖς ἐν μηδενὶ λόγῳ οὔσιν, ἅν τι ὀλιγωρῶσι, μᾶλλον· ὑπόκειται γὰρ ἢ ὀργὴ τῆς ὀλιγωρίας πρὸς τοὺς μὴ προσήκοντας· προσήκει δὲ τοῖς ἥττοσι μὴ ὀλι-

13. 'Ἐπὶ τῇ ιδέᾳ,] Buhle supposes this to refer to the Platonic system of Philosophy; but it is much more reasonable to take *ιδέα* in the ordinary signification of *personal beauty*.

16. 'Ἐὰν πάλιν μὴ οὕτως ὁμιλῶσι'] If they do not continue to live upon the same terms (that is, to pay them the

same honour and respect, &c.) as usual.

17. Οἱ μὲν, ὥς ἡττόνων· οἱ δ', ὥς παρ' ἡττόνων.] The construction is; οἱ μὲν (τάναντία ποιῶντες) καταφρονοῦσιν αὐτῶν ὥς ἡττόνων· οἱ δὲ (οὐκ ἀντιποιοῦντες), ὥς εὐεργετηθέντες παρ' ἡττόνων.

γωρεῖν. Τοῖς δὲ φίλοις, εἴαν τε μὴ εὖ λέγωσιν ἢ 19
 ποιῶσι· καὶ ἔτι μᾶλλον, εἴαν τάναντία· καὶ εἴαν μὴ
 αἰσθάνωνται δεομένων· ὥσπερ ὁ Ἀντιφῶντος Πλή-
 ξιππος τῷ Μελεάγρῳ· ὀλιγορίας γὰρ τὸ μὴ αἰσθά-
 νεσθαι σημεῖον· ὧν γὰρ φροντίζομεν, οὐ λανθάνει.
 Καὶ τοῖς ἐπιχαίρουσι ταῖς ἀτυχίαις· καὶ ὅλως εὐθυ- 20
 μουμένοις ἐν ταῖς αὐτῶν ἀτυχίας· ἢ γὰρ ἐχθροῦ
 ἢ ὀλιγορουῦντος σημεῖον. Καὶ τοῖς μὴ φροντί-
 ζουσιν, εἴαν λυπήσωσι· διὸ καὶ τοῖς κακὰ ἀγγέλ-
 λουσιν ὀργίζονται. Καὶ τοῖς ἢ ἀκούουσι περὶ 21
 αὐτῶν ἢ θεωμένοις τὰ αὐτῶν φαῦλα· ὅμοιοι γάρ
 εἰσιν ἢ ὀλιγορουῦσιν ἢ ἐχθροῖς· οἱ γὰρ φίλοι
 συναλγοῦσι· θεώμενοι δὲ τὰ οἰκεία φαῦλα πάντες
 ἀλγοῦσιν. Ἔτι τοῖς ὀλιγορουῦσι πρὸς πέντε, πρὸς 22
 οὓς φιλοτιμοῦνται, πρὸς οὓς θαυμάζουσιν, ὑφ' ὧν
 βούλονται θαυμάζεσθαι, ἢ οὓς αἰσχύνονται, ἢ ἐν

19. Ὁ Ἀντιφῶντος Πλήξιππος,] The works of the Tragedian Antiphon are lost; though his name, as well as that of his Tragedy "Plexippus," is mentioned by Athenæus XV. See also *infra* Ch. VI. 27.—Ch. XXIII. 20.—Plexippus was one of the uncles of Meleager, and the brother of Althæa. In the scene of the Tragedy here alluded to, it is probable that Plexippus reproaches Meleager for having slighted his wishes, in giving to Atalanta the prize which he coveted.

20. Τοῖς κακὰ ἀγγέλλουσιν] Sophocles, *Antigone* 277.

Στέργι γὰρ οὐδεὶς ἀγγελον κακῶν ἔπῳν.
 Æschylus, *Pers.* 258.

*Ὡμοὶ κακὸν μὲν πρῶτον ἀγγέλλειν κακά.

Shakspeare, *King Henry IV. Part II.* 1, 3.

"Yet the first bringer of unwelcome
 "news

"Hath but a losing office."

Antony and Cleopatra, II. 5.

"Though it be honest, it is never
 "good

"To bring bad news; give to a
 "gracious message

"A host of tongues, but let ill-tid-
 "ings tell

"Themselves, when they are felt."

22. *Ἦ ὧν βούλονται θαυμάζεσθαι,]
 Shakspeare, *Merchant of Venice*,
 I. 3.

"He hates our sacred nation, and
 "he rails,

"E'en there where Merchants most
 "do congregate,

τοῖς αἰσχυνομένοις αὐτούς· ἂν τις ἐν τούτοις ὀλι-
 23 γωρῇ, ὀργίζονται μᾶλλον. Καὶ τοῖς εἰς τὰ τοιαῦτα
 ὀλιγωροῦσιν, ὑπὲρ ὧν αὐτοῖς αἰσχυρὸν μὴ βοηθεῖν·
 οἶον γονεῖς, τέκνα, γυναῖκας, ἀρχομένους. Καὶ
 τοῖς χάριν μὴ ἀποδιδούσι· παρὰ τὸ προσῆκον γὰρ
 24 ἡ ὀλιγωρία. Καὶ τοῖς εἰρωνευομένοις πρὸς σπου-
 25 δάζοντας· καταφρονητικὸν γὰρ ἡ εἰρωνεία. Καὶ
 τοῖς τῶν ἄλλων εὖ ποιητικοῖς, ἐὰν μὴ καὶ αὐτῶν·
 καὶ γὰρ τοῦτο καταφρονητικὸν, τὸ μὴ ἀξιοῦν, ὧν
 26 πάντας, καὶ αὐτόν. Ποιητικὸν δ' ὀργῆς καὶ ἡ λήθη·
 οἶον καὶ ἡ τῶν ὀνομάτων οὕτως οὔσα παρὰ μικρόν·
 ὀλιγωρίας γὰρ δοκεῖ καὶ ἡ λήθη σημεῖον εἶναι· δι'
 ἀμέλειαν μὲν γὰρ ἡ λήθη γίνεταί· ἡ δ' ἀμέλεια
 27 ὀλιγωρία τις ἐστίν. Οἷς μὲν οὖν ὀργίζονται, καὶ
 πῶς ἔχοντες, καὶ διὰ ποῖα, ἅμα εἴρηται. Δῆλον
 δ' ὅτι δέοι ἂν κατασκευάζειν τῷ λόγῳ τοιούτους
 οἶοι ὄντες ὀργίλως ἔχουσι, καὶ τοὺς ἐναντίους τού-
 τοις ἐνόχους ὄντας ἐφ' οἷς ὀργίζονται, καὶ τοιού-
 τους οἷοις ὀργίζονται.

“ On me, my bargains, and my well-

“ won thrift

“ Which he calls interest; Cursed

“ be my tribe

“ If I forgive him.”

26. Παρὰ μικρόν.] I. e. Although the error committed, in writing or pronouncing the name, be trifling. Some editions read *πρὸς* μικρόν: Although about a subject of little importance.

27. Δῆλον δ' ὅτι δέοι ἂν κατασκευάζειν κ. σ. λ.] The business of the Orator, then, is that he should dispose the minds of the Judges to feel anger; that he should shew his adversaries to have been guilty of those acts which are efficient of anger; and to be such persons as usually excite anger.

ΚΕΦ. γ'.

ΠΩΣ ΕΧΟΝΤΕΣ ΠΡΑΟΙ ΕΙΣΙ, ΚΑΙ ΠΡΟΣ ΤΙΝΑΣ ΠΡΑΩΣ
ΕΧΟΥΣΙ, ΚΑΙ ΔΙΑ ΤΙΝΩΝ ΠΡΑΥΝΟΝΤΑΙ.

ΕΠΕΙ δὲ τῷ ὀργίζεσθαι ἐναντίον τὸ πραῦνεσθαι, καὶ ὀργὴν πραότητι, ληπτέον πῶς ἔχοντες πρᾶοί εἰσι, καὶ πρὸς τίνας πρᾶως ἔχουσι, καὶ διὰ τίνων πραῦνονται. Ἐστὼ δὴ πρᾶῦνσις κατάστασις καὶ 2 ἡρέμησις ὀργῆς. Εἰ οὖν ὀργίζονται τοῖς ὀλιγω- 3 ροῦσιν, ὀλιγωρία δὲ ἐκούσιον, φανερόν ὅτι καὶ τοῖς μηδὲν τούτων ποιοῦσιν, ἢ ἀκουσίως ποιοῦσιν, ἢ φαινομένοις τοιούτοις, πρᾶοί εἰσι. Καὶ τοῖς 4 τάναντία ὧν ἐποιήσαν βουλομένοις· καὶ ὅσοι καὶ αὐτοὶ εἰς αὐτοὺς τοιούτοι· οὐδεὶς γὰρ αὐτὸς αὐτοῦ δοκεῖ ὀλιγωρεῖν. Καὶ τοῖς ὁμολογοῦσι, καὶ μετα- 5 μελομένοις· ὥς γὰρ ἔχοντες δίκην τὸ λυπεῖσθαι ἐπὶ τοῖς πεποιημένοις, παύονται τῆς ὀργῆς. Σημεῖον δὲ ἐπὶ τῆς τῶν οἰκετῶν κολάσεως· τοὺς μὲν γὰρ ἀντιλέγοντας καὶ ἀρνούμενους μᾶλλον κολάζομεν· πρὸς δὲ τοὺς ὁμολογοῦντας δικαίως κολάζεσθαι πανόμεθα θυμούμενοι. Αἴτιον δ' ὅτι ἀναισχυντία

3. Ἀκουσίως ποιοῦσιν,] This topic of defence is employed by Cicero on behalf of Ligarius. See Orat. pro Lig. 1. "Itaque L. Ligarius, cum diu nihil profecisset, provinciam accepit invitus," &c.

5. Τοῖς ὁμολογοῦσι,] Terence, Andr. III. 5. 15.

"Annon dixi esse hoc futurum?—

"Da. dixti—Pam. quid me-
"ritu's?—Da. crucem."

5. Μεταμελομένοις,] Ὁ γὰρ ἐν μετα-
μελείᾳ ἄκων δοκεῖ. See Ethics III. 1.
Shakspeare, Two Gent. of Verona,
V. 4.

"Who by repentance is not satisfied
"Is nor of Heaven nor Earth."

τὸ τὰ φανερά ἀρνεῖσθαι· ἡ δ' ἀναισχυντία ὀλι-
 γωρία καὶ καταφρόνησις· ὧν γοῦν πολὺ καταφρο-
 νούμεν, οὐκ αἰσχυνόμεθα. Καὶ τοῖς ταπεινουμένοις
 πρὸς αὐτοὺς, καὶ μὴ ἀντιλέγουσι· φαίνονται γὰρ
 ὁμολογεῖν ἥττους εἶναι· οἱ δ' ἥττους φοβοῦνται·
 φοβούμενος δὲ οὐδεὶς ὀλιγωρεῖ. Ὅτι δὲ πρὸς
 τοὺς ταπεινουμένους παύεται ἡ ὀργή, καὶ οἱ κύνες
 7 δηλοῦσιν, οὐ δάκνουντες τοὺς καθίζοντας. Καὶ τοῖς
 σπουδάζουσι πρὸς τοὺς σπουδάζοντας· δοκεῖ γὰρ
 8 σπουδάξεσθαι, ἀλλ' οὐ καταφρονεῖσθαι. Καὶ τοῖς
 μείζω κεχαρισμένοις· καὶ τοῖς δεομένοις, καὶ παραι-
 9 τουμένοις· ταπεινότεροι γάρ. Καὶ τοῖς μὴ ὑβρι-
 σταῖς, μηδὲ χλευασταῖς, μηδ' ὀλιγόροις εἰς μηδενά,
 ἢ μὴ εἰς χρηστούς, μηδ' εἰς τοιούτους οἰοίπερ
 10 αὐτοί. Ὅλως δ' ἐκ τῶν ἐναντίων δεῖ σκοπεῖν τὰ
 πραῦντικά. Καὶ οὓς φοβοῦνται καὶ αἰσχύνονται·
 ἕως γὰρ ἂν οὕτως ἔχωσιν, οὐκ ὀργίζονται· ἀδύνατον
 11 γὰρ ἅμα φοβεῖσθαι καὶ ὀργίζεσθαι. Καὶ τοῖς δι'

6. Τοῖς ταπεινουμένοις] Virgil, Æneid.
 XII. 929.

"Ille humilis supplexque oculos,
 "dextramque precantem
 "Protendens: Equidem merui, nec
 "deprecor, inquit,"

6. Οἱ κύνες—οὐ δάκνουντες τοὺς καθί-
 ζοντας.] Homer, Odys. Ξ. 26.

'Ἐξαπίνης δ' Ὀδυσῆα ἴδον κύνες ὕλακό-
 μωροι,

Οἱ μὲν πεκλήγοντες ἐπιδραμον, αὐτὰρ
 Ὀδυσσεὺς

"Ἐξίτο κερδοσύνη.

Didymus, Schol. Φυσικὸν βοήθημα
 πρὸς ἀποτροπὴν κυνῶν τὸ καθισθῆναι καὶ
 πρὸςσθαι τὴν βλάβδον.

Compare Ovid, B. III. Trist. Eleg. 5.

"Corpora magnanimo satis est pro-
 "strasse leoni."

The words καθίζεσθαι, ἵδου, &c. are
 used for the ordinary form of suppliant
 prostration. Demosthenes pro Ctesiph.
 Οὐχ ἱκετηρίαν ἐθήκε τριήραρχος οὐδεὶς
 πώποτε ὡς ἀδικοῦμενος παρ' ὑμῖν, οὐκ ἰν
 Μουνυχίᾳ ἱκαθίζετο. i. e. "Sat as a
 "suppliant in the Temple of Diana in
 "the Munychia." Compare Sopho-
 cles, Ed. Tyr. 2.

Τίνας ποθ' ἱδρας τάσδ' ἱμοὶ θαάζει.

8. Τοῖς δεομένοις.] Cicero in Philipp.
 V. "Pacem vult Antonius; arma
 "ponat, roget, deprecetur."

ὀργὴν ποιήσασιν ἢ οὐκ ὀργίζονται, ἢ ἥττον ὀργίζονται· οὐ γὰρ δι' ὀλιγορίαν φαίνονται πρᾶξαι· οὐδεὶς γὰρ ὀργιζόμενος ὀλιγορεῖ· ἢ μὲν γὰρ ὀλι- 12
γορία ἄλυπον, ἢ δ' ὀργὴ μετὰ λύπης. Καὶ τοῖς
αἰσχυνομένοις αὐτούς.

Καὶ ἔχοντες δὲ ἐναντίως τῷ ὀργίζεσθαι, δῆλον
ὅτι πρᾶοὶ εἰσιν· οἷον ἐν παιδιᾷ, ἐν γέλωτι, ἐν
ἐορτῇ, ἐν εὐημερίᾳ, ἐκ κατορθώσει, ἐν πληρώσει·
ὅλως ἐν ἀλυπία καὶ ἡδονῇ μὴ ὑβριστικῇ, καὶ ἐν
ἐλπίδι ἐπιεικεῖ. Ἔτι κεχρονικότες, καὶ μὴ ὑπόγυιοι
τῇ ὀργῇ ὄντες· παύει γὰρ ὀργὴν ὁ χρόνος. Παύει 13
δὲ καὶ ἐτέρου ὀργὴν μείζω ἢ παρ' ἄλλου ληφθεῖσα
τιμωρία πρότερον· διὸ εὖ Φιλοκρατῆς, εἰπόντος
τινὸς, ὀργιζομένου τοῦ δήμου, “Τί οὐκ ἀπολογῇ;”
“Οὐπω γε,” ἔφη· “Ἀλλὰ πότε;” “Ὅταν ἴδω

12. *Κεχρονικότες,*] Thucydides III.
38. Θαυμάζω μὲν τῶν προθέντων αὐτοῖς
περὶ Μιτυληναίων λέγειν καὶ χρόνου δια-
σπρίβην ἐμποιπῶντων, ὅ ἐστι πρὸς τῶν
ἡδικομένων μᾶλλον. Ὁ γὰρ παθὼν τῷ
δράσαντι ἀμβλυτέρα τῇ ὀργῇ ἐπεξέρχεται.
Ἀμύνεσθαι δὲ τῷ παθεῖν ὅτι ἐγγυτάτω κεί-
μινον, ἀντίπαλον ὄν, μάλιστα τὴν τιμω-
ρίαν ἀναλαμβάνει.

12. Παύει γὰρ ὀργὴν ὁ χρόνος.]
Virgil therefore wishes to express a de-
gree of animosity greater than ordinary,
when he says,

“Junonis gravis ira, et inexorabile
“pectus,

“Quam nec longa dies, pictas nec
“mitigat ulla.”

Cf. Sophocles, *Electra* 179.

Χρόνος γὰρ εὐμαρὴς θεός.

And Euripides,

Χρόνος μαλάξει σε.

13. Ἡ παρ' ἄλλου ληφθεῖσα] See the

instance of Sp. Servilius, Livy II. 52.
who, after the condemnation of T.
Menenius, escaped with impunity.
And of Alexander the Great, when,
having satiated his anger by the de-
struction of Thebes, he spared Athens.
(Plut. in Alex.)—Plutarch in Pelop.
Εἰσήχθη μὲν οὖν πρότερος εἰς τὸ δικασ-
τήριον Πελοπίδας· διὸ καὶ μᾶλλον ἐκιν-
δύνευσεν.

Dionysius Halicarn. XI. 51. relates
that the Romans brought Appius to
trial, before any of the other Decem-
viri; “ne civium iræ adversum emi-
“nentissimos ultimis judiciis remis-
“siores fierent, quæ in prioribus
“judiciis solent esse acriores.”

13. *Φιλοκράτης,*] This story is men-
tioned by Lysias in one of his Orations,
entitled ‘Τὰ περὶ τῶν Ἀριστοφάνους χρημά-
των.

- ἄλλον διαβεβλημένον.” Πρᾶοι γὰρ γίνονται, ὅταν
 εἰς ἄλλον τὴν ὀργὴν ἀναλώσωσιν· ὁ συνέβη ἐπὶ
 Ἐργοφίλῳ· μᾶλλον γὰρ χαλεπαίνοντες ἢ Καλ-
 λισθένει ἀφῆσαν διὰ τὸ Καλλισθένους τῇ προ-
 14 τεραίᾳ καταγνῶναι θάνατον. Καὶ ἐὰν ἔλωσι. Καὶ
 ἐὰν μείζον κακὸν πεπονθότες ὦσιν ἢ οἱ ὀργιζόμενοι
 ἂν ἔδρασαν· ὥσπερ εἰληφέναι γὰρ οἴονται τιμωρίαν.
 15 Καὶ ἐὰν ἀδικεῖν οἴωνται αὐτοὶ, καὶ δικαίως πάσχειν·
 οὐ γίγνεται γὰρ ἡ ὀργὴ πρὸς τὸ δίκαιον· οὐ γὰρ
 ἔτι παρὰ τὸ προσῆκον νομίζουσι πάσχειν· ἡ δὲ
 ὀργὴ τοῦτο ἦν. Διὸ δεῖ τῷ λόγῳ προκολλάζειν·
 ἀγανακτοῦσι γὰρ ἥττον κολαζόμενοι καὶ οἱ δοῦλοι.
 16 Καὶ ἐὰν μὴ αἰσθήσεσθαι οἴωνται ὅτι δι’ αὐτοὺς
 καὶ ἀνθ’ ὧν ἔπαθον· ἡ γὰρ ὀργὴ πρὸς τὸν καθ’
 ἑκαστόν ἐστι· δηλὸν δ’ ἐκ τοῦ ὀρισμοῦ. Διὸ ὀρθῶς
 πεποιήται,

Φᾶσθαι Ὀδυσσῆα πτολιπόρθεον·

13. Ἐργοφίλῳ—ἢ Καλλισθένει.] Of this history no account is extant.

14. Ἐὰν ἔλωσι.] The verb ἔλαιν in the sense of “to convict,” “to gain a verdict.” is found in Demosthenes pro Ctesiph. Οὐ γὰρ ἔστιν ἴσον νῦν ἡμῶι τῆς παρ’ ὑμῶν ἐννόμια διαμαρτάνειν καὶ σούτῳ μὴ ἔλαιν τὴν γράφην· i. e. “not to gain his cause.”

See also Aristophanes in Nub.

Κλίωνα δάωζαν ἔλοντες.

Another reading of the present passage, and which we find adopted by Bekker, is, Καὶ ἔαν ἔλωσι.

14. Ἐὰν μείζον κακὸν πεπονθότες ὦσιν.] Justin XXVII. 2. “Seleucus cum adversus civitates quæ defece-
 “rant ingentem classem comparasset,

“repente ortâ tempestate, classem
 “naufragio amittit. Misera quidem
 “res, sed optanda Seleuco fuit, siqui-
 “dem civitates, quæ odio ejus ad
 “Ptolemæum transierant, velut Dii
 “arbitris satisfactum sibi esset, repen-
 “tinâ animorum mutatione, in nau-
 “fragii misericordiam versæ, imperio
 “se ejus restituunt.”

16. Φᾶσθαι Ὀδυσσῆα πτολιπόρθεον.] Homeri Odysse.
 IX. 594.

Κύκλωψ, αἳ κέν τις σε κατὰ θνητῶν
 ἀνθρώπων
 Ὀφθαλμοῦ εἴρηται ἀεικέλιν ἀλαω-
 τὸν
 Φάσθαι Ὀδυσσῆα πτολιπόρθεον ἔξα-
 λαῶσαι
 Τῶν Λαίρτιω, Ἰθάκῃ ἐν οἴκῳ ἔχοντα.

ὥς οὐ τετιμωρημένος, εἰ μὴ ᾗσθετο καὶ ὑφ' ὅτου καὶ ἀνθ' ὅτου. Ὡστε οὔτε τοῖς ἄλλοις, ὅσοι μὴ αἰσθάνονται, ὀργίζονται· οὔτε τοῖς τεθνεώσιν ἔτι, ὥς πεπονθόσι τε τὸ ἔσχατον, καὶ οὐκ ἀλγήσουσιν, οὐδ' αἰσθησομένοις, οὐ οἱ ὀργιζόμενοι ἐφίενται. Διὸ εἰ περὶ τοῦ Ἑκτορος ὁ ποιητῆς, παῦσαι βουλόμενος τὸν Ἀχιλλέα τῆς ὀργῆς τεθνεώτος·

Κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.

Δῆλον οὖν ὅτι τοῖς καταπραῦνειν βουλομένοις ἐκ 17 τούτων τῶν τόπων λεκτέον· αὐτοὺς μὲν παρασκευάζουσι τοιούτους· οἷς δ' ὀργίζονται, ἢ φοβεροὺς, ἢ αἰσχύνης ἀξίους, ἢ κεχαρισμένους, ἢ ἄκοντας, ἢ ὑπεραλγοῦντας τοῖς πεπονημένοις.

ΚΕΦ. δ'.

ΤΙΝΑΣ ΦΙΛΟΥΣΙ ΚΑΙ ΜΙΣΟΥΣΙ, ΚΑΙ ΔΙΑ ΤΙ.

ΤΙΝΑΣ δὲ φιλοῦσι, καὶ μισοῦσι, καὶ διὰ τί, τὴν φιλίαν καὶ τὸ φιλεῖν ὀρισάμενοι, λέγωμεν. Ἔστω 2 δὴ τὸ φιλεῖν τὸ βούλεσθαί τινι ᾧ οἴεται ἀγαθὰ,

16. Ὡς πιπονθόσι τὸ ἔσχατον.] Compare with this, a passage in Ethics, III. 6. Φοβερώτατον δ' ὁ θάνατος· σέβας γάρ· καὶ οὐδὲν ἔτι τῷ τεθνεώτι δοκεῖ εὔσφι ἀγαθόν, οὔτε κακὸν εἶναι.

16. Κωφὴν γὰρ δὴ γαῖαν] Homer, Iliad XXIV. 54.

17. Παρασκευάζουσι] I. e. (λικτέον αὐτοῖς) παρασκευάζουσι αὐτοῖς μὲν

(τοὺς κριτὰς) τοιούτους (ὥστε) πρᾶν- νισθαι.)

CHAR. IV.

2. Ἔστω δὴ τὸ φιλεῖν] Cicero de Invent. II. "Amicitia est voluntas erga aliquem rerum bonarum, illius ipsius causâ quem deligat, cum ejus pari voluntate."

ἐκείνου ἔνεκα ἀλλὰ μὴ αὐτοῦ, καὶ τὸ κατὰ δύναμιν
πρακτικὸν εἶναι τούτων. Φίλος δ' ἐστὶν ὁ φιλῶν
καὶ ἀντιφιλούμενος. Οἶονται δὲ φίλοι εἶναι οἱ
οὕτως ἔχειν οἰόμενοι πρὸς ἀλλήλους.

- 3 Τούτων δὲ ὑποκειμένων, ἀνάγκη φίλον εἶναι τὸν
συνηδόμενον τοῖς ἀγαθοῖς, καὶ συναλγοῦντα τοῖς
λυπηροῖς, μὴ διὰ τὶ ἕτερον, ἀλλὰ δι' ἐκείνον.
Γιγνομένων γὰρ ὧν βούλονται, χαίρουσι πάντες·
τῶν ἐναντίων δὲ λυποῦνται· ὥστε τῆς βουλήσεως
4 σημεῖον αἱ λύπαι καὶ αἱ ἡδοναί. Καὶ οἷς δὴ
ταῦτ' ἀγαθὰ καὶ κακὰ· καὶ οἱ τοῖς αὐτοῖς φίλοι,
καὶ οἱ τοῖς αὐτοῖς ἐχθροί· ταῦτ' ἀγαθὰ γὰρ τούτοις βού-
λεσθαι ἀνάγκη. Ὡστε, ἅπερ αὐτῷ, καὶ ἄλλῳ
5 βούλομενος, τούτῳ φαίνεται φίλος εἶναι. Καὶ τοὺς
πεποιηκότας εὖ φιλοῦσιν ἢ αὐτοὺς ἢ ὧν κήδονται·
ἢ εἰ μεγάλα, ἢ εἰ προθύμως, ἢ εἰ ἐν τοιούτοις και-
ροῖς, καὶ αὐτῶν ἔνεκα, ἢ οὓς ἂν οἶωνται βούλεσθαι
6 ποιεῖν εὖ. Καὶ τοὺς τῶν φίλων φίλους, καὶ φι-
λοῦντας οὓς αὐτοὶ φιλοῦσι· καὶ τοὺς φιλουμένους
7 ὑπὸ τῶν φιλουμένων ἑαυτοῖς. Καὶ τοὺς τοῖς αὐτοῖς
ἐχθροὺς, καὶ μισοῦντας οὓς αὐτοὶ μισοῦσι, καὶ τοὺς
μισουμένους ὑπὸ τῶν ἑαυτοῖς μισουμένων· πᾶσι
γὰρ τούτοις τὰ αὐτὰ ἀγαθὰ φαίνεται εἶναι καὶ
ἑαυτοῖς· ὥστε βούλεσθαι τὰ αὐτοῖς ἀγαθὰ· ὅπερ

2. Ἐκείνου ἔνεκα.] Cicero de Nat.
Deorum I. "Carum ipsum verbum
"est amoris ex quo amicitiae nomen
"est ductum; quam si ad fructum
"nostrum referemus, non ad illius
"commoda quam diligimus, non erit
"ista amicitia, sed mercatura quaedam

"utilitatum suarum. Prata et arva et
"pecudum greges diligantur isto modo
"quod fructus ex iis capiuntur. Ho-
"minum caritas et amicitia gratuita
"est."—Aristotle's Ethics, IX. 5.
Καθάπερ οὐδὲ φίλος, εἰ βραχυῖαι αὐτὸν
διὰ τινος χρῆσιν.

ἦν τοῦ φίλου. Ἔτι τοὺς εὖ ποιητικοὺς εἰς χρήματα⁸
καὶ εἰς σωτηρίαν· διὸ τοὺς ἐλευθερίους καὶ τοὺς
ἀνδρείους τιμῶσι. Καὶ τοὺς δικαίους· τοιοῦτούς δ' ⁹
ὑπολαμβάνουσι τοὺς μὴ ἀφ' ἐτέρων ζῶντας· τοιοῦτοι
δὲ οἱ ἀπὸ τοῦ ἐργάζεσθαι· καὶ τούτων οἱ ἀπὸ
γεωργίας, καὶ τῶν ἄλλων οἱ αὐτουργοὶ μάλιστα.
Καὶ τοὺς σώφρονας, ὅτι οὐκ ἄδικοι· καὶ τοὺς ¹⁰
ἀπράγμονας, διὰ τὸ αὐτό. Καὶ οἷς βουλόμεθα ¹¹
φίλοι εἶναι, ἐὰν φαίνωνται βουλόμενοι. Εἰσὶ δὲ
τοιοῦτοι οἳ τε ἀγαθοὶ κατὰ ἀρετὴν, καὶ οἱ εὐδό-
κιμοι ἢ ἐν ἅπασιν, ἢ ἐν τοῖς βελτίστοις, ἢ ἐν τοῖς
θαυμαζομένοις ὑπ' αὐτῶν, ἢ ἐν τοῖς θαυμάζουσιν
αὐτούς. Ἔτι τοὺς ἡδεῖς συνδιαγαγεῖν καὶ συνδιη- ¹²
μερεῦσαι· τοιοῦτοι δ' οἱ εὐκολοι, καὶ μὴ ἐλεγκτικοὶ
τῶν ἀμαρτανομένων, καὶ μὴ φιλόνηκοι, μηδὲ δυσ-

9. Οἱ ἀπὸ γεωργίας.] Cf. Arist. Econom. I. ch. 2. Ἡ δὲ γεωργικὴ μάλιστα, ὅτι δικαία· οὐ γὰρ ἀπ' ἀνθρώπων οὐδ' ἐκόντων, ὥσπερ καπηλεία καὶ αἱ μισθορναί· οὔτε ἀκόντων, ὥσπερ αἱ πολεμικαί.

9. Οἱ αὐτουργοί] Thus St. Paul speaks of himself in Acts XX. 33. Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπιθύμησα. Αὐτοὶ δὲ γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς ὅσοι μὲν ἐμοῦ ὑπὴν εἴτησαν αἱ χεῖρες αὐταί. And again in his second Epistle to the Thessalonians, III. 8. Οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρὰ τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, ὑψῆτα καὶ ἡμέραν ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν.

12. Εὐκολοί] Cicero de Off. I. 25. "In liberis populis exercenda est faci-

litas, et altitudo animi quæ dicitur ; " ne si irascamur, aut intempestive accedentibus, aut impudenter rogantibus, in morositatem inutilem et " odiosam incidamus." Those in the opposite extreme are the δύσκολοι, compare, Ethics IV. 6. Οἱ δὲ πρὸς πάντα ἀντιτυποῦντες, καὶ τοῦ λυπεῖν οὐδ' ὅτι οὖν φροντίζοντες, δύσκολοι καὶ δυσέριδες καλοῦνται.

12. Μὴ φιλόνηκοι] Terence introduces Simo giving this character of his son. Andria I. 1, 35.

" Sic vita erat: facile omnes per-
" ferre ac pati,

" Cum quibus erat cumque unâ, iis
" se dedere ;

" Eorum studiis obsequi, adversus
" nemini."

ἐρίδες. Πάντες γὰρ οἱ τοιοῦτοι μαχητικοί· οἱ δὲ
 13 μαχόμενοι τὰναντία φαίνονται βούλεσθαι. Καὶ
 οἱ ἐπιδέξιοι καὶ τωθάσαι, καὶ ὑπομεῖναι· ἐπὶ
 ταῦτ' οὖν γὰρ ἀμφοτέρωτεροι σπεύδουσι τῷ πλήσιον,
 δυνάμενοι τε σκώπτεσθαι καὶ ἐμμελῶς σκώ-
 14 πτοντες. Καὶ τοὺς ἐπαινοῦντας τὰ ὑπάρχοντα
 ἀγαθὰ, καὶ τούτων μάλιστα ἃ φοβοῦνται μὴ ὑπάρ-
 15 χειν αὐτοῖς. Καὶ τοὺς καθάρους περὶ ὄψιν, περὶ
 16 ἀμπεχόνην, περὶ ὅλον τὸν βίον. Καὶ τοὺς μὴ
 ὀνειδιστὰς μήτε τῶν ἀμαρτημάτων, μήτε τῶν εὐερ-
 17 γετημάτων· ἀμφοτέρωτεροι γὰρ ἐλεγκτικοί. Καὶ τοὺς
 μὴ μνησικάκους, μηδὲ φυλακτικούς τῶν ἐγκλημά-
 των, ἀλλ' εὐκαταλλάκτους· οἷους γὰρ ἂν ὑπολαμ-
 βάνωσιν εἶναι πρὸς τοὺς ἄλλους, καὶ πρὸς αὐτοὺς
 18 οἷονται. Καὶ τοὺς μὴ κακολόγους, μηδὲ εἰδότες
 μήτε τὰ τῶν πλησίον κακὰ μήτε τὰ αὐτῶν, ἀλλὰ
 19 τὰ ἀγαθὰ· ὁ γὰρ ἀγαθὸς ταῦτα δρᾷ. Καὶ τοὺς μὴ
 ἀντιτείνοντας τοῖς ὀργιζομένοις ἢ σπουδάζουσι·
 μαχητικοὶ γὰρ οἱ τοιοῦτοι. Καὶ τοὺς πρὸς αὐτοὺς
 20 σπουδαίως πως ἔχοντας· οἷον θαυμάζοντας αὐτοὺς,
 καὶ σπουδαίους ὑπολαμβάνοντας, καὶ χαίροντας

13. Ἐπιδέξιοι] Aristotle (Ethics IV.
 8.) makes the ἐπιδέξιοι synonymous, or
 nearly so, with the εὐτράπελοι; and
 mentions their character: Οἱ δὲ ἐμμελῶς
 παίζοντες, εὐτράπελοι προσαγορεύονται.
 οἷον εὐτροποι. And again, Τοῦ δ' ἐπιδέξιου
 ἔστι τοιαῦτα λέγειν καὶ ἀκούειν οἷα τῷ
 ἑλευθέρῳ καὶ ἐπιεικεῖ ἀρμόσσει· ἔστι γὰρ
 τινα πρίποντα τῷ τοιούτῳ λέγειν ἐν παι-
 διᾷς μέρι, καὶ ἀκούειν—Τοιοῦτος μὲν δ'
 μέριος ἔστιν, εἴτ' ἐπιδέξιος, εἴτ' εὐτράπελος

λίγεται.

16. Μήτε τῶν ἐνεργητημάτων] Cicero
 de Amicitia. "Odiosum sane genus
 "est hominum officia exprobantium;
 "meminisse debet is in quem collata
 "sint, non commemorare qui con-
 "tulit."—Terence in Andria.

——— "isthæc commemo-
 "ratio

"Quasi exprobatio est immemori
 "benefici."

αὐτοῖς, καὶ ταῦτὰ μάλιστα πεπονθότας περὶ ἃ
 μάλιστα βούλονται αὐτοὶ ἢ θαυμάζεσθαι, ἢ σπου-
 δαῖοι δοκεῖν εἶναι, ἢ ἡδεῖς. Καὶ τοὺς ὁμοίους καὶ 21
 ταῦτὰ ἐπιτηδεύοντας, εἰ μὴ παρενοχλῶσι, μηδὲ
 ἀπὸ ταύτου ἢ ὁ βίος· γίγνεται γὰρ οὕτως τὸ,

καὶ κεραμεὺς κεραμεῖ.

Καὶ τοὺς τῶν αὐτῶν ἐπιθυμοῦντας, ὧν ἐνδέχεται 22
 ἅμα μετέχειν αὐτούς· εἰ δὲ μὴ, ταῦτὸ καὶ οὕτω
 συμβαίνει. Καὶ πρὸς οὓς οὕτως ἔχουσιν ὥστε μὴ 23
 αἰσχύνεσθαι τὰ πρὸς δόξαν, μὴ καταφρονοῦντες.
 Καὶ πρὸς οὓς αἰσχύνονται τὰ πρὸς ἀλήθειαν. Καὶ 24
 πρὸς οὓς φιλοτιμοῦνται, καὶ ὑφ' ὧν ζηλοῦσθαι
 βούλονται καὶ μὴ φθονεῖσθαι, τούτους ἢ φιλοῦσιν
 ἢ βούλονται φίλοι εἶναι. Καὶ οἷς ἂν τὰγαθὰ συμ- 25
 πράττωσιν, εἰ μὴ μέλλῃ αὐτοῖς ἔσσεσθαι μείζω
 κακά. Καὶ τοῖς ὁμοίως καὶ τοὺς ἀπόντας καὶ τοὺς 26
 παρόντας φιλοῦσι· διὸ καὶ τοὺς περὶ τοὺς τεθνεώτας

21. Τοὺς ὁμοίους,] Hence the jocose
 address of Martial, Epigram VIII. 35.

"Cum sitis similes paresque vitæ,

"Uxor pessima, pessimus mari-
 "tus,"

"Miror non bene convenire vo-
 "bis."

21. Ταῦτὰ ἐπιτηδεύοντας,] Cicero in
 Brut. speaking of Hortensius. "Cum
 "præsertim non modo nunquam sit
 "aut illius a me cursus impeditus, aut
 "ab illo meus; sed contrâ semper
 "alter ab altero adjutus, et com-
 "municando et monendo et fa-
 "vendo."

21. Καὶ κεραμεὺς κεραμεῖ.] Hesiod.
 'Εργ. καὶ ἥμ. 25.

Καὶ κεραμεὺς κεραμεῖ ποτίει, καὶ τίκ-
 τονι τίκταν

Καὶ πτωχὸς πτωχῷ φθονεῖ, καὶ ἀοιδὸς
 ἀοιδῷ.

23. "Ὡστε μὴ αἰσχύν. τὰ πρὸς δόξαν,
 μὴ καταφρονοῦντες.] i. e. Those with
 whom we are sufficiently intimate, as
 not to be ashamed of committing such
 actions as are base only in the opinion
 of the world, and not truly so; at the
 same time, however, this indifference
 must not arise from contempt.

Martial ad Crispum, X. 14.

"Nil aliud video quo te credamus
 "amicum,

"Quam quod me coram pedere
 "Crispe soles."

τοιούτους πάντες φιλοῦσι. Καὶ ὅλως τοὺς σφόδρα φιλοφίλους, καὶ μὴ ἐγκαταλείποντας· μάλιστα δὲ
 27 φιλοῦσι τῶν ἀγαθῶν τοὺς φιλαγαθοὺς. Καὶ τοὺς μὴ πλαττομένους πρὸς αὐτούς· τοιοῦτοι δὲ καὶ οἱ τὰ φαῦλα τὰ ἑαυτῶν λέγοντες· εἴρηται γὰρ ὅτι πρὸς τοὺς φίλους τὰ πρὸς δόξαν οὐκ αἰσχυνόμεθα· εἰ οὖν ὁ αἰσχυνόμενος μὴ φιλεῖ, ὁ μὴ αἰσχυνόμενος φιλοῦντι ἔοικε. Καὶ τοὺς μὴ φοβερούς, καὶ οἷς
 28 θαρρόμεν· οὐδεὶς γὰρ ὃν φοβεῖται φιλεῖ. Εἶδη δὲ φιλίας ἐταιρεία, οἰκειότης, συγγένεια, καὶ ὅσα
 29 τοιαῦτα. Ποιητικὰ δὲ φιλίας χάρις, καὶ τὸ μὴ δεηθέντος ποιῆσαι, καὶ τὸ ποιήσαντα μὴ δηλῶσαι· αὐτοῦ γὰρ οὕτως ἔνεκα φαίνεται, καὶ οὐ διὰ τι ἕτερον.

30 Περὶ δὲ ἔχθρας καὶ τοῦ μισεῖν φανερόν ὡς ἐκ τῶν ἐναντίων ἔστι θεωρεῖν. Ποιητικὰ δὲ ἔχθρας ὀργή, ἐπηρεασμός, διαβολή.

31 Ὅργη μὲν οὖν ἔστιν ἐκ τῶν πρὸς αὐτόν· ἔχθρα δὲ καὶ ἄνευ τοῦ πρὸς αὐτόν· ἂν γὰρ ὑπολαμβάνωμεν εἶναι τοιόνδε, μισοῦμεν. Καὶ ἡ μὲν ὀργὴ αἰεὶ περὶ τὰ καθ' ἕκαστα· οἷον Καλλίαν ἢ Σωκρά-

26. Τοὺς σφόδρα φιλοφίλους,] Comp. Ethics VIII. 8. Μᾶλλον δὲ τῆς φιλίας οὔσης ἐν τῷ φιλεῖν, καὶ τῶν φιλοφίλων ἐπαινουμένων, φίλων ἀρετὴ τὸ φιλεῖν ἔοικεν.

27. Τοὺς μὴ πλαττομένους, κ. τ. λ.] Those who are candid enough to confess their faults, &c. to their friends.

28. Εἶδη δὲ φιλίας,] Ἑταιρεία is the connection of those who are, as companions, given to the same pursuits; οἰκειότης the connection of those who

are familiarized by stricter and more lengthened intimacy; and συγγένεια, the connection of those who are allied either by family or by nation.—Terence in Adolph. III. 41. 118.

“Cognatus mihi erat, unà a pueris
 “parvulis

“Sumus educati; unà semper mili-
 “tiæ et domi

“Fuimus; paupertatem unà pertu-
 “limus gravem.”

την· τὸ δὲ μῖσος καὶ πρὸς τὰ γένη· τὸν γὰρ κλέπτην μισεῖ καὶ τὸν συκοφάντην ἅπας. Καὶ τὸ μὲν ἰατὸν χρόνῳ· τὸ δ' ἀνίατον. Καὶ τὸ μὲν λύπης ἔφεσις, τὸ δὲ κακοῦ. Αἰσθῆσθαι γὰρ βούλεται ὁ ὀργιζόμενος· τῷ δὲ οὐδὲν διαφέρει. Ἔστι δὲ τὰ μὲν λυπηρὰ αἰσθητὰ πάντα· τὰ δὲ μάλιστα κακὰ ἥκιστα αἰσθητὰ, ἀδικία καὶ ἀφροσύνη· οὐδὲν γὰρ λυπεῖ ἢ παρουσία τῆς κακίας. Καὶ τὸ μὲν μετὰ λύπης· τὸ δ' οὐ μετὰ λύπης. Ὁ μὲν γὰρ ὀργιζόμενος λυπεῖται· ὁ δὲ μισῶν οὔ. Καὶ ὁ μὲν, πολλῶν ἂν γενομένων, ἐλεήσειεν· ὁ δὲ, οὐδενός. Ὁ μὲν γὰρ ἀντιπαθεῖν βούλεται ὃ ὀργίζεται· ὁ δὲ μὴ εἶναι. Φανερόν οὖν ἐκ τούτων ὅτι ἐνδέ- 32 χεται ἐχθροὺς καὶ φίλους καὶ ὄντας ἀποδεικνύναι καὶ μὴ ὄντας ποιεῖν, καὶ φάσκοντας διαλύειν, καὶ ἢ δι' ὀργὴν ἢ δι' ἐχθραν ἀμφισβητοῦντας, ἐφ' ὁπότερ' ἂν προαιρηταί τις ἄγειν.

31. Καὶ τὸ μὲν ἰατὸν χρόνῳ·] Sophocles therefore uses Anger in the sense of Hatred, in the *Œdipus Coloneus* :

Θυμοῦ γὰρ οὐδὲν γῆρας ἔστιν ἄλλο,
πλὴν

Θανεῖν, θανόντων δ' οὐδὲν ἄλγος ἄπτει-
ται.

31. Ἔστι δὲ τὰ μὲν λυπηρὰ, κ. σ. λ.] These words are to be considered as in

a parenthesis. They are introduced for the purpose of shewing the distinction between τὰ λυπηρὰ and τὰ κακά.

31. Ἐλεήσειεν] Sophocles, *Ajax* 121. Ulysses, after witnessing the frenzy of Ajax, speaks of him :

——— ἐποικτιρίζω δέ νιν
Δύστηνον ἔμψης, καί περ ὄντα δυσμνή.

ΚΕΦ. ε'.

ΠΟΙΑ ΦΟΒΟΥΝΤΑΙ ΚΑΙ ΤΙΝΑΣ ΚΑΙ ΠΩΣ ΕΧΟΝΤΕΣ.

ΠΟΙΑ δὲ φοβοῦνται, καὶ τίνας, καὶ πῶς ἔχοντες, ὧδ' ἔσται φανερόν. Ἐστω δὴ ὁ φόβος λύπη τις ἢ ταραχὴ ἐκ φαντασίας μέλλοντος κακοῦ ἢ φθαρτικοῦ ἢ λυπηροῦ. Οὐ γὰρ πάντα τὰ κακὰ φοβοῦνται· οἷον εἰ ἔσται ἄδικος ἢ βραδύς· ἀλλ' ὅσα ἢ λύπας μεγάλας ἢ φθορὰς δύναται· καὶ ταῦτα ἐὰν μὴ πόρρῳ ἀλλὰ σύνεγγυς φαίνεται, ὥστε μέλλειν· τὰ γὰρ πόρρῳ σφόδρα οὐ φοβοῦνται. Ἰσασι γὰρ πάντες ὅτι ἀποθανοῦνται· ἀλλ' ὅτι οὐκ ἐγγὺς, οὐδὲν φροντίζουσιν.

- 2 Εἰ δὴ ὁ φόβος τοῦτ' ἐστίν, ἀνάγκη τὰ τοιαῦτα φοβερά εἶναι, ὅσα φαίνεται δύναμιν ἔχειν μεγάλην τοῦ φθείρειν, ἢ βλάπτειν βλάβας εἰς λύπην μεγάλην συντεινούσας. Διὸ καὶ τὰ σημεῖα τῶν τοιούτων φοβερά· ἐγγὺς γὰρ φαίνεται τὸ φοβερόν· τοῦτο γάρ ἐστι κίνδυνος, φοβεροῦ πλησιασμός.

1. Ἐστω δὴ ὁ φόβος] Arist. Ethics III. 6. Διὸ καὶ τὸν φόβον ὁρίζονται, προσδοκίαν κακοῦ. Which definition was subsequently borrowed by the Stoics, and we find it defined by Cicero, Tusc. IV. 7. "Metus opinio "est impendentis mali, quod intolerabile esse videatur."

1. Ταραχὴ] Cicero, Tusc. Qu. IV.

8. "Terrorem metum concutientem, "ex quo fit, ut pudorem rubor, terrorem pallor, et tremor, et dentium "crepitus consequatur."

2. Τὰ σημεῖα τῶν τοιούτων,] Virgil, Æn. I. 91.

"Præsentemque viris intentant omnia "mortem,"

Τοιαῦτα δὲ ἔχθρα τε καὶ ὀργὴν δυναμένων ποιεῖν τι³
 δῆλον γὰρ ὅτι βούλονται τε καὶ δύνανται, ὥστε
 ἐγγὺς εἰσι τοῦ ποιεῖν. Καὶ ἀδικία δύναμιν ἔχουσα⁴
 τῷ προαιρεῖσθαι γὰρ ὁ ἄδικος ἄδικος. Καὶ ἀρετὴ⁵
 ὑβριζομένη δύναμιν ἔχουσα· δῆλον γὰρ ὅτι προ-
 αιρεῖται μὲν, ὅταν ὑβρίζηται, ἀεὶ, δύνатаι δὲ νῦν.
 Καὶ φόβος τῶν δυναμένων τὶ ποιῆσαι· ἐν παρα-⁶
 σκευῇ γὰρ ἀνάγκη εἶναι καὶ τὸν τοιούτον.

Ἐπεὶ δ' οἱ πολλοὶ χείρους καὶ ἥττους τοῦ κερ-⁷
 δαίνειν καὶ δειλοὶ ἐν τοῖς κινδύνοις, φοβερὸν ὡς
 ἐπὶ τὸ πολὺ τὸ ἐπ' ἄλλῳ αὐτὸν εἶναι. Ὡστε οἱ
 συνειδότες πεποιηκότες τὸ δεινὸν φοβεροὶ ἢ κατει-
 πεῖν ἢ ἐγκαταλιπεῖν. Καὶ οἱ δυνάμενοι ἀδικεῖν⁸
 ἀεὶ τοῖς δυναμένοις ἀδικεῖσθαι· ὡς γὰρ ἐπὶ τὸ πολὺ
 ἀδικοῦσιν οἱ ἄνθρωποι, ὅταν δύνωνται. Καὶ οἱ
 ἡδικημένοι, ἢ νομίζοντες ἀδικεῖσθαι· ἀεὶ γὰρ τη-

5. Ἀρετὴ ὑβριζομένη] Cicero ad Attic. II. 21. Speaking of Pompey :
 "Timeo tam vehemens vir, tamque acer
 "in ferro, et tam insuetus contumeliæ,
 "ne omni animi impetu dolori et ira-
 "cundiæ pareat."—Milton's Parad.
 Lost, I. 98.

"And high disdain from sense of
 "injured merit,
 "That with the Mightiest rais'd me
 "to contend."

6. Καὶ φόβος] Fear is particularly
 mentioned by Aristotle, as a great cause
 of conspiracy and the overthrow of
 Governments, Politics V. 10. Ὁμοίως
 δὲ καὶ διὰ φόβου. "Εν γὰρ τι τοῦτο τῶν
 αἰτιῶν ἦν, ὥσπερ καὶ περὶ τὰς πολιτείας
 καὶ τὰς μοναρχίας· οἶον, Εἰρήνην Ἀρτα-
 πάνης, φοβούμενος τὴν διαβόλην τὴν περὶ

Δαρεῖον, κ. τ. λ.—Cicero de Off. I. 7.
 "Atque illæ quidem injuriæ, quæ
 "nocendi causâ de industriâ inferun-
 "tur, sæpe a metu proficiscuntur,
 "cum is qui nocere alteri cogitat,
 "timet ne, nisi id fecerit, ipse aliquo
 "afficiatur incommodo."

7. "Ἡττους τοῦ κερδαίνειν,] Aristophanes, Plutus 362.

Φεῦ

Ἵς οὐδὲν ἀτεχνῶς ὑγίης ἴσθιν οὐδὲνός,
 Ἄλλ' εἰσὶ τοῦ κέρδους ἀπαντες ἥτ-
 τους.

—Arist. Ethics IV. 6. Ὁ δὲ βαμύλο-
 χος ἦττων ἐστὶ τοῦ γελοίου.

7. "Ὡστε οἱ συνειδότες] Juvenal, Sat.
 III.

"Scire volunt secreta domûs atque
 "inde timeri."

- ροῦσι καιρόν. Καὶ οἱ ἡδίκηκότες, ἐὰν δύναμιν ἔχωσι, φοβεροὶ, δεδιότες τὸ ἀντιπαθεῖν· ὑπέκειτο γὰρ τὸ τοιοῦτό φοβερόν. Καὶ οἱ τῶν αὐτῶν ἀνταγωνισταὶ, ὅσα μὴ ἐνδέχεται ἅμα ὑπάρχειν ἀμφοῖν· ἀεὶ γὰρ πολεμοῦσι πρὸς τοὺς τοιούτους.
- 9 Καὶ οἱ τοῖς κρείττοσιν αὐτῶν φοβεροὶ, καὶ αὐτοῖς
 10 φοβεροί· μᾶλλον γὰρ ἂν δύναιτο βλάβειν αὐτοὺς, εἰ καὶ τοὺς κρείττους· καὶ οὓς φοβοῦνται οἱ κρείττους αὐτῶν, διὰ ταῦτό. Καὶ οἱ τοὺς κρείττους αὐτῶν ἀνηρηκότες. Καὶ οἱ τοῖς ἥττοσιν αὐτῶν ἐπιτιθέμενοι· ἢ γὰρ ἤδη φοβεροὶ, ἢ αὐξηθέντες.
- 11 Καὶ τῶν ἡδίκημένων καὶ ἐχθρῶν ἢ ἀντιπάλων οὐχ οἱ ὀξύθυμοι καὶ παρρησιαστικοὶ, ἀλλ' οἱ πρᾶοι καὶ εἰρωνες καὶ πανοῦργοι· ἄδηλοι γὰρ εἰ ἐγγύς· ὥστ' οὐδέποτε φανεροὶ ὅτι πόρρω.
- 12 Πάντα δὲ τὰ φοβερὰ φοβερώτερα, ὅσα, ἂν ἁμαρτάνωσιν, ἐπανορθώσασθαι μὴ ἐνδέχεται, ἄλλ' ἢ ὅλως ἀδύνατα, ἢ μὴ ἐπ' αὐτοῖς, ἀλλ' ἐπὶ τοῖς

8. Καὶ οἱ ἡδίκηκότες,] Tacitus, Agric.

42. "Proprium humani ingenii est, "odisse quem læseris."

10. Καὶ οὓς φοβοῦνται] This is very similar to the foregoing part of the sentence. A distinction, however, appears to exist; inasmuch as, in the former case, the objects of terror to their superiors are necessarily and *per se* objects of terror to themselves; so in the latter instance they become so through the judgment and opinion of their superiors.

10. "Ἡ γὰρ ἡδὴ φοβεροὶ, ἢ αὐξηθέντες.] Justin. I. 1, 8. "Domitis proximis, "cum accessione virium fortior ad alios "transiret, et proxima quæque victoria

"instrumentum sequentis erat, totius "orientis populos subegit." With this argument the Corinthians endeavour to excite alarm in the Lacedæmonian Assembly, with respect to the measures and general character of the Athenians. Thucyd. I. 70.

11. Ὀξύθυμοι] Euripides, Medea 320.

Γυνὴ γὰρ ὀξύθυμος, ὡς δ' αὐτῶς ἀνὴρ, ῥᾶον φυλάσσειν ἢ σιώπηλος σοφός.

11. "Ἀδελφοὶ γὰρ, εἰ ἐγγύς κ. τ. λ.] For such characters as these do not betray whether they are near to commit injury; so that it is, at the same time, never clear whether they are far from doing so.

ἐναντίοις. Καὶ ὧν βοήθειαι μὴ εἰσὶν, ἢ μὴ ῥάδιαι. Ὡς δ' ἀπλῶς εἰπεῖν, φοβερὰ ἐστὶν ὅσα ἐφ' ἐτέρων γιγνόμενα ἢ μέλλοντα ἐλεεινὰ ἐστί. Τὰ μὲν οὖν φοβερὰ καὶ ἃ φοβοῦνται, σχεδὸν, ὡς εἰπεῖν, τὰ μέγιστα ταυτὰ ἐστὶν ὥς δὲ διακείμενοι αὐτοὶ φοβοῦνται, νῦν λέγωμεν.

Εἰ δὲ ἐστὶν ὁ φόβος μετὰ προσδοκίας τοῦ¹³ πείσεσθαι τι φθαρτικὸν πάθος, φανερόν ὅτι οὐδεὶς φοβεῖται τῶν οἰομένων μηδὲν ἂν παθεῖν, οὐδὲ ταυτὰ ἃ μὴ οἶονται παθεῖν, οὐδὲ τούτους ὑφ' ὧν μὴ οἶονται, οὐδὲ τότε ὅτε μὴ οἶονται. Ἀνάγκη τοίνυν φοβεῖσθαι τοὺς οἰομένους τι παθεῖν ἂν, καὶ τοὺς ὑπὸ τούτων, καὶ ταυτὰ, καὶ τότε. Οὐκ¹⁴ οἶονται δὲ παθεῖν ἂν οὔτε οἱ ἐν εὐτυχίαις μεγάλας ὄντες, καὶ δοκοῦντες· διὸ ὑβρισταί, καὶ ὀλίγωροι, καὶ θρασεῖς· ποιεῖ δὲ τοιούτους πλοῦτος, ἰσχυρὸς, πολυφιλία, δύναμις· οὔτε οἱ ἤδη πεπονθέναι πάντα

13. Οὐδὲ τούτους ὑφ' ὧν μὴ οἶονται,] Polyphemus complains of his suffering at the hands of a man, whom he could so little suppose able to do him injury. Homer, *Odyss.* I. 513.

Ἄλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἰδέγμην

"Ενθαδ' ἐλεήσεισθαι, μεγάλην ἐπιείμενον ἄλκην"

Νῦν δὲ μ' ἰὼν ὀλιγός τε καὶ οὐτιδανὸς καὶ ἄκυρος

Ὅφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἰδαμάσ-
σατο οἶνω.

14. Ἦδη πεπονθέναι πάντα.] Shakspeare, *King Lear* IV. 1.

"To be worst,

"The lowest, most dejected thing
"of fortune,

"Stands still in *esperance*, lives not
"in fear;

"The lamentable change is from
"the best;

"The worst returns to laughter."

Virgil, *Æn.* IV. Dido exclaims:

"Quem metui moritura? faces in
"castra tulissem,

"Implessemque foros flammis; na-
"tumque patremque

"Cum genere extinxem; memet
"super ipsa dedissem."

—Seneca, *Ep.* V. "Desines timere,
"si sperare desieris." It is a well-
known maxim of Scipio's, "Viam
"hostibus, quâ fugiant, muniendam
"esse." Vegetius, III. 21.

- νομίζοντες τὰ δεινὰ, καὶ ἀπεψυγμένοι πρὸς τὸ μέλλον, ὥσπερ οἱ ἀποτυμπανιζόμενοι ἤδη· ἀλλὰ δεῖ τινα ἐλπίδα ὑπεῖναι σωτηρίας, περὶ οὗ ἀγωνιῶσι· σημεῖον δέ· ὁ γὰρ φόβος βουλευτικούς ποιεῖ· καίτοι οὐδεὶς βουλεύεται περὶ τῶν ἀνελπίστων. Ὡστε δεῖ τοιούτους παρασκευάζειν, ὅταν ἢ βέλτιον τὸ φοβεῖσθαι αὐτοὺς, ὅτι τοιοῦτοὶ εἰσιν οἷοι παθεῖν· καὶ γὰρ ἄλλοι μείζους ἔπαθον· καὶ τοὺς ὁμοίους δεικνύναι πάσχοντας ἢ πεπονθότας, καὶ ὑπὸ τούτων ὑφ' ὧν οὐκ ᾤοντο, καὶ ταῦτα καὶ τότε ὅτε οὐκ ᾤοντο.
- 16 Ἐπεὶ δὲ περὶ φόβου φανερόν τί ἐστι, καὶ περὶ τῶν φοβερῶν, καὶ ὡς ἕκαστοι ἔχοντες δεδίασι, φανερόν ἐκ τούτων καὶ τὸ θαρρῆν τί ἐστι, καὶ περὶ ποῖα θαρράλαιο, καὶ πῶς διακείμενοι θαρράλαιο εἰσὶ· τό τε γὰρ θάρσος ἐναντίον τῷ φόβῳ, καὶ τὸ θαρράλεον τῷ φοβερῷ· ὥστε μετὰ φαντασίας ἢ ἐλπίς τῶν σωτηρίων ὡς ἐγγὺς ὄντων, τῶν δὲ φοβερῶν ἢ μὴ ὄντων ἢ πόρρῳ ὄντων.
- 17 Ἔστι δὲ θαρράλεια τά τε δεινὰ πόρρῳ ὄντα, καὶ τὰ [θαρράλεια] ἐγγύς. Καὶ ἐπανορθώσεις ἂν ὦσι καὶ βοήθειαι, ἢ πολλαὶ, ἢ μεγάλαι, ἢ ἄμφω. Καὶ

14. Ἄλλὰ δὲ τινα ἐλπίδα] Satan in Milton's Paradise Lost, IV. 108. exclaims:

“So farewell hope, and with hope
“farewell fear!”

And I. 190.

“What reinforcement we may gain
“from hope,

“If not, what resolution from de-
“spair.”

17. Τὰ τε δεινὰ πόρρῳ ὄντα,] Diogen. Laert. X. 148. Ἡ αὐτὴ γνώμη θαρρῆν τε ἐποίησιν, ὅτι τοῦ μηθὲν αἰώνιον εἶναι δεινόν, μηδὲ πολυχρόνιον.

17. Καὶ τὰ [θαρράλεια] ἐγγύς.] This is explaining idem per idem. There is probably an error in the repetition of θαρράλεια, which may have taken the place of σωτήρια, or some such word.

μήτε ἡδικημένοι, μήτε ἡδικηκότες ὧσιν· ἀνταγωνισταί τε ἢ μὴ ὧσιν ὅλως, ἢ μὴ ἔχωσι δύναμιν· ἢ δύναμιν ἔχοντες ὧσι φίλοι· ἢ πεποιηκότες ὧσιν εὖ, ἢ πεπονθότες. Ἡ ἐὰν πλείους ὧσιν οἷς ταῦτὰ συμφέρει, ἢ κρείττους, ἢ ἄμφω.

Αὐτοὶ δ' οὕτως ἔχοντες θαρράλεοι εἰσὶν· ἐὰν πολλὰ 18 κατωρθωκέναι οἴωνται καὶ μὴ πεπονθέναι. Ἡ ἐὰν πολλάκις ἐληλυθότες εἰς τὰ δεινὰ, καὶ διαπεφευγότες ὧσιν· διχῶς γὰρ ἀπαθείς γίνονται οἱ ἄνθρωποι, ἢ τῷ μὴ πεπειρᾶσθαι, ἢ τῷ βοηθείας ἔχειν· ὥσπερ ἐν τοῖς κατὰ θάλατταν κινδύνοις οἱ τε ἄπειροι χειμῶνος θαρρόνῃσι τὰ μέλλοντα, καὶ οἱ βοηθείας ἔχοντες διὰ τὴν ἐμπειρίαν. Καὶ ὅταν τοῖς 19 ὁμοίοις φοβερὸν μὴ ᾖ, μὴδὲ τοῖς ἥττοσι καὶ ὦν κρείττους οἴονται εἶναι· οἴονται δὲ, ὦν κεκρατήκασιν ἢ αὐτῶν, ἢ τῶν κρειττόνων, ἢ τῶν ὁμοίων. Καὶ ἂν 20 ὑπάρχειν αὐτοῖς οἴωνται πλείω καὶ μείζω, οἷς ὑπερέχοντες φοβεροί εἰσι· ταῦτα δ' ἐστὶ πλῆθος χρημάτων, καὶ ἰσχύς σωμάτων, καὶ φίλων, καὶ χώρας,

18. Ἐληλυθότες εἰς τὰ δεινὰ καὶ διαπεφευγότες] See Ethics, III. 8.—With this argument, Æneas endeavours to inspire his followers with confidence. Virgil, Æn. I. 202.

“ O socii, neque enim ignari sumus

“ ante malorum,

“ O passi graviora; dabit deus his
“ quoque finem.

“ Vos et Scyllæam rabiem, penitus—
“ que sonantes

“ Accestis scopulos; vos et Cy—
“ clopea saxa

“ Experti; revocate animos, mœ—
“ stumque timorem

“ Mittite.”

18. Ἡ τῷ μὴ πεπειρᾶσθαι,] Arist. Magna Moral. I. 21. Πάλιν οὖν εἰσιν ἄνδρες οἱ ἐκ τοῦ ἐναντίου τῆς ἐμπειρίας· οἱ γὰρ ἄπειροι τῶν ἀποβησομένων οὐ φοβοῦνται διὰ τὴν ἀπειρίαν. Hence the proverb,

Γλυκὺς ἀπείρη πόλεμος.

18. Οἱ βοηθείας ἔχοντες διὰ τὴν ἐμπειρίαν.] Magn. Moralia, I. 21. Ἔστι γὰρ καὶ κατ' ἐμπειρίαν τὶς ἀνδρείος, οἷον οἱ στρατιῶται· οὗτοι γὰρ οἶδασιν δι' ἐμπειρίαν, ὅτι ἐν τοιοῦτῃ τόπῳ ἢ ἐν τοιοῦτῃ καιρῷ, ἢ οὕτως ἔχοντι, ἀδύνατόν τι παθεῖν. Comp. also Ethics, (Nicom.) III. 8.

καὶ τῶν πρὸς πόλεμον παρασκευῶν, ἢ πασῶν ἢ τῶν μεγίστων. Καὶ ἐὰν μὴ ἡδίκηκότες ὦσιν ἢ μηδένα, ἢ μὴ πολλοὺς, ἢ μὴ τοιούτους περὶ ὧν
 21 φοβοῦνται. Καὶ ὅλως ἂν τὰ πρὸς θεοὺς αὐτοῖς καλῶς ἔχῃ, τὰ τε ἄλλα καὶ τὰ ἀπὸ σημείων καὶ λογίων· θαρράλεον γὰρ ἢ ὀργή· τὸ δὲ μὴ ἀδικεῖν, ἀλλ' ἀδικεῖσθαι, ὀργῆς ποιητικόν· τὸ δὲ θεῖον
 22 ὑπολαμβάνεται βοθηεῖν τοῖς ἀδικουμένοις. Καὶ ὅταν ἐπιχειροῦντες ἢ μηδὲν ἂν παθεῖν μηδὲ πείσεσθαι, ἢ κατορθώσιν, οἴωνται. Καὶ περὶ μὲν τῶν φοβερῶν καὶ θαρράλέων εἴρηται.

21. "Αν τὰ πρὸς θεοὺς—θαρράλεον γὰρ ἢ ὀργή· κ. τ. λ.] "We receive confidence, (says our author,) from the "favour of the Gods; for confidence "is inspired by anger. Now anger is "felt in consequence of an injury; and "this injury we suppose the Gods will "avenge." This is such an extraordinary manner of accounting for the confidence derived from Divine favour, and the introduction of Anger appears so perfectly uncalled for, that Vater (though without any farther grounds for such a persuasion) believes the sentence to be spurious. The more obvious cause, certainly, of such confidence may be derived from our Author's previous words, (section 17, *suprà*): Καὶ ἐὰν ὥς βοήθειαι ἢ πολλαί, ἢ μεγάλαι, ἢ ἄμφω.—ἢ ἐὰν δύναμιν ἔχοντες ὥς φίλοι, &c. Cf. Demosthenes in Olynth. Πολὺν γὰρ πλείους ἀφόρμας εἰς τὴν παρὰ τῶν θεῶν εὐνοίαν ἔχουσιν ὅρῳ ὑμῖν ἐνούσας, ἢ ἐκείνων.

21. Τὰ ἀπὸ σημείων καὶ λογίων.] Virgil, *Æn.* XII.

———"Primusque Tolumnius
 "augur,
 "Hoc erat in votis, inquit, quod
 "sæpe petivi.
 "Accipio, agnoscoque Deos; me,
 "me duce, ferrum
 "Corripite, O Rutuli."
 Thus too after the signs given to Anchises, *Æn.* II.
 "Ecce levis summo de vertice visus
 "Iuli
 "Fundere lumen apex;"—
 "Intonuit lævum; et de cælo lapsa
 "per umbras
 "Stella," &c. &c.

He exclaims:

"Jamjam nulla mora est; sequor,
 "et, quâ ducitis, adsum."

21. Θαρράλεον γὰρ ἢ ὀργή.] "Savage "nations accordingly having no military discipline, are accustomed to "work themselves up into a phrenzy "of rage by their war-songs and "dances, in order to excite themselves "to courage." Dr. Whately, *Rhet.* p. 170.

ΚΕΦ. 5'.

ΠΟΙΑ ΑΙΣΧΥΝΟΝΤΑΙ ΚΑΙ ΠΡΟΣ ΤΙΝΑΣ, ΚΑΙ ΠΩΣ
ΕΧΟΝΤΕΣ.

ΠΟΙΑ δὲ αἰσχύνονται, καὶ ἀναισχυντοῦσι, καὶ
πρὸς τίνας, καὶ πῶς ἔχοντες, ἐκ τῶνδε δῆλον.
Ἔστω δὴ αἰσχύνῃ λύπη τις καὶ ταραχὴ περὶ τὰ²
εἰς ἀδοξίαν φαινόμενα φέρειν τῶν κακῶν, ἣ παρ-
όντων ἢ γεγονότων ἢ μελλόντων. Ἡ δ' ἀναι-
σχυντία ὀλιγωρία τις καὶ ἀπάθεια περὶ τὰ αὐτὰ
ταῦτα.

Εἰ δὴ ἔστιν αἰσχύνῃ ἡ ὀρισθεῖσα, ἀνάγκη³
αἰσχύνεσθαι ἐπὶ τοῖς τοιούτοις τῶν κακῶν ὅσα
αἰσchrὰ δοκεῖ εἶναι ἢ αὐτῷ ἢ ὧν φροντίζει· τοιαῦτα
δ' ἐστὶν ὅσα ἀπὸ κακίας ἔργα ἐστίν· οἷον τὸ ἀπο-
βαλεῖν ἀσπίδα ἢ φυγεῖν, ἀπὸ δειλίας γάρ· καὶ τὸ
ἀποστερῆσαι παρακαταθήκην, ἀπ' ἀδικίας γάρ.
Καὶ τὸ συγγενέσθαι οἷς οὐ δεῖ ἢ οὐ δεῖ ἢ ὅτε⁴
μὴ δεῖ, ἀπ' ἀκολασίας γάρ. Καὶ τὸ κερδαίνειν⁵
ἀπὸ μικρῶν ἢ αἰσchrῶν ἢ ἀπ' ἀδυνάτων, οἷον
πενήτων ἢ τεθνεώτων· ὅθεν καὶ ἡ παροιμία, τὸ

2. "Ἔστω δὴ αἰσχύνῃ] This Passion,
"the sense of Shame," is in the Ethics
treated of under the name of Αἰδώς, and
there simply defined Φόβος τις ἀδοξίας.
Eth. IV. 9. Περὶ δὲ αἰδοῦς ὥς τινος
ἀρετῆς οὐ προσήκει λέγειν· πάθει γὰρ
μᾶλλον ἔοικεν ἢ ἔχει. Ὁρίζεται γοῦν
φόβος τις ἀδοξίας.

3. Οἷον τὸ ἀποβαλεῖν, κ. τ. λ.] Cf.
Cicero, Tusc. III. 8. "Sed quia
"nec qui propter metum præsidium
"reliquit, quod est ignavia; nec
"qui propter avaritiam clam de-
"positum non reddidit, quod est in-
"justitiæ."

“ ἀπὸ νεκροῦ φέρειν” ἀπὸ αἰσχροκερδείας γὰρ
 6 καὶ ἀνελευθερίας. Καὶ τὸ μὴ βοηθεῖν δυνάμενον
 εἰς χρήματα, ἢ ἦττον βοηθεῖν· καὶ τὸ βοηθεῖσθαι
 7 παρὰ τῶν ἦττον εὐπόρων. Καὶ δανείζεσθαι ὅτε
 δόξει αἰτεῖν· καὶ αἰτεῖν ὅτε ἀπαιτεῖν· καὶ ἀπαιτεῖν
 ὅτε αἰτεῖν· καὶ ἐπαινεῖν ἵνα δόξη αἰτεῖν· καὶ τὸ
 ἀποτετυχηκότα μηδὲν ἦττον· πάντα γὰρ ἀνελευ-
 8 θερίας ταῦτα σημεῖα. Τὸ δὲ ἐπαινεῖν παρόντας
 κολακείας· καὶ τὸ τὰγαθὰ μὲν ὑπερεπαινεῖν, τὰ δὲ
 φαῦλα συναλείφειν· καὶ τὸ ὑπεραλγεῖν ἀλγοῦντι·
 καὶ τᾶλλα πάντα ὅσα τοιαῦτα· κολακείας γὰρ
 9 σημεῖα. Καὶ τὸ μὴ ὑπομένειν πόρους οὓς οἱ
 πρεσβύτεροι, ἢ τρυφῶντες, ἢ ἐν ἐξουσίᾳ μᾶλλον
 ὄντες, ἢ ὅλως οἱ ἀδυνατώτεροι· πάντα γὰρ μαλα-
 10 κίας σημεῖα. Καὶ τὸ ὑφ’ ἐτέρου εὖ πάσχειν, καὶ
 τὸ πολλάκις· καὶ ἃ εὖ ἐποίησεν ὀνειδίζειν· μικρο-
 11 ψυχίας γὰρ πάντα καὶ ταπεινότητος σημεῖα. Καὶ
 τὸ περὶ αὐτοῦ λέγειν καὶ ἐπαγγέλλεσθαι, καὶ τὸ
 τὰ ἀλλότρια αὐτοῦ φάσκειν· ἀλαζονείας γάρ·
 ὁμοίως δὲ καὶ ἀπὸ τῶν ἄλλων ἐκάστης τῶν τοῦ
 ἥθους κακιῶν τὰ ἔργα, καὶ τὰ σημεῖα, καὶ τὰ
 12 ὅμοια· αἰσχροὶ γὰρ καὶ αἰσχυντικά. Καὶ ἐπὶ
 τούτοις τὸ τῶν καλῶν ὧν πάντες μετέχουσιν, ἢ οἱ
 ὅμοιοι πάντες ἢ οἱ πλείστοι, μὴ μετέχειν. Ὅμοιους

5. Ἀπὸ νεκροῦ φέρειν] Cicero in
 Verrem, (De Præt. Urb. III.) “ Ra-
 “ piunt eum ad supplicium Dii patrii;
 “ quod iste inventus est, qui e com-
 “ plexu parentum abreptos filios ad
 “ necem duceret, et parentes pretium
 “ pro sepulturâ liberâum posceret.”

8. Τὸ δὲ ἐπαινεῖν παρόντας κολακείας.]
 Terence, Adelp. II. 4, 5.

“ O mi germane! Ah, vereor coram

“ in os te laudare amplius,

“ Ne id assentandi magis, quam quod

“ habeam gratum, facere ex-

“ istimes.”

δὲ λέγω ὁμοεθνεῖς, πολίτας, ἡλικιώτας, συγγενεῖς, ὅλως τοὺς ἐξ ἴσου· αἰσχροὺν γὰρ ἤδη τὸ μὴ μετέχειν· οἷον παιδεύσεως ἐπὶ τοσοῦτον, καὶ τῶν ἄλλων ὁμοίως· πάντα δὲ ταῦτα μᾶλλον, ἂν δι' ἑαυτὸν φαίνεται· οὕτω γὰρ ἤδη ἀπὸ κακίας μᾶλλον, ἂν αὐτὸς ἢ αἷτιος τῶν ὑπαρξάντων ἢ ὑπαρχόντων ἢ μελλόντων. Πάσχοντες δὲ ἢ πεπονθότες ἢ ¹³ πεισόμενοι τὰ τοιαῦτα αἰσχύνονται ὅσα εἰς αἰτίαν φέρει καὶ ὀνειδίη. Ταῦτα δ' ἐστὶν τὰ εἰς ὑπηρετήσεις ἢ σώματος, ἢ ἔργων αἰσchrῶν, ὧν ἐστι τὸ ὑβρίζεσθαι. Καὶ τὰ μὲν εἰς ἀκολασίαν, καὶ ἐκόντα καὶ ἄκοντα· τὰ δὲ εἰς βίαν, ἄκοντα· ἀπὸ ἀνανδρίας γὰρ ἢ δειλίας ἢ ὑπομονῇ καὶ τὸ μὴ ἀμύνεσθαι. Ἄ μὲν οὖν αἰσχύνονται ταῦτά ἐστι καὶ τὰ τοιαῦτα.

Ἐπεὶ δὲ περὶ ἀδοξίας φαντασία ἐστὶν ἡ αἰ- ¹⁴σχύνη, καὶ ταύτης αὐτῆς χάριν ἀλλὰ μὴ τῶν ἀποβαινόντων, οὐδεὶς δὲ τῆς δόξης φροντίζει ἀλλ' ἢ διὰ τοὺς δοξάζοντας, ἀνάγκη τούτους αἰσχύνεσθαι ὧν λόγον ἔχει. Λόγον δὲ ἔχει τῶν θαυμαζόντων, ¹⁵ καὶ οὓς θαυμάζει, καὶ ὑφ' ὧν βούλεται θαυμάζεσθαι, καὶ πρὸς οὓς φιλοτιμείται, καὶ ὧν μὴ καταφρονεῖ τῆς δόξης. Θαυμάζεσθαι μὲν οὖν ¹⁶ βούλονται ὑπὸ τούτων, καὶ θαυμάζουσι τούτους, ὅσοι τι ἔχουσιν ἀγαθὸν τῶν τιμίων· ἢ παρ' ὧν τυγχάνουσι δεόμενοι σφόδρα τινὸς ὧν ἐκείνοι κύριοι, οἷον οἱ ἐρῶντες. Φιλοτιμοῦνται δὲ πρὸς τοὺς ὁμοίους. Φροντίζουσι δὲ, ὡς ἀληθευόντων, ¹⁷ τῶν φρονίμων· τοιοῦτοι δ' οἳ τε πρεσβύτεροι καὶ οἱ πεπαιδευμένοι. Καὶ τὰ ἐν ὀφθαλμοῖς, καὶ τὰ ¹⁸

ἐν φανερωῖ· ὅθεν καὶ ἡ παροιμία, τὸ “ἐν ὀφθαλμοῖς εἶναι αἰδῶ.” Διὰ τοῦτο τοὺς αἰὲ παρεσομένους μᾶλλον αἰσχύνονται, καὶ τοὺς προσέχοντας αὐτοῖς,
 19 διὰ τὸ ἐν ὀφθαλμοῖς ἀμφότερα. Καὶ τοὺς μὴ περὶ ταῦτα ἐνόχους· δῆλον γὰρ ὅτι τὰναντία δοκεῖ τούτοις. Καὶ τοὺς μὴ συγγνωμονικοὺς τοῖς φαινομένοις ἀμαρτάνειν· ἃ γάρ τις αὐτὸς ποιεῖ, ταῦτα λέγεται τοῖς πέλας οὐ νεμεσᾶν· ὥστε ἃ μὴ ποιεῖ,
 20 δῆλον ὅτι νεμεσᾶ. Καὶ τοὺς ἐξαγγελτικοὺς πολλοῖς· οὐδὲν γὰρ διαφέρει μὴ δοκεῖν, ἢ μὴ ἐξαγγέλλειν. Ἐξαγγελτικοὶ δὲ οἱ τε ἡδίκημένοι διὰ τὸ παρατηρεῖν· καὶ οἱ κακολόγοι· εἴπερ γὰρ καὶ τοὺς μὴ ἀμαρτάνοντας, ἔτι μᾶλλον τοὺς ἀμαρτάνοντας. Καὶ οἷς ἡ διατριβὴ ἐπὶ ταῖς τῶν πέλας ἀμαρτίαις· οἶον χλευασταῖς καὶ κωμωδοποιοῖς·

18. Ἡ παροιμία, πρὸς, “ἐν ὀφθαλμοῖς εἶναι αἰδῶ.”] Aristophanes, *Vespæ*, 445.

——— Ἀλλὰ τούτοις γ' οὐκ ἔνι

οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς.

And Euripides:

Αἰδῶς τ' ἐν ὀφθαλμοῖσι γίγνεται,
 τίκνον.

20. Καὶ τοὺς ἐξαγγελτικοὺς πολλοῖς.] Compare Horace, *Sat. I. 4*, 34.

“Dummodo risum

“Excuiat sibi, non hic cuiquam

“parcet amico:

“Et quodcunque semel chartis ille-

“verit, omnes

“Gestiet a furno redeuntes scire,

“lacuque,

“Et pueros et anus.”

20. Μὴ δοκεῖν, ἢ μὴ ἐξαγγέλλειν.]

I. e. That the fault does not appear, or that the witnesses do not proclaim it.

20. *Κωμωδοποιοῖς*.] We find an allusion to this practice of the Ancient Comedians in Horace, *Sat. I. 4*.

“Eupolis, atque Cratinus, Aris-

“tophanesque poetæ,

“Atque alii quorum comœdia prisca

“virovum est,

“Si quis erat dignus describi quod

“malus, aut fur,

“Quod mœchus foret, aut sicarius,

“aut alioqui

“Famosus, multâ cum libertate

“notabant.”

We learn indeed from Aristotle's *Poetics*, §. 7. that the primitive *ἱαμβοί*, which consisted merely of personal invective, were the original foundation of Comedy.

κακολόγοι γάρ πως οὔτοι, καὶ ἐξαγγελτικοί. Καὶ ἐν οἷς μηδὲν ἀποτετυχήκασιν· ὥσπερ γὰρ θαυμαζόμενοι διάκεινται. Διὸ καὶ τοὺς πρῶτον δεηθέντας τι αἰσχύνονται, ὡς οὐδὲν πω ἡδοξήκοτες ἐν αὐτοῖς. Τιοιούτοι δ' οἱ ἄρτι βουλόμενοι φίλοι εἶναι· τὰ γὰρ βέλτιστα τεθέανται· (διὸ εὖ ἔχει ἡ τοῦ Εὐριπίδου ἀπόκρισις πρὸς τοὺς Συρακουσίους·) καὶ τῶν πάλοι γνωρίμων οἱ μηδὲν συνειδότες. Αἰσχύνονται δ' οὐ μόνον αὐτὰ τὰ ῥηθέντα αἰσχυν-²¹ τηλὰ, ἀλλὰ καὶ τὰ σημεῖα· οἷον οὐ μόνον ἀφρο-δισιάζοντες, ἀλλὰ καὶ τὰ σημεῖα αὐτοῦ· καὶ οὐ μόνον ποιοῦντες τὰ αἰσχρὰ, ἀλλὰ καὶ λέγοντες. Ὅμοίως δὲ οὐ τοὺς εἰρημένους μόνον αἰσχύνονται,²² ἀλλὰ καὶ τοὺς δηλώσοντας αὐτοῖς· οἷον θερά-ποντας καὶ φίλους τούτων. Ὅλως δ' οὐκ αἰσχύν-²³ νονται οὐθ' ὧν πολὺ καταφρονοῦσι τῆς δόξης τοῦ ἀληθεύειν· (οὐδεὶς γὰρ παιδία καὶ θηρία αἰσχύ-νεται)· οὔτε τὰ αὐτὰ τοὺς γνωρίμους καὶ τοὺς ἀγνώτας· ἀλλὰ τοὺς μὲν γνωρίμους τὰ πρὸς ἀλή-θειαν δοκοῦντα, τοὺς δὲ ἄπωθεν τὰ πρὸς τὸν νόμον.

20. Ἡ τοῦ Εὐριπίδου ἀπόκρισις] The Greek Scholiast gives an account of this in the following words: Εὐριπίδης πρὸς τοὺς Συρακουσίους πρεσβύς ἀποσταλὴς, καὶ περὶ εἰρήνης καὶ φιλίας δεόμενος, ὡς ἐκείνοι ἀνένευον, εἶπεν· "Ἐδεῖ ἄνδρες Συρακούσιοι, εἰ καὶ δι' οὐδὲν ἄλλο, ἀλλά γὰρ διὰ τὸ ἄρτι ὑμῶν δέεσθαι, αἰσχύνεσθαι ἡμᾶς ὡς θαυμάζοντας. As, how-
ever, there is no other authority for this, its correctness may be much doubted.

21. Τὰ σημεῖα αὐτοῦ] Terence,

Adelph. IV. 5. Micio asks his son,

—"Tune has pepulisti

"fores? Tacet.

"Nil mihi respondes? Æsch. Non

"equidem istas, quod sciam.

"Mic. Ita? nam mirabar quid hic

"negotii esset tibi.

"Erubuit: salva res est."

23. Τὰ πρὸς τὸν νόμον.] I. q. Τὰ πρὸς δόξαν. Compare Ethics, IV. 9. τὰ μὲν κατ' ἀληθειαν αἰσχρὰ, τὰ δὲ κατὰ δόξαν. Sophist. Elench. I. 12. Ὁ γὰρ νόμος δόξα τῶν πολλῶν.

21 Αὐτοὶ δὲ ὧδε διακείμενοι αἰσχυνθεῖεν ἅν' πρῶτον
 μὲν εἰ ὑπάρχοιεν πρὸς αὐτοὺς ἔχοντες οὕτως τινὲς
 οἷους ἔφαμεν εἶναι οὓς αἰσχύνονται. Ἦσαν δὲ
 οὗτοι ἢ θαυμαζόμενοι, ἢ θαυμάζοντες, ἢ ὑφ' ὧν
 βούλονται θαυμάζεσθαι, ἢ ὧν δέονταί τινα χρεῖαν
 ὧν μὴ τεύξονται ἄδοξοι ὄντες. Καὶ οὗτοι ἢ
 ὀρώντες· (ὥσπερ Κυδίας περὶ τῆς Σάμου κλη-
 ρουχίας ἐδημηγόρησεν· ἡξίου γὰρ ὑπολαβεῖν τοὺς
 Ἀθηναίους περιεστάναι κύκλῳ τοὺς Ἑλληνας, ὡς
 ὀρώντας καὶ μὴ μόνον ἀκουσομένους ἃ ἂν ψηφί-
 σονται)· ἢ ἂν πλησίον ὧσιν οἱ τοιοῦτοι, ἢ μέλ-
 λωσιν αἰσθήσεσθαι· διὸ καὶ ὀράσθαι ἀτυχοῦντες
 ὑπὸ τῶν ζηλούντων ποτὲ οὐ βούλονται· θαυμασταὶ
 25 γὰρ οἱ ζηλωταί. Καὶ ὅταν ἔχωσιν ἃ καταισχύ-

24. "Ωσπερ Κυδίας περὶ τῆς Σάμου] Thucydides, B. I. mentions the reduction of Samos into the power of the Athenians by Pericles. The division and allotment of the territory, however, is not mentioned amongst the conditions on which the surrender was made. That no little disgrace attached to Athens from this circumstance, appears from the attempt of Isocrates, (Paneg. p. 63.) to defend the conduct of his fellow-citizens in relation to it. It appears that Cydias opposed the measure; introducing that Rhetorical figure, which is termed by Cicero, (de Oratore, III. 53.) "Personarum ficta inductio."

24. Κληρουχίας] The Athenians gave the name of κληρουχοὶ to those whom they sent, as colonists, into their conquered territories; and to whom

they allotted a certain portion of the land so acquired. The κληρουχοὶ are called by Cicero *Agripetæ* or *Agrarii*. De Nat. Deor. I. 26.

24. Ὀρεῖσθαι ἀτυχοῦντες] Eurip. Hecuba 954.

Αἰσχύνομαί σε προσβλέπειν ἐναντίον,
 Πολυμήστορ, ἐν τοιοῖσδε κειμένη κα-
 κοῖς·

Ὅσῳ γὰρ ὤφθην εὐτυχοῦς, αἰδώς μ' ἔχει

Ἐν τῇδε πόσῃ τυγχάνουσ' ἦν' εἰμὶ νῦν.

Cicero pro Muræna, 41. "Ibit igitur in exilium miser; quo? ad Orientisne partes in quibus annos multos legatus fuit, et exercitus duxit, et res maximas gessit? At habet magnum dolorem, unde cum honore decesserit, eodem cum ignominia reverti."

νουσιν ἔργα καὶ πράγματα ἢ αὐτῶν, ἢ προγόνων, ἢ ἄλλων τινῶν πρὸς οὓς ὑπάρχει τις αὐτοῖς ἀγχι-
στεία· καὶ ὅλως ὑπὲρ ὧν αἰσχύνονται αὐτοί· εἰσὶ
δ' οὗτοι οἱ εἰρημένοι, καὶ οἱ εἰς αὐτοὺς ἀναφερό-
μενοι, ἢ ὧν διδάσκαλοι ἢ σύμβουλοι γεγόνασι.
Καὶ ἐὰν ὧσιν ἕτεροι ὅμοιοι, πρὸς οὓς φιλοτι- 26
μοῦνται· πολλὰ γὰρ αἰσχυνόμενοι διὰ τοὺς τοιού-
τους καὶ ποιοῦσι καὶ οὐ ποιοῦσι. Καὶ μέλλοντες 27
ὁράσθαι, καὶ ἐν φανερώ ἀναστρέφεσθαι τοῖς συν-
ειδόσιν, αἰσχυνητοὶ μᾶλλον εἰσιν. Ὅθεν καὶ
Ἀντιφῶν ὁ ποιητὴς μέλλων ἀποτυμπανίζεσθαι
ὑπὸ Διονυσίου εἶπεν, ἰδὼν τοὺς συναποθνήσκειν
μέλλοντας ἐγκαλυπτομένους ὡς ἦσαν διὰ τῶν
πυλῶν· “τί ἐγκαλύπτεσθε,” ἔφη, “ἢ μὴ αὐριόν
τις ὑμᾶς ἴδῃ τούτων;” Περὶ μὲν οὖν αἰσχύνης
ταῦτα· περὶ δὲ ἀναισχυντίας, δῆλον ὡς ἐκ τῶν
ἐναντίων εὐρήσομεν.

25. Ἔργα—προγόνων,] Eurip. Hippolytus, 424.

Δουλοῖ γὰρ ἄνδρα, καὶ θρασύπλευ-
χός τις ἦ,

Ὅταν συνειδῇ μητρὸς ἢ πατρὸς κακὰ.
Sophocles, Œdip. Tyr, 1493.

——Τίς παραρρίψει, τίνα,
Τοιαῦτ' ἐνείδῃ λαμβάνων, αἱ τοῖς ἑμοῖς
Ἔστιν, γονεῦσι σφῶν θ' ὁμοῦ δηλήματα;

27. Ἀντιφῶν ὁ ποιητὴς] See Ch. II.
§. 19. *supra*. Antiphon was sent on
an embassy to Syracuse during the
reign of Dionysius. Whilst sitting at
a feast, the Tyrant asked the opinions
of the party present as to the com-

parative excellence of different kinds
of brass; and Antiphon is related to
have answered, that he considered that
brass the best, “from which the Athe-
nians formed their statues of Har-
modius and Aristogeiton.” The in-
sult implied by such an answer en-
raged Dionysius to so great a de-
gree, that he immediately ordered the
Poet to torture and death. Plutarch
de Adulat. Κακῶς δὲ καὶ Ἀντιφῶν
παρὰ Διονυσίῳ ζητήσεως οὔσης καὶ λόγου,
Ποῖος χαλκὸς ἀριστος; Ἐκείνος (εἶπεν)
ἐξ οὗ κατεσκευάσαν Ἀθηναῖοι τὰς Ἀρμο-
δίου καὶ Ἀριστογείτονος εἰκόνας.

ΚΕΦ. ζ'.

ΤΙΣΙ ΧΑΡΙΝ ΕΧΟΥΣΙ, ΚΑΙ ΕΠΙ ΤΙΣΙ, ΚΑΙ ΠΩΣ ΑΥΤΟΙ
ΕΧΟΝΤΕΣ.

ΤΙΣΙ δὲ χάριν ἔχουσι, καὶ ἐπὶ τίσιν, ἣ πῶς
αὐτοὶ ἔχοντες, ὀρισαμένοις τὴν χάριν δῆλον ἔσται.
2 Ἐστω δὴ χάρις, καθ' ἣν ὁ ἔχων λέγεται [χάριν]
ὑπουργεῖν τῷ δεομένῳ, μὴ ἀντὶ τινός, μηδ' ἵνα τι
αὐτῷ τῷ ὑπουργοῦντι, ἀλλ' ἵνα ἐκείνῳ τι. Μεγάλη
δ', ἂν ἡ σφόδρα δεομένῳ, ἡ μεγάλων καὶ χαλε-
πῶν, ἡ ἐν καιροῖς τοιούτοις, ἡ μόνος, ἡ πρῶτος, ἡ
3 μάλιστα. Δεήσεις δὲ εἰσιν αἱ ὀρέξεις, καὶ τούτων
μάλιστα αἱ μετὰ λύπης τοῦ μὴ γιγνομένου·
τοιαῦται δὲ αἱ ἐπιθυμίαι, οἷον ἔρωσ. Καὶ αἱ ἐν
ταῖς τοῦ σώματος κακώσεσι, καὶ ἐν κινδύνοις·
καὶ γὰρ ὁ κινδυνεύων ἐπιθυμεῖ, καὶ ὁ λυπούμενος.

2. Ἐστω δὴ χάρις,] Greek writers used the word *χάρις* with a threefold application: 1. "As *beneficence*, or "the feeling which dictates a favour."

2. "As *the favour* itself conferred."

3. "As *gratitude*, or the grateful "remembrance of a favour received."

It is the first of these, which the present Chapter is intended to describe. The second does not imply a passion. The third is excluded by the definition itself, *μὴ ἀντὶ τινός*: and also by §. 5. of the Chapter, "Ἡ ὅτι ἀπέδωκαν, ἀλλ' οὐκ ἔδωκαν, εἴ τι εἰδότες, εἴ τι μὴ ἀμφοτέρως γὰρ τὸ ἀντὶ τινός."

The word [*χάρις*] must have crept into the Definition through the carelessness of a transcriber; as we will

not suppose that Aristotle attempted to explain *χάρις* by the same word, even though used in a different application.

2. Ἐν καιροῖς τοιούτοις,] Livy V. 47. "Manlio (ob servatum Capitulum,) universi milites selibras panis "et quartanos vini ad ædes ejus, quæ "in arce erant, contulerunt. Rem "dictu parvam, ceterum inopia fecerat "eam argumentum ingens caritatis." The Corinthians (Thucyd. I. 41.) in order to enhance the favour which they had conferred on the Athenians, use the same argument, Καὶ ἐν καιροῖς τοιούτοις ἰγίνετο οἷς μάλιστα ἄνθρωποι ἐπ' ἡχθροὺς τοὺς σφετέρους ἴοντες τῶν ἁπάντων ἀπειρίοιστοί εἰσι παρὰ τὸ νικᾶν.

Διὸ οἱ ἐν πενία παριστάμενοι καὶ φυγαῖς, καὶ μικρὰ ὑπηρετήσωσι, διὰ τὸ μέγεθος τῆς δεήσεως καὶ τὸν καιρὸν κεχαρισμένοι· οἷον ὁ ἐν Λυκείῳ τὸν φορμὸν δούς. Ἀνάγκη οὖν μάλιστα μὲν εἰς⁴ ταῦτα ἔχειν τὴν ὑπουργίαν· εἰ δὲ μὴ, εἰς ἴσα ἢ μείζω. Ὡστ' ἐπεὶ φανερόν καὶ οἷς καὶ ἐφ' οἷς γίνεται χάρις καὶ πῶς ἔχουσι, δηλὸν ὅτι ἐκ τούτων παρασκευαστέον, τοὺς μὲν δεικνύντας ἢ ὄντας ἢ γεγεννημένους ἐν τοιαύτῃ δεήσει καὶ λύπῃ, τοὺς δὲ ὑπηρετηκότας ἐν τοιαύτῃ χρεία τοιοῦτόν τι ἢ ὑπηρετοῦντας.

Φανερόν δὲ καὶ ὅθεν ἀφαιρεῖσθαι ἐνδέχεται τὴν⁵ χάριν, καὶ ποιεῖν ἀχαρίστους· ἢ γὰρ ὅτι αὐτῶν ἔνεκα ὑπηρετοῦσιν ἢ ὑπηρετήσαν· τοῦτο δὲ οὐκ ἦν χάρις· ἢ ὅτι ἀπὸ τύχης συνέπεσεν, ἢ ἡναγκάσθησαν· ἢ ὅτι ἀπέδωκαν ἀλλ' οὐκ ἔδωκαν, εἴ τε εἰδότες εἴ τε μὴ· ἀμφοτέρως γὰρ τὶ ἀντὶ τινός· ὥστε οὐδὲ οὕτως ἂν εἴη χάρις. Καὶ περὶ ἀπάσας⁶ τὰς κατηγορίας σκεπτέον· ἢ γὰρ χάρις ἐστὶν ἢ ὅτι

3. Διὸ οἱ ἐν πενίᾳ—καὶ φυγαῖς,] Isocrates ad Philippum: Ἀλλὰ μὴν πᾶσι φανερόν, ὅτι πάντες ἄνθρωποι τούτων πλείστον μνείαν ἔχουσιν, ὧν ἂν ἐν ταῖς συμφοραῖς εὖ πάθωσιν.

3. Τὸν φορμὸν δούς.] This mat was probably given, as a bed, to some unfortunate beggar or exile, &c. lying on the ground. The story is not extant.

5. Ποιεῖν ἀχαρίστους.] i. e. To take away their character of "beneficent persons." This is rather an unusual application of the word ἀχαρίστος, which is commonly found in the sense

of "ungrateful;" as referring to the third signification of χάρις. E. g. in Xenophon: Τοὺς γὰρ εὖ παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδώσιν, ἀχαρίστους καλοῦσι.—Suidas, however, gives, Ἀχαριστῆσαι· τὸ μὴ χαρίσασθαι, μὴδ' ὑπουργῆσαι.

6. Κατηγορίας] The Categories or "Prædicaments" are ten in number, (see Arist. Categ. Ch. 6.) viz. οὐσία, ποσὸν, ποῖον, πρὸς τι, ποῦ, ποτὶ, κίνησις, ἔχειν, ποιεῖν, πάσχειν, by reference to each of which we may amplify or diminish the favour conferred, and the feeling which dictated it. Thus under

τοδὲ, ἢ τοσονδὲ, ἢ τοιονδὲ, ἢ ποτὲ, ἢ ποῦ. Σημεῖον δὲ, εἰ ἔλαττον μὴ ὑπερέτησαν· καὶ εἰ τοῖς ἐχθροῖς ἢ ταῦτὰ ἢ ἴσα ἢ μείζω· δῆλον γὰρ ὅτι οὐδὲ ταῦτα ἡμῶν ἔνεκα· ἢ εἰ φαῦλα εἰδώς· οὐδεὶς γὰρ ὁμολογεῖ δεῖσθαι φαύλων. Καὶ περὶ μὲν τοῦ χαρίζεσθαι καὶ ἀχαριστεῖν εἴρηται.

ΚΕΦ. η'.

ΠΕΡΙ ΕΛΕΟΥ.

ΠΟΙΑ δὲ ἐλεεινὰ, καὶ τίνας ἐλεοῦσιν, καὶ πῶς αὐτοὶ ἔχοντες, λέγωμεν. Ἐστω δὴ ἔλεος λύπη τις ἐπὶ φαινομένῳ κακῷ φθαρτικῷ καὶ λυπηρῷ τοῦ ἀναξίου τυγχάνειν, ὃ καὶ αὐτὸς προσδοκῆσειεν ἀνπαθεῖν, ἢ τῶν αὐτοῦ τινα· καὶ τοῦτο, ὅταν πλη-

the Category of "Time" we apply the proverb, "Bis dat qui cito dat." Under that of Quality, the account related by Xenophon, of the manner in which Cyrus was accustomed to confer favours on his friends. Anab. I. 9. Κῦρος γὰρ ἵππεσσι βίκους οἶνου ἡμιδεῖς πολλαίς, ὅποτε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὕτω δὴ πολλοῦ χρόνου τούτου ἡδίοι οἶνον ἐπιτόχοι.—&c. &c.

6. Σημεῖον δὲ, εἰ ἔλαττον μὴ ὑπερέτησαν.] The Orator argues, "that it is a sign the service proceeded not from any beneficent feeling, since they have now refused to do one of less importance."

6. Εἰ φαῦλα εἰδώς.] See Horace, Ep. I. 7. 14.

—"quo more pyris vesci Calaber jubet hospes;
" Ut libet, hæc porcis hodie comedenda relinques."

CHAP. VIII.

2. Ἐστω δὴ ἔλεος] Cicero, Tusc. Quæst. III. 10. "Misericordia est ægritudo ex alterius rebus adversis;" and IV. 8. "Misericordia est ægritudo ex miseriâ alterius, injuriâ laborantis." Laetius in Zenone. Ἐλεος οὖν ἵσται λύπη ὡς ἐπὶ ἀναξίως κακοπαθοῦντι.

2. Τοῦ ἀναξίου τυγχάνειν.] "Nemo enim parricidæ aut proditoris supplicio misericordiâ commovetur." Cic. Tusc. IV. 8.

σίον φαίνεται· δῆλον γὰρ ὅτι ἀνάγκη τὸν μέλλοντα ἐλεήσειν ὑπάρχειν τοιοῦτον οἷον οἷεσθαι παθεῖν ἂν τι κακὸν, ἢ αὐτὸν ἢ τῶν αὐτοῦ τινα, καὶ τοιοῦτον κακὸν οἷον εἴρηται ἐν τῷ ὄρφ, ἢ ὁμοιον, ἢ παραπλήσιον. Διὸ οὔτε οἱ παντελῶς ἀπολλώ-
 λότες ἐλεοῦσιν· οὐδὲν γὰρ ἂν ἔτι παθεῖν οἴονται,³
 πεπόνθασι γάρ· οὔτε οἱ ὑπερενδαιμονεῖν οἰόμενοι,
 ἀλλ' ὑβρίζουσιν· εἰ γὰρ ἅπαντα οἴονται ὑπάρχειν
 τὰγαθὰ, δῆλον ὅτι καὶ τὸ μὴ ἐνδέχεσθαι παθεῖν
 μηδὲν κακόν· καὶ γὰρ τοῦτο τῶν ἀγαθῶν. Εἰσὶ⁴
 δὲ τοιοῦτοι οἱ νομίζουσιν παθεῖν ἂν οἱ τε πεπον-
 θότες ἤδη καὶ διαπεφευγότες· καὶ οἱ πρεσβύτεροι,
 καὶ διὰ τὸ φρονεῖν καὶ δι' ἐμπειρίαν· καὶ οἱ
 ἀσθενεῖς· καὶ οἱ δειλότεροι μᾶλλον· καὶ οἱ
 πεπαιδευμένοι· εὐλόγιστοι γάρ. Καὶ οἷς ὑπάρ-⁵
 χουσι γονεῖς, ἢ τέκνα, ἢ γυναῖκες· αὐτοῦ τε γὰρ
 ταῦτα, καὶ οἷα παθεῖν τὰ εἰρημένα. Καὶ μήτε ἐν⁶
 ἀνδρείας πάθει ὄντες· οἷον ἐν ὀργῇ ἢ θάρρει·
 ἀλόγιστα γὰρ τοῦ ἐσομένου ταῦτα· μήτ' ἐν ὑβρι-
 στικῇ διαθέσει· καὶ γὰρ οὗτοι ἀλόγιστοι τοῦ
 πείσεσθαι τι· ἀλλ' οἱ μεταξὺ τούτων· μήτ' αὖ
 φοβούμενοι σφόδρα· οὐ γὰρ ἐλεοῦσιν οἱ ἐκπε-
 πληγμένοι διὰ τὸ εἶναι πρὸς τῷ οἰκείῳ πάθει.
 Κἂν οἴωνται τινὰς εἶναι ἐπιεικεῖς· ὁ γὰρ μηδένα⁷
 οἰόμενος, πάντας οἰήσεται ἀξίους εἶναι κακοῦ.

4. Δειλότεροι μᾶλλον.] See B. I. 7, 18. *suprà*.

6. Οἷον ἐν ὀργῇ,] Shakspeare, Coriol. I. 9.

“And wrath o’erwhelm’d my pity.”

6. Οἱ ἐκπεπληγμένοι διὰ τὸ εἶναι, κ. τ. λ.] See the instance in Cicero’s account of the death of Pompey, quoted in the former Book, Ch. XIV. 5.

κακοῦ. Καὶ ὅλως δὲ ὅταν ἔχη οὕτως, ὥστ' ἀναμνησθῆναι τοιαῦτα συμβεβηκότα ἢ αὐτῷ ἢ τῶν αὐτοῦ, ἢ ἐλπίσαι γενέσθαι ἢ αὐτῷ ἢ τῶν αὐτοῦ. Ὡς μὲν οὖν ἔχοντες ἐλεοῦσιν, εἴρηται.

8 Ἄ δὲ ἐλεοῦσιν, ἐκ τοῦ ὀρισμοῦ δῆλον. Ὅσα τε γὰρ τῶν λυπηρῶν καὶ ὀδυνηρῶν φθαρτικά, πάντα ἐλεεινά· καὶ ὅσα ἀναιρετικά· καὶ ὅσων ἢ 9 τύχη αἰτία κακῶν μέγεθος ἐχόντων. Ἔστι δὲ ὀδυνηρὰ μὲν καὶ φθαρτικά θάνατοι, καὶ αἰκίαι, καὶ σωματῶν κακώσεις, καὶ γῆρας, καὶ νόσοι, καὶ 10 τροφῆς ἔνδεια. Ὡν δὲ ἡ τύχη αἰτία κακῶν, ἀφιλία, ὀλιγοφιλία, (διὸ καὶ τὸ διασπᾶσθαι ἀπὸ φίλων καὶ συνήθων ἐλεεινὸν), αἷσχος, ἀσθένεια,

7. "Ὡστ' ἀναμνησθῆναι τοιαῦτα] Sophocles, *Ed. Col.* 562.

Ἦς οἷδ' αὖτ' ὡς ἐπαιδευθὲν ξένος,
Ἦσπερ σὺν, χῶστις πλεῖστ' ἀνὴρ ἐπὶ
ξένης

Ἦθηλσα κινδυνεύματ' ἐν τῷ μῶ κέρει·
Ἦσσε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ
σὺ νῦν,

Ἦσπερ τραπεζομένη μὴ οὐ συνεισώζειν·
κ. σ. λ.

Virgil, *Æneid* I. 632.

"Me quoque, per multos similis
"fortune labores

"Jactatam, hæc demum voluit con-
"sistere terrâ.

"Non ignara mali, miseris suc-
"currere disco."

Shakspeare, *King Lear* IV. 6.

"A most poor man, made tame by
"fortune's blows,

"Who, by the art of known and
"feeling sorrows

"Am pregnant to good pity."

7. Ἐλπίσαι] The words ἐλπίζειν and ἔλπισις are used to signify the expectation of evil, as well as the expectation of good. Soph. *Trach.* 111.

Δύσσανον ἐλπίζουσιν αἴσαν.
Ajax, 111.

τὴν δὲ δ' ἔξοδον

Ἦσπερ τὴν Αἴαντος ἐλπίζει φέρειν.
The verb "sperare" is found in a similar sense. Virg. *IV.* 418.

"Hunc ego si potui tantum sperare
"dolorem

"Et perferre soror potero."

8. Λυπηρῶν καὶ ὀδυνηρῶν] The λυπηρὰ refer to the grief of the mind; the ὀδυνηρὰ, to the pain of the body.

10. Αἷσχος, ἀσθένεια, ἀναπηρία] Compare Arist. *Eth.* III. 5. Ὁμοίως δὲ καὶ περὶ ἀσθένειαν, καὶ αἷσχος, καὶ πῆρωσιν· οὐδεὶς γὰρ ἂν ὀνειδίσκει τυφλῷ φύσει, ἢ ἐκ νόσου, ἢ ἐκ πληγῆς, ἀλλὰ μᾶλλον ἐλιήσει.

ἀναπηρία· καὶ τὸ, ὅθεν προσῆκεν ἀγαθὸν τι
 πράξαι, κακὸν τι συμβῆναι· καὶ τὸ πολλάκις
 τοιοῦτον. Καὶ τὸ πεπονθότος γενέσθαι τι ἀγα-¹¹
 θόν· οἶον Διοπίθει τὰ παρὰ βασιλέως τεθνεῶτι
 κατεπέμφθη. Καὶ τὸ ἢ μηδὲν γεγενῆσθαι ἀγαθόν,
 ἢ γενομένων μὴ εἶναι ἀπόλαυσιν. Ἐφ' οἷς μὲν
 οὖν ἐλεοῦσι, ταῦτα καὶ τὰ τοιαῦτά ἐστιν.

Ἐλεοῦσι δὲ τοὺς τε γνωρίμους, ἃν μὴ σφόδρα¹²
 ἐγγὺς ὣσιν οἰκειότητι· περὶ δὲ τούτους, ὥσπερ
 περὶ αὐτοὺς μέλλοντας, ἔχουσι. Διὸ καὶ ὁ Ἀμασις
 ἐπὶ μὲν τῷ υἱεὶ ἀγομένῳ ἐπὶ τὸ ἀποθανεῖν οὐκ
 ἐδάκρυσεν, ὥς φασιν, ἐπὶ δὲ τῷ φίλῳ προσαι-

10. "Ὅθεν προσῆκεν ἀγαθὸν τι πράξαι,]
 Thus Dido laments her fate at suffer-
 ing evil at the hands of Æneas;
 Æn. IV. 373.

"ejectum littore, egentem
 "Excepi; et regni demens in parte
 "locavi;
 "Amissem classem, socios a morte
 "reduxi."

And Catullus introduces Ariadne
 exciting pity by her sorrows proceeding
 from a quarter, whence she ought to
 have received a very different return.

"Certe ego te in medio versantem
 "turbine leti
 "Eripui, ac potius germanum amit-
 "tere crevi,
 "Quam tibi fallaci supremo in tem-
 "pore deessem.
 "Pro quo dilaceranda feris dabor,
 "alutibusque
 "Præda, neque injectâ tumulabor
 "mortua terrâ."

11. Πιπνονότος] Vell. Paterc. II.
 70. "Deciderat Cassii caput, cum

"evocatus advenit, nunciens Brutum
 "esse victorem."

11. Διοπίθει] It is unknown to
 what Diopithes these presents of the
 king of Persia were sent. A celebrated
 soothsayer, prophet of that name, is
 mentioned by Aristophanes, Ἰσπῆς 188.

Τὴν Κυλλήνην γὰρ ὁ Φοῖβος
 ἔς τὴν χεῖρ' ὁρῶς ἠνέξατο τὴν Διο-
 πείθους.

And in the Ὀρενθες.

Μήτ' ἦν Λάμπων ἦ, μήτ' ἦν ὁ μέγας
 Διοπίθης.

And by Plutarch (in vit. Lysandri).
 Diopieithes an Athenian General is
 also named by Demosthenes, (Philipp.
 III.)

12. Ὁ Ἀμασις] This story is related,
 by Herodotus, not of Amasis, but of
 his son Psammenitus. B. III. Ch. 14.
 Ὡς παῖς Κύρου, τὰ μὲν οἰκῆια ἦν μίζαν
 κακὰ ἢ ὥστε ἀνακλαίειν· σὲ δὲ τοῦ ἱταί-
 ρου πένθος ἄξιον ἦν δακρύων· ὃς ἐκ πολ-
 λῶν τε καὶ εὐδαιμόνων ἐκπέσων, ἐς πτω-
 χήνιν ἀπίπταται ἐπὶ γῆρας οὐδῶ.

τοῦντι· τοῦτο μὲν γὰρ ἐλεεινὸν, ἐκείνο δὲ δεινόν·
 τὸ γὰρ δεινὸν ἕτερον τοῦ ἐλεεινοῦ καὶ ἐκκρου-
 13 στικόν, καὶ πολλάκις τῷ ἐναντίῳ χρήσιμον. Ἔτι
 ἐλεοῦσιν, ἐγγὺς αὐτοῖς τοῦ δεινοῦ ὄντος. Καὶ
 τοὺς ὁμοίους ἐλεοῦσι κατὰ ἡλικίαν, κατὰ ἥθη, κατὰ
 ἕξεις, κατὰ ἀξιώματα, κατὰ γένη· ἐν πᾶσι γὰρ
 τούτοις μᾶλλον φαίνεται, καὶ αὐτῷ ἂν ὑπάρξαι.
 Ὅλως γὰρ καὶ ἐνταῦθα δεῖ λαβεῖν, ὅτι, ὅσα ἐφ'
 αὐτῶν φοβοῦνται, ταῦτα ἐπ' ἄλλων γιγνόμενα
 14 ἐλεοῦσιν. Ἐπεὶ δὲ ἐγγὺς φαινόμενα τὰ πάθη
 ἐλεεινά ἐστι, τὰ δὲ μυριοστὸν ἔτος γενόμενα ἢ
 ἐσόμενα, οὗτ' ἐλπίζοντες οὔτε μεμνημένοι, ἢ
 ὅλως οὐκ ἐλεοῦσιν, ἢ οὐχ ὁμοίως· ἀνάγκη τοὺς
 συναπεργαζομένους σχήμασι καὶ φωναῖς καὶ
 ἐσθῇτι, καὶ ὅλως ἐν ὑποκρίσει, ἐλεεινοτέρους εἶναι.

12. Τὸ γὰρ δεινὸν ἕτερον τοῦ ἐλεεινοῦ
 καὶ ἐκκρουστικόν,] Shakspeare, King
 Lear, Act V. sc. 3.

“This judgment of the heavens, that
 “makes us tremble,
 “Touches us not with pity.”

12. Ἐκκρουστικόν,] Cicero has ex-
 actly expressed this word, Tusc. IV.
 35. “Etiam novo quodam amore
 “veterem amorum, tanquam clavum
 “clavo, ejiciendum putant.”

13. Κατὰ ἕξεις,] Æneas over the
 dead body of Lausus, Virgil, Æn. x.
 821.

“At vero ut vultum videt morientis
 “et ora,

“Ingemuit miserans graviter, dex-
 “tramque tetendit

“Et mentem patriæ subiit pietatis
 “imago.”

13. Κατὰ ἀξιώματα] Cæsar is re-
 lated to have shed tears, when the
 head of Pompey was brought him.

14. Τὰ πάθη] In the signification of
 “disasters,” as in Arist. Poetics, Ch.
 XXIII. Πάθος δὲ ἐστὶ πρῶξις φθαρτικῆς
 ἢ ὀδυνηρᾶς· οἷον οἱ τε ἐν τῷ φανερῷ θάνα-
 τοι, καὶ αἱ περιωδυνίαι, καὶ τρώσεις, καὶ
 ὅσα τοιαῦτα.

14. Συναπεργαζομένους κ. τ. λ.]
 Assisting the representation by gesture,
 by tone of voice, by dress, and, in
 short, by dramatic action in general.
 Compare Arist. Poetics, Ch. XXX.
 Δεῖ δὲ τοὺς μύθους συνιστάναι καὶ τῇ
 λέξει συναπεργάζεσθαι, ὅτι μάλιστα πρὸς
 ὁμμάτων τιθίμενον. And afterwards in
 the same Chap. Τοῖς σχήμασι συναπε-
 γαζόμενον.

Ἐγγὺς γὰρ ποιούσι φαίνεσθαι τὸ κακὸν πρὸ ὁμμάτων ποιῶντες, ἢ ὡς μέλλον ἢ ὡς γεγονός. Καὶ τὰ 15
γεγονότα ἄρτι, ἢ μέλλοντα διὰ ταχέων, ἐλεεινότερα
διὰ τὸ αὐτό. Καὶ τὰ σημεῖα, καὶ τὰς πράξεις 16
οἷον ἐσθῆτάς τε τῶν πεπονθότων, καὶ ὅσα τοιαῦτα.
Καὶ λόγους τῶν ἐν τῷ πάθει ὄντων, οἷον ἤδη
τελευτώντων. Καὶ μάλιστα τὸ σπουδαίους εἶναι

14. Ἐγγὺς γὰρ ποιούσι] Horace, in
Arte Poet. 180.

"Segnius irritant animos demissa
"per aures,

"Quam quæ sunt oculis subjecta
"fidelibus."

16. Καὶ τὰ σημεῖα, καὶ τὰς πράξεις.]
Thus shipwrecked mariners, for the
purpose of moving pity and eliciting
alms, were accustomed to carry about
a picture, representing the tale of their
sufferings. An allusion to which is
made by Persius, Sat. I. 89.

"Cantet si naufragus,

"assem

"Protulerim? cantas cum fractâ te

"in trabe pictum,

"Ex humero portes."

16. Οἷον ἐσθῆτας] Orestes dis-
plays to the sight the vest in which
his father was enfolded and slain by
Clytemnestra. Æschylus, Choeph.
967.

"Ἴδουθε δ' αὖτε, τῶνδ' ἐπήκοοι κακῶν,
Τὸ μυχάνημα, δισμὸν ἀβλίου πατρὶ.
Πίδας τε χειροῖν. καὶ ποδοῖν ζυγωρῖδας.
'Εκτείναντ' αὐτὸ καὶ κύκλῳ παρα-
σταδόν

Στείγαστρον ἄνδρὸς δειξάσθ, κ. τ. λ.

And Antony shews the Romans the
blood-stained robe of Cæsar. Quinti-
lian, VI. 1, 31. "Populum Roma-
"num egit in furorem prætexta Cæsaris

"prolata in foro cruenta. Sciebatur
"interfectum eum; corpus denique
"ipsum impositum lecto erat; vestis
"tamen illa sanguine madens ita re-
"præsentavit imaginem sceleris, ut
"non occisus esse Cæsar, sed tum
"maxime occidi videretur." See also
Appian, Bell. Civ. II. 146.—Compare
Shakspeare, Julius Cæsar, Act. III.
Sc. 6.

"If you have tears, prepare to shed
"them now,

"You all do know this Mantle; I
"remember

"The first time ever Cæsar put
"it on". . . .

"Look, in this place ran Cassius'
"dagger through;

"See what a rent the envious Casca
"made,

"Through this the well-beloved
"Brutus stabb'd,

"And as he plucked his cursed
"steel away,

"Mark how the blood of Cæsar
"followed it."

16. Καὶ λόγους τῶν ἐν τῷ πάθει ὄντων.]
E. g. The dying words of Dido, Virg.
Æn. IV. 650.

"Dulces exuvix dum fata Deusque
"sinebant," &c. &c.

16. Καὶ μάλιστα τὸ σπουδαίους εἶναι]
Cicero de Oratore, II. 52. "Ita cum

ἐν τοῖς τοιούτοις καιροῖς ὄντας, ἐλεεινόν. Ἄπαντα γὰρ ταῦτα διὰ τὸ ἐγγὺς φαίνεσθαι μᾶλλον ποιεῖ τὸν ἔλεον· καὶ ὥς ἀναξίου ὄντος, καὶ ἐν ὀφθαλμοῖς φαινομένου τοῦ πάθους.

ΚΕΦ. θ'.

ΠΕΡΙ ΝΕΜΕΣΕΩΣ.

ΑΝΤΙΚΕΙΤΑΙ δὲ τῷ ἐλεεῖν μάλιστα μὲν, ὃ καλοῦσι νεμεσᾶν· τῷ γὰρ λυπεῖσθαι ἐπὶ ταῖς ἀναξίαις κακοπραγίαις ἀντικείμενόν ἐστι τρόπον τινὰ, καὶ ἀπὸ τοῦ αὐτοῦ ἦθους, τὸ λυπεῖσθαι ἐπὶ ταῖς ἀναξίαις εὐπραγίαις· καὶ ἄμφω τὰ πάθη ἦθους² χρηστοῦ. Δεῖ γὰρ ἐπὶ μὲν τοῖς ἀναξίως πράττουσι κακῶς συνάχθῃσθαι καὶ ἐλεεῖν, τοῖς δ' εὖ νεμεσᾶν· ἄδικον γὰρ τὸ παρὰ τὴν ἀξίαν γιγνόμενον· διὸ καὶ τοῖς θεοῖς ἀποδίδομεν τὸ νεμεσᾶν.

“singuli casus humanarum miseriarum
“graviter accipiuntur, tum afflicta et
“prostrata virtus maxime luctuosa
“est.”

CHAP. IX.

1. “Ο καλοῦσι νεμεσᾶν] Horace exactly expresses νέμισις in his Ode to Mena. Ep. IV. 7.

“Videsne sacram metiente te viam

“Cum bis ter ulnarum togâ,

“Ut ora vertat huc et huc euntium

“Liberrima indignatio.”

1. “ἦθους χρηστοῦ.] Plutarch in vit. Homeri, Ch. CXXXII. Πάλιν δὲ τῶν περὶ Ἀριστοτέλην ἀστεῖα πάθη ἡγουμένων τὴν νέμισιν καὶ τὸν ἔλεον (τὸ γὰρ τοὺς ἀγαθοὺς δάκνεισθαι ἐπὶ τοῖς πλησίον, εἰ παρ' ἀξίαν εὐτυχοῦσι νέμισις παλεῖται· τὸ δὲ λυπεῖσθαι, εἰ παρ' ἀξίαν δυστυχοῦσιν, ἔλεος λέγεται) ταῦτα καὶ Ὁμηρος προσήκειν τοῖς ἀγαθοῖς νομίζει, κ. τ. λ.

2. Διὸ καὶ τοῖς θεοῖς ἀποδίδομεν τὸ νεμεσᾶν] In the same passage above quoted from Plutarch; Ταῦτα καὶ Ὁμηρος προσήκειν τοῖς ἀγαθοῖς νομίζει, ἐπαῦ καὶ τῷ Διὶ ἀνατίθῃσιν αὐτά.

Δόξειε δ' ἂν καὶ ὁ φθόνος τῷ ἐλεεῖν τὸν αὐτὸν³
ἀντικεῖσθαι τρόπον, ὡς σύνεγγυς ὢν καὶ ταύτῳ
τῷ νεμεσᾶν· ἔστι δὲ ἕτερον. Λύπη μὲν γὰρ
ταραχώδης καὶ ὁ φθόνος ἐστὶ, καὶ ἐπὶ εὐπραγία,
ἀλλ' οὐ τοῦ ἀναξίου, ἀλλὰ τοῦ ἴσου καὶ ὁμοίου.
Τὸ δὲ μὴ ὅτι αὐτῷ τι συμβήσεται ἕτερον, ἀλλὰ
δι' αὐτὸν τὸν πλησίον, ἅπασιν ὁμοίως δεῖ ὑπάρ-
χειν. Οὐ γὰρ ἔτι ἔσται τὸ μὲν φθόνος, τὸ δὲ
νέμεσις· ἀλλὰ φόβος, εἰς διὰ τοῦτο ἡ λύπη ὑπάρχη
καὶ ἡ ταραχή, ὅτι αὐτῷ τι ἔσται φαῦλον ἀπὸ τῆς
ἐκείνου εὐπραξίας.

Φανερόν δ' ὅτι ἀκολουθήσει καὶ τὰ ἐναντία⁴
πάθῃ τούτοις. Ὁ μὲν γὰρ λυπούμενος ἐπὶ τοῖς
ἀναξίως κακοπραγοῦσιν ἡσθήσεται ἢ ἄλυπος
ἔσται ἐπὶ τοῖς ἐναντίως κακοπραγοῦσιν. Οἶον
τοὺς πατραλοίας καὶ μαιφόνους, ὅταν τύχωσι
τιμωρίας, οὐδεὶς ἂν λυπηθείη χρηστός· δεῖ γὰρ
χαίρειν ἐπὶ τοῖς τοιούτοις, ὡς δ' αὖτως καὶ ἐπὶ
τοῖς εὖ πράττουσι κατ' ἀξίαν· ἄμφω γὰρ δίκαια,
καὶ ποιεῖ χαίρειν τὸν ἐπιεικῆ· ἀνάγκη γὰρ ἐλπίζειν
ὑπάρξαι ἂν, ἅπερ τῷ ὁμοίῳ, καὶ αὐτῷ. Καὶ ἔστι⁵
τοῦ αὐτοῦ ἡθους ἅπαντα ταῦτα· τὰ δὲ ἐναντία τοῦ
ἐναντίου. Ὁ γὰρ αὐτός ἐστιν ἐπιχαιρέκακος καὶ
φθονερός· ἐφ' ᾧ γάρ τις λυπεῖται γιγνομένῳ καὶ

3. Ὁ φθόνος τῷ ἐλεεῖν — ἀντικεῖσθαι]
See Ethics (Nicom.) II. 7. Νέμεσις δὲ
μισότης φθόνου καὶ ἐπιχαιρέκακίας· εἰσὶ
δὲ περὶ λύπην καὶ ἡδονὴν τὰς ἐπὶ τοῖς
συμβαίνουσι τοῖς πλείους γιγνομένας, κ. τ. λ.
And Magn. Moralia, I. 28. Νέμεσις
δὲ ἴσῃ μισότης φθονίας καὶ ἐπιχαιρεί-

κακίας ἀμφοτέραι γὰρ αὐταὶ ψικταὶ
εἰσιν· ὁ δὲ νέμεσητικὸς ἐπαινετός.

3. ἴσου καὶ ὁμοίου.] Cicero Ep. ad
Attic. XIII. Speaking of a letter to
Cæsar: "Nec mehercule scripsi aliter
"ac si περὶ ἴσον ὁμοιονque scriberem."

5. Ὁ γὰρ αὐτός ἐστιν ἐπιχαιρ. καὶ

ὑπάρχοντι, ἀναγκαῖον τοῦτον ἐπὶ τῇ στερήσει καὶ τῇ φθορᾷ τῇ τούτου χαίρειν. Διὸ κωλυτικὰ μὲν ἐλέου πάντα ταῦτ' ἐστί· διαφέρει δὲ διὰ τὰς εἰρημένας αἰτίας· ὥστε πρὸς τὸ μὴ ἐλεεινὰ ποιεῖν ἅπαντα ὁμοίως χρήσιμα.

6 Πρῶτον μὲν οὖν περὶ τοῦ νεμεσᾶν λέγωμεν, τίσι τε νεμεσῶσι, καὶ ἐπὶ τίσι, καὶ πῶς ἔχοντες αὐτοί· 7 εἶτα μετὰ ταῦτα περὶ τῶν ἄλλων. Φανερόν δ' ἐκ τῶν εἰρημένων· εἰ γὰρ ἔστι τὸ νεμεσᾶν λυπέισθαι ἐπὶ τῷ φαινομένῳ ἀναξίως εὐπραγεῖν, πρῶτον μὲν δῆλον ὅτι οὐχ οἷόν τ' ἐπὶ πᾶσι τοῖς ἀγαθοῖς 8 νεμεσᾶν. Οὐ γὰρ εἰ δίκαιος ἢ ἀνδρεῖος, ἢ εἰ ἀρετὴν λήψεται, νεμεσήσει τούτῳ· οὐδὲ γὰρ οἱ ἔλεοι ἐπὶ τοῖς ἐναντίοις τούτων εἰσὶν· ἀλλ' ἐπὶ πλούτῳ καὶ δυνάμει καὶ τοῖς τοιούτοις, ὅσων, ὥς ἀπλῶς εἰπεῖν, ἄξιοί εἰσιν οἱ ἀγαθοὶ, καὶ οἱ τὰ φύσει ἔχοντες ἀγαθὰ, οἷον εὐγένειαν καὶ κάλλος 9 καὶ ὅσα τοιαῦτα. Ἐπειδὴ δὲ τὸ ἀρχαῖον ἐγγύς τι φαίνεται τοῦ φύσει, ἀνάγκη τοῖς τὸ αὐτὸ ἔχουσιν ἀγαθόν, εἰν νεωστὶ ἔχοντες τυγχάνωσι καὶ διὰ τοῦτο εὐπραγῶσι, μᾶλλον νεμεσᾶν. Μᾶλλον γὰρ λυποῦσιν οἱ νεωστὶ πλουτοῦντες τῶν πάλαι καὶ διὰ

φθοιρός·] Not that these are the same character, for they have been shewn to be the two Extremes, of which *νέμεις* is the Mean, (see note to §. 3. of this chapter,) and are therefore opposed to *νιμίσις*, and to each other. (See Ethics, II. 8. Αἱ μὲν γὰρ ἄκραι καὶ σὴ μίση καὶ ἀλλήλαις ἐναντία εἰσιν. ἢ δὲ μίση ταῖς ἄκραις.) The sense of the Author then, as well as the proper construction of the lan-

guage, implies, that "the same character usually combines the two Vices, "and the two Extremes;" as is generally the case also with Prodigality and Illiberality. Cf. Ethics, IV. 1.

9. Ἐὰν νεωστὶ ἔχοντες] Tacitus, Hist. II. 20. "Insitâ mortalibus naturâ recentem aliorum felicitatem ægris "oculis introspicere, modumque fortunæ a nullis magis exigere, quam "quos in æquo videre."

γένους. Ὅμοίως δὲ καὶ ἄρχοντες, καὶ δυνάμενοι, καὶ πολύφιλοι, καὶ εὐτεκνοί, καὶ ὁτιοῦν τῶν τοιούτων, καὶ διὰ ταῦτα ἄλλο τι ἀγαθὸν γίγνηται αὐτοῖς, ὡσαύτως. Καὶ γὰρ ἐνταῦθα μᾶλλον λυποῦσιν οἱ νεόπλουτοι, ἄρχοντες διὰ τὸν πλοῦτον, ἢ οἱ ἀρχαίοπλουτοι. Ὅμοίως δὲ καὶ ἐπὶ τῶν ἄλλων. 10 Αἴτιον δ' ὅτι οἱ μὲν δοκοῦσι τὰ αὐτῶν ἔχειν, οἱ δ' οὐ· τὸ γὰρ ἀεὶ οὕτως φαινόμενον ἔχειν ἀληθὲς δοκεῖ· ὥστε οἱ ἕτεροι οὐ τὰ αὐτῶν ἔχειν. Καὶ ἐπεὶ 11 ἕκαστον τῶν ἀγαθῶν οὐ τοῦ τυχόντος ἄξιον, ἀλλὰ τις ἐστὶν ἀναλογία καὶ τὸ ἀρμόττον, οἷον ὄπλων κάλλος οὐ τῷ δικαίῳ ἀρμόττει ἀλλὰ τῷ ἀνδρείῳ, καὶ γάμοι διαφέρουντες οὐ τοῖς νεωστὶ πλουτοῦσιν ἀλλὰ τοῖς εὐγενέσιν· ἐὰν οὖν ἀγαθὸς ὢν μὴ τοῦ ἀρμόττοντος τυγχάνῃ, νεμεσητόν· καὶ τὸν ἥττω τῷ κρείττονι ἀμφισβητεῖν· μάλιστα μὲν οὖν τοὺς ἐν τῷ αὐτῷ· (ὅθεν καὶ τοῦτ' εἴρηται,

Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο·

Ζεὺς γὰρ οἱ νεμέσασχ', ὅτ' ἀμείνονι φωτὶ μάχοιτο·)

εἰ δὲ μὴ, καὶ ὅπως οὖν ὁ ἥττων τῷ κρείττονι· οἷον εἰ ὁ μουσικὸς τῷ δικαίῳ· βέλτιον γὰρ ἢ δικαιοσύνη τῆς μουσικῆς. Οἷς μὲν οὖν νεμεσῶσι, καὶ δι' αὐτὰ, ἐκ τούτων δῆλον· ταῦτα γὰρ καὶ τὰ τοιαῦτά ἐστιν.

Αὐτοὶ δὲ νεμεσητικοί εἰσιν, ἐὰν ἄξιοι τυγχάν- 12 νωσιν ὅντες τῶν μεγίστων ἀγαθῶν, καὶ ταῦτα

11. Αἴαντος δ' ἀλέεινε] Hom. Iliad only, is found extant in the present editions.
XI. 542. The first of these lines,

κεκτημένοι· τὸ γὰρ τῶν ὁμοίων ἡξιῶσθαι τοὺς μὴ
 13 ὁμοίους, οὐ δίκαιον. Δεύτερον δ', ἂν ὄντες
 ἀγαθοὶ καὶ σπουδαῖοι τυγχάνωσι· κρίνουσί τε γὰρ
 14 εὖ, καὶ τὰ ἄδικα μισοῦσι. Καὶ ἐὰν φιλότιμοι,
 καὶ ὀρεγόμενοι τινῶν πράξεων, καὶ μάλιστα
 περὶ ταῦτα φιλότιμοι ὦσιν ὧν ἕτεροι ἀνάξιοι
 15 ὄντες τυγχάνουσι. Καὶ ὅλως οἱ ἀξιοῦντες αὐτοὶ
 αὐτοὺς ὧν ἐτέρους μὴ ἀξιοῦσι, νεμεσητικοὶ τού-
 τοις καὶ τούτων. Διὸ καὶ οἱ ἀνδραποδώδεις καὶ
 φαῦλοι καὶ ἀφιλότιμοι οὐ νεμεσητικοί· οὐδὲν γάρ
 16 ἐστὶν οὗ αὐτοὺς οἴονται ἀξίους εἶναι. Φανερόν
 δ' ἐκ τούτων ἐπὶ ποίοις, ἀτυχοῦσι καὶ κακοπρα-
 γοῦσιν ἢ μὴ τυγχάνουσι, χαίρειν ἢ ἀλύπως
 ἔχειν δεῖ· ἐκ γὰρ τῶν εἰρημένων τὰ ἀντικείμενά
 ἐστὶ δῆλα. Ὡστε ἂν τοὺς τε κριτὰς τοιούτους
 παρασκεύαση ὁ λόγος, καὶ τοὺς ἀξιοῦντας ἐλε-
 εῖσθαι, καὶ ἐφ' οἷς ἐλεεῖσθαι, δείξῃ ἀναξίους μὲν
 ὄντας τυγχάνειν, ἀξίους δὲ μὴ τυγχάνειν, ἀδύνατον
 ἐλεεῖν.

ΚΕΦ. ι'.

ΠΕΡΙ ΦΘΟΝΟΥ.

ΔΗΛΟΝ δὲ καὶ ἐπὶ τίσι φθονοῦσι, καὶ τίσι,
 καὶ πῶς ἔχοντες, εἴπερ ἐστὶν ὁ φθόνος λύπη τις

1. Ἐστὶν ὁ φθόνος] Cicero, Tusc. III.
 10. "Quemadmodum Misericordia
 " ægritudo est ex alterius rebus ad-
 " versis, sic invidentia ægritudo est ex

" alterius rebus secundis." And Tusc.
 IV. 8. " Invidentiam esse dicunt ægri-
 " tudinem susceptam propter alterius
 " res secundas, quæ nihil noceant in-

ἐπὶ εὐπραγία φαινομένη τῶν εἰρημένων ἀγαθῶν
 περὶ τοὺς ὁμοίους, μὴ ἵνα τι αὐτῷ, ἀλλὰ δι'
 ἐκείνους· φθονήσουσι μὲν γὰρ οἱ τοιοῦτοι οἷς εἰσὶ
 τινες ὅμοιοι, ἣ φαίνονται. Ὅμοιους δὲ λέγω²
 κατὰ γένος, κατὰ συγγένειαν, καθ' ἡλικίας, καθ'
 ἕξεις, κατὰ δόξαν, κατὰ τὰ ὑπάρχοντα. Καὶ οἷς
 μικροῦ ἐλλείπει τὸ μὴ πάντα ὑπάρχειν· διὸ οἱ
 μεγάλα πράττοντες καὶ οἱ εὐτυχοῦντες φθονεροί
 εἰσιν· πάντας γὰρ οἷονται τὰ αὐτῶν φέρειν. Καὶ³
 οἱ τιμώμενοι ἐπὶ τινι διαφερόντως, καὶ μάλιστα ἐπὶ
 σοφίᾳ ἢ εὐδαιμονίᾳ. Καὶ οἱ φιλότιμοι φθονε-
 ρώτεροι τῶν ἀφιλοτίμων. Καὶ οἱ δοξόσοφοι·
 φιλότιμοι γὰρ ἐπὶ σοφίᾳ. Καὶ ὅλως οἱ φιλό-
 δοξοι περὶ τι, φθονεροὶ περὶ τοῦτο. Καὶ οἱ μι-
 κρόψυχοι· πάντα γὰρ μεγάλα δοκεῖ αὐτοῖς εἶναι.

Ἐφ' οἷς δὲ φθονοῦσι, τὰ μὲν ἀγαθὰ εἴρηται· ἐφ'⁴
 ὅσοις γὰρ φιλοδοξοῦσι, καὶ φιλοτιμοῦνται ἔργοις ἢ
 κτήμασι, καὶ ὀρέγονται δόξης, καὶ ὅσα εὐτυχή-
 ματά ἐστι, σχεδὸν περὶ πάντα φθόνος ἐστὶ, καὶ
 μάλιστα ὧν αὐτοὶ ἢ ὀρέγονται ἢ οἷονται δεῖν
 αὐτοὺς ἔχειν, ἢ ὧν αὐτοὶ τῇ κτήσει μικρῷ ὑπερ-
 ἔχουσιν ἢ μικρῷ ἐλλείπουσι.

Φανερόν δὲ καὶ οἷς φθονοῦσιν· ἅμα γὰρ εἴρηται⁵

“videnti. Nam si quis doleat ejus
 “rebus secundis a quo ipse lædatur,
 “non recte dicitur invidere: ut si
 “Hectori Agamemnon. Qui autem
 “his frui, is invidet profecto.”

1. Περὶ τοὺς ὁμοίους,] Cf. Thucy-
 dides, II. 45. Φθόνος γὰρ τοῖς ζῶσι
 πρὸς τὸ ἀντίπαλον. τὸ δὲ μὴ ἐμποδῶν

ἀνανταγωνίστην εὐνοίαν τετιμήναι.

—Æschylus, Agam. 841.

Παυροῖς γὰρ ἀνδρῶν ἐστι συγγενὲς τῷδε,
 Φίλον τὸν εὐτυχοῦντ' ἄντι φθόνου σέ-
 βειν.

3. Καὶ οἱ μικρόψυχοι] Compare the
 character of the μικρόψυχοι, as de-
 scribed in Arist. Ethics, IV. 3.

τοῖς γὰρ ἐγγὺς καὶ χρόνῳ καὶ τόπῳ καὶ ἡλικίᾳ
καὶ δόξῃ φθονοῦσιν· ὅθεν εἴρηται

Τὸ συγγενὲς γὰρ καὶ φθονεῖν ἐπίσταται.

Καὶ πρὸς οὓς φιλοτιμοῦνται· φιλοτιμοῦνται μὲν
γὰρ πρὸς τοὺς εἰρημένους· πρὸς δὲ τοὺς μυριοστὸν
ἔτος ὄντας ἢ πρὸς τοὺς ἐσομένους ἢ τεθνεώτας
οὐδεῖς· οὐδὲ πρὸς τοὺς ἐφ' Ἡρακλείαις στήλαις·
οὐδ' ὦν πολὺ οἴονται παρ' αὐτοῖς ἢ παρὰ τοῖς
ἄλλοις λείπεσθαι· οὐδ' ὦν πολὺ ὑπερέχειν· ὡσαύ-
6 τως καὶ πρὸς τούτους καὶ περὶ τὰ τοιαῦτα. Ἐπεὶ
δὲ πρὸς τοὺς ἀνταγωνιστὰς καὶ ἀντεραστὰς καὶ
ὅλως τοὺς τῶν αὐτῶν ἐφιεμένους φιλοτιμοῦνται,

5. Ἐγγὺς—ἡλικίᾳ.] With this argu-
ment Fabius Maximus defends himself
against the charge of envy towards
Scipio's good fortune, when he at-
tempted to oppose his passage into
Africa. Livy, XXVIII. 40. "Atque
"ego certum habeo dissentienti mihi
"ab istâ festinatione in Africam tra-
"jiciendi, duarum rerum subeundam
"opinionem esse; unius, insitæ ingenio
"meo cunctationis; alterius, obrecta-
"tionis atque invidiæ adversus crescen-
"tem indies gloriam fortissimi consulis.
"A quâ suspicione, si me neque vita
"acta et mores mei, neque Dictatura
"cum quinque Consulatus, tantum-
"que gloriæ belli domique partæ vin-
"dicat, ut propius fastidium ejus sim
"quam desiderium, ætas saltem libe-
"ret; quæ enim mihi æmulatione cum eo
"esse potest, qui ne filio quidem meo
"æqualis sit?"

5. Τὸ συγγενὲς] Cicero in Brut. Ch.
42. "Simul illud gaudeo, quod et
"æqualitas vestra, et pares honorum
"gradus, et artium studiorumque fini-
"tima vicinitas, tantum abest ab ob-
"trectatione invidiæ, quæ solet lace-
"rare plerosque, uti ea non modo non
"exulcerare vestram gratiam, sed etiam
"conciliare videatur; quali enim te
"erga illum perspicio, tali illum in te
"voluntate judicioque cognovi."

5. Ἡ τεθνεώτας οὐδεῖς.]

"Pascitur in vivis livor, et post fata
"quiescit." Ovid.
Horace, Epist. I. 9.

"Diram qui contudit hy-
"dram,
"Notaque fatali portenta labore
"subegit,
"Comperit invidiam supremo fine
"domari."

ἀνάγκη τούτοις φθονεῖν μάλιστα· διόπερ εἴρηται

Καὶ κεραμεὺς κεραμεῖ.

Καὶ τοῖς ταχὺ ἢ οἱ μόλις τυχόντες ἢ μὴ τυχόντες⁷ φθονοῦσι. Καὶ ὧν ἢ κεκτημένων ἢ κατορθούντων⁸ ὄνειδος αὐτοῖς· εἰσὶ δὲ καὶ οὗτοι ἐγγὺς καὶ ὅμοιοι· δῆλον γὰρ ὅτι παρ' αὐτοὺς οὐ τυγχάνουσι τοῦ ἀγαθοῦ· ὥστε τοῦτο λυποῦν ποιεῖ τὸν φθόνον. Καὶ τοῖς ἢ ἔχουσι ταῦτα ἢ κεκτημένοις ἅ αὐτοῖς⁹ προσῆκεν, ἢ ἐκέκτηντό ποτε· διὸ πρεσβύτεροι νεωτέροις. Καὶ οἱ πολλὰ δαπανήσαντες εἰς τὸ¹⁰ αὐτὸ τοῖς ὀλίγα φθονοῦσι. Δῆλον δὲ καὶ¹¹ οἷς χαίρουσιν οἱ τοιοῦτοι, καὶ ἐπὶ τίσι, καὶ πῶς ἔχοντες· ὥς γὰρ οὐκ ἔχοντες λυποῦνται, οὕτως ἔχοντες ἐπὶ τοῖς ἐναντίως ἡσθήσονται. Ὡστε ἂν αὐτοὶ μὲν παρασκευασθῶσιν οὕτως ἔχειν, οἱ δ' ἐλεεῖσθαι ἢ τυγχάνειν τινὸς ἀγαθοῦ ἀξιούμενοι ὧσιν οἶοι οἱ εἰρημένοι, δῆλον ὥς οὐ τεύξονται ἐλέου παρὰ τῶν κυρίων.

ΚΕΦ. ια'.

ΠΕΡΙ ΖΗΛΟΥ.

ΠΩΣ δ' ἔχοντες ζήλοῦσι, καὶ τὰ ποῖα, καὶ ἐπὶ τίνας, ἐνθένδ' ἐστὶ δῆλον. Εἰ γάρ ἐστι ζῆλος λύπη τις ἐπὶ φαινομένη παρουσίᾳ ἀγαθῶν ἐντίμων,

1. Ζῆλος λύπη τις] Cicero, Tusc. "tiatur, ipse careat." And ib. 26.
IV. 8. "Est æmulatio ægritudo, "Cum sit æmulantis angī alieno bono,
"si eo, quod concupierit, alius po- "quod ipse non habeat."

καὶ ἐνδεχομένων αὐτῷ λαβεῖν, περὶ τοὺς ὁμοίους τῇ φύσει, οὐχ ὅτι ἄλλῳ, ἀλλ' ὅτι οὐχὶ καὶ αὐτῷ ἐστι· (διὸ καὶ ἐπιεικές ἐστὶν ὁ ζῆλος καὶ ἐπικῶν· τὸ δὲ φθονεῖν φαῦλον καὶ φαύλων, ὁ μὲν γὰρ αὐτὸν παρασκευάζει διὰ τὸν ζῆλον τυγχάνειν τῶν ἀγαθῶν, ὁ δὲ τὸν πλησίον μὴ ἔχειν διὰ τὸν φθόνον·) ἀνάγκη δὲ ζηλωτικούς μὲν εἶναι τοὺς ἀξιοῦντας ἑαυτοὺς ἀγαθῶν ὧν μὴ ἔχουσιν· οὐδεὶς γὰρ ἀξιοῖ τὰ φαινόμενα ἀδύνατα· διὸ οἱ νέοι καὶ οἱ μεγαλόψυχοι τοιοῦτοι· καὶ οἷς ὑπάρχει τοιαῦτα ἀγαθὰ ἃ τῶν ἐντίμων ἄξιά ἐστιν ἀνδρῶν· ἐστὶ γὰρ ταῦτα πλοῦτος, καὶ πολυφιλία, καὶ ἀρχαί, καὶ ὅσα τοιαῦτα. Ὡς γὰρ προσῆκον αὐτοῖς ἀγαθοῖς εἶναι, ὅτι προσῆκε τοῖς ἀγαθῶς ἔχουσι, ζηλοῦσι τὰ
2 τοιαῦτα τῶν ἀγαθῶν. Καὶ οὗς οἱ ἄλλοι ἀξιοῦσι.
3 Καὶ ὧν πρόγονοι ἢ συγγενεῖς ἢ οἰκεῖοι ἢ τὸ ἔθνος ἢ ἡ πόλις ἔντιμοι, ζηλωτικοὶ περὶ ταῦτα· οἰκεῖα γὰρ οἶονται αὐτοῖς εἶναι, καὶ ἄξιοι τούτων.
4 Εἰ δέ ἐστι ζηλωτὰ τὰ ἔντιμα ἀγαθὰ, ἀνάγκη τὰς τε ἀρετὰς εἶναι τοιαύτας, καὶ ὅσα τοῖς ἄλλοις ὠφέλιμα καὶ εὐεργετικά· τιμῶσι γὰρ τοὺς εὐεργετοῦντας καὶ τοὺς ἀγαθοὺς· καὶ ὅσων ἀγαθῶν

1. Οὐδεὶς γὰρ—τὰ ἀδύνατα.] There appears to be some error of the text in this place; and a foregoing sentence has probably been lost, to which these words refer. Muretus wishes to supply ἐνδεχομένων αὐτοῖς λαβεῖν.

3. Καὶ ὧν πρόγονοι] Cicero de Off. 1. "Quorum vero patres aut majores in
"aliquâ gloriâ præstiterunt, eorum

"plerique in hoc genere laudis student
"excellere."

Virgil, Æn. XII. 435.

"Disce, puer, virtutem ex me, ve-
"rumque laborem;

"Sis memor, et te animo repetentem
"exempla tuorum

"Et pater Æneas, et avunculus ex-
"citet Hector."

ἀπόλαυσις τοῖς πλησίον ἐστίν· οἷον πλούτος καὶ κάλλος μᾶλλον ὑγιείας.

Φανερόν δὲ καὶ οἱ ζήλωτοί τίνες· οἱ γὰρ ταῦτα 5 καὶ τὰ τοιαῦτα κεκτημένοι ζήλωτοί· ἔστι δὲ ταῦτα τὰ εἰρημένα, οἷον ἀνδρεία, σοφία, ἀρχή· οἱ γὰρ ἄρχοντες πολλοὺς δύνανται εὖ ποιεῖν· στρατηγοὶ, ῥήτορες, πάντες οἱ τὰ τοιαῦτα δυνάμενοι. Καὶ οἷς 6 πολλοὶ ὅμοιοι βούλονται εἶναι, ἢ πολλοὶ γνώριμοι, ἢ φίλοι πολλοί. Ἡ οὖς πολλοὶ θαυμάζουσιν, ἢ οὖς αὐτοὶ θαυμάζουσι. Καὶ ὧν ἔπαινοι καὶ ἐγ-7 κώμια λέγονται ἢ ὑπὸ ποιητῶν ἢ λογογράφων. Καταφρονοῦσι δὲ τῶν ἐναντίων· ἐναντίον γὰρ ζήλω καταφρόνησις ἐστίν, καὶ τὸ ζηλοῦν τῷ καταφρονεῖν. Ἀνάγκη δὲ τοὺς οὕτως ἔχοντας, ὥστε ζηλωσαί τινος ἢ ζηλοῦσθαι, καταφρονητικούς εἶναι τούτων τε, καὶ ἐπὶ τούτοις, ὅσοι τὰ ἐναντία κακὰ ἔχουσι τῶν ἀγαθῶν τῶν ζηλωτῶν. Διὸ πολλάκις καταφρονοῦσι τῶν εὐτυχούντων, ὅταν ἄνευ τῶν ἐντίμων ἀγαθῶν ὑπάρχῃ αὐτοῖς ἡ τύχη. Διὸ ὧν μὲν οὖν τὰ πάθη ἐγγίγνεται καὶ διαλύεται, ἐξ ὧν αἱ πίστεις γίνονται περὶ αὐτῶν, εἴρηται.

7. Ἡ λογογράφων.] Λογογράφους ἐκάλουν οἱ παλαιοὶ τοὺς ἐπὶ μισθῷ λόγους γράφοντας, καὶ πιστεύοντας αὐτοὺς εἰς δικαστήρια. Schol. in Platon.

To this kind of compositions Cicero alludes, de Oratore, II. 84. "Ipsi enim Græci, magis legendi, et delec-

"tationis, aut hominis alicujus ornandi,
"quam utilitatis hujus forensis causâ,
"laudationes scriptitaverunt; quorum
"sunt libri, quibus Themistocles,
"Aristides, Agesilaus, Epaminondas,
"Philippus, Alexander, aliiq̃ue lau-
"dantur."

ΚΕΦ. ιβ'.

ΠΕΡΙ ΤΩΝ ΗΘΩΝ ΤΩΝ ΝΕΩΝ.

ΤΑ δὲ ἥθη ποιοί τινες κατὰ τὰ πάθη καὶ τὰς ἔξεις καὶ τὰς ἡλικίας καὶ τὰς τύχας, διέλθωμεν 2 μετὰ ταῦτα. Λέγω δὲ πάθη μὲν ὀργήν, ἐπιθυμίαν, καὶ τὰ τοιαῦτα, περὶ ὧν εἰρήκαμεν πρότερον. Ἐξεις δὲ, ἀρετὰς καὶ κακίας. Εἴρηται δὲ περὶ τούτων πρότερον, καὶ ποῖα προαιροῦνται ἕκαστοι, καὶ ποίων πρακτικοί. Ἡλικίαι δὲ εἰσι νεότης, καὶ ἀκμὴ, καὶ γῆρας. Τύχην δὲ λέγω εὐγένειαν, καὶ πλοῦτον, καὶ δυνάμεις, καὶ τὰναντία τούτοις, καὶ ὅλως εὐτυχίαν καὶ δυστυχίαν.

3 Οἱ μὲν οὖν νέοι τὰ ἥθη εἰσὶν ἐπιθυμητικοὶ, καὶ

1. Τὰ δὲ ἥθη ποιοί τινες.] Having sufficiently explained the several Passions, and given the principal topics whence the Orator may derive his *πίστις παθητικὴ*: it follows in order that we should proceed with the farther discussion of the *πίστις ἠθικὴ*, interrupted at §. 8. Chap. 1. of this Book. By τὰ ἥθη Aristotle understands the "Manners," i. e. every thing *habitual and characteristic*, which may be consequent on different Passions, different Habits of Virtue or Vice, different Ages, and different Fortunes or Conditions of life. They are called "Mores" by Cicero, (de Lege Agrariâ): "Non ingenerantur hominibus mores, tam a stirpe generis ac seminis, quam ex iis rebus quæ ab ipsâ naturâ loci, et a vitæ consuetudine suppeditantur, quibus alimur et vivi-

"mus." And by Horace, (de Arte Poeticâ,)

"Ætatis cujusque notandi sunt tibi
"mores,

"Mobilibusque decor naturis dandus
"et annis."

As the *Passions* and *Habits* have been treated of in this and the preceding book (Ch. 9.), it only remains to shew what ἥθη are consequent on the different *Ages*, and the different *Conditions of life*.

2. Ἡλικίαι δὲ εἰσι νεότης, καὶ ἀκμὴ, καὶ γῆρας.] Hippocrates gives as many as seven different stages of life: Παιδίον, πᾶις, μεράκιον, νεάνισκος, ἀνὴρ, πρεσβύτης, γέρον. The Number in the well-known verse accords with the present division: "Ἐργα νέων, βουλὰὶ δ' ἀνδρῶν, εὐχαὶ δὲ γιρόντων."

οἷοι ποιεῖν ὧν ἂν ἐπιθυμήσωσι. Καὶ τῶν περὶ τὸ σῶμα ἐπιθυμιῶν μάλιστα ἀκολουθητικοί εἰσι τῇ περὶ τὰ ἀφροδίσια, καὶ ἀκρατεῖς ταύτης. Εὐμετάβολοι δὲ καὶ ἀψίκοροι πρὸς τὰς ἐπιθυμίας. Καὶ 4 σφόδρα μὲν ἐπιθυμοῦσι, ταχέως δὲ παύονται. Ὅξεῖαι γὰρ αἱ βουλήσεις, καὶ οὐ μεγάλαι, ὥσπερ αἱ τῶν καμνόντων δίψαι καὶ πείναι. Καὶ θυμικοί, καὶ ὀξύθυμοι, καὶ οἷοι ἀκολουθεῖν τῇ ὀργῇ. Καὶ 5 ἥττους εἰσὶ τοῦ θυμοῦ· διὰ γὰρ φιλοτιμίαν οὐκ ἀνέχονται ὀλιγωρούμενοι, ἀλλ' ἀγανακτοῦσιν, ἂν οἴωνται ἀδικεῖσθαι. Καὶ φιλότιμοι μὲν εἰσι, μάλ- 6 λον δὲ φιλόνικοι· ὑπεροχῆς γὰρ ἐπιθυμεῖ ἡ νεότης· ἡ δὲ νίκη ὑπεροχὴ τις. Καὶ ἄμφω ταῦτα μάλλον ἢ φιλοχρήματοι· φιλοχρήματοι δὲ ἥκιστα, διὰ τὸ μὴ ἐνδείας πεπειραῖσθαι· ὥσπερ τὸ Πιττακοῦ ἔχει ἀπόφθεγμα εἰς Ἀμφιάραον. Καὶ οὐ κακοήθεις 7 ἀλλ' εὐήθεις, διὰ τὸ μήπω τεθεωρηκέναι πολλὰς

3. Εὐμετάβολοι] Horace, Art. Poet. 160.

“Et mutatur in horas.”

3. Ἀψίκοροι] Art. Poet. 165.

“Cupidusque, et amata relinquere
“pernix.”

4. Καὶ θυμικοί, καὶ ὀξύθυμοι,] Art. Poet. 159.

—“et iram

“Colligit ac ponit temere.”

5. ἥττους εἰσὶ τοῦ θυμοῦ.] See note §. 7. Ch. V. of this book.

6. Φιλόνικοι.] Cicero, de Finib. V. 22. speaking on the same subject: “Quanta studia decertantium sunt! quanta ipsa certamina! ut illi efferruntur lætitiâ cum vicerint! ut pudet victos! Quos illi labores non

“ferunt, ut æqualium principes habentur!”

6. Τὸ Πιττακοῦ—ἀπόφθεγμα] This is not extant; but the Greek Schol. gives the following account; Ὁ Πιττακὸς ἐδίδου τῷ Ἀμφιαράῳ χρήματα, ὃ δ' οὐκ ἠθέλησε λαβεῖν· ὅθεν ὁ Πιττακὸς λέγει πρὸς αὐτὸν, “Σὺ δ' οὕτω χρευσῶν ἔρωτος ἐγείσῃ, ἢ γὰρ ἂν χεῖρας ἐτοίμους εἶχες λαβεῖν.”

7. Καὶ οὐ κακοήθεις] See Ch. XIII. 3. infra. “Ἔστι γὰρ κακοήθεια τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν ἅπαντα.

7. Ἀλλ' εὐήθεις.] Εὐήθεια is that “Simplicity of Character,” which, though usually resulting from Virtue, was by the Greeks considered a folly, if not a fault. Cf. Thucyd. III. 83.

πονηρίας. Καὶ εὖπιστοι, διὰ τὸ μήπω πολλὰ
 8 ἐξηπατῆσθαι. Καὶ εὐέλπιδες· ὥσπερ γὰρ οἱ οἰ-
 νωμένοι, οὕτω διάθερμοί εἰσιν οἱ νέοι ὑπὸ τῆς
 φύσεως· ἅμα δὲ καὶ διὰ τὸ μήπω πολλὰ ἀποτετυ-
 χηκέναι. Καὶ ζῶσι τὰ πλείστα ἐλπίδι· ἡ μὲν γὰρ
 ἐλπὶς τοῦ μέλλοντός ἐστιν, ἡ δὲ μνήμη τοῦ παροι-
 χομένου. Τοῖς δὲ νέοις τὸ μὲν μέλλον πολὺ· τὸ
 δὲ παρεληλυθὸς βραχύ. Τῇ γὰρ πρώτη ἡμέρα
 μεμνήσθαι μὲν οὐδὲν οἴονται, ἐλπίζειν δὲ πάντα.
 Καὶ εὐεξαπάτητοί εἰσι διὰ τὸ εἰρημένον· ἐλπί-
 9 ζουσι γὰρ ῥαδίως. Καὶ ἀνδρειότεροί· θυμώδεις
 γὰρ καὶ εὐέλπιδες· ὧν τὸ μὲν μὴ φοβεῖσθαι, τὸ
 δὲ θαρρῆν ποιεῖ. Οὔτε γὰρ ὀργιζόμενος οὐδεὶς
 φοβεῖται· τό τε ἐλπίζειν ἀγαθόν τι, θαρράλεον
 10 ἐστί. Καὶ αἰσχυνητοί· οὐ γάρ πω καλὰ ἕτερα
 ὑπολαμβάνουσιν, ἀλλὰ πεπαίδευνται ὑπὸ τοῦ νόμου
 11 μόνον. Καὶ μεγαλόψυχοι· οὔτε γὰρ ὑπὸ τοῦ βίου
 οὔπω τεταπείνωνται, ἀλλὰ τῶν ἀναγκαίων ἄπειροί
 εἰσι· καὶ τὸ ἀξιοῦν αὐτὸν μεγάλων, μεγαλοψυχία·
 12 τοῦτο δ' εὐέλπιδος. Καὶ μᾶλλον αἰροῦνται πράτ-
 τειν τὰ καλὰ τῶν συμφερόντων· τῷ γὰρ ἥθει ζῶσι
 μᾶλλον ἢ τῷ λογισμῷ· ἔστι δ' ὁ μὲν λογισμὸς

Καὶ τὸ εὐθεῖς (οὗ πὸ γυναιῶν πλεῖστον
 μίτηχει) καταγελασθὲν ἠφανίσθη. And
 III. 45. 'Ἀπλῶς τε ἀδύνατον καὶ
 πολλῆς εὐθεΐας, ὅστις οἶται, κ. σ. λ.
 —Plato, de Repub. III. p. 409. A.
 Διὸ δὴ καὶ εὐθεΐας, νίος ὄντες, οἱ ἐπιεικεῖς
 φαίνονται, καὶ εὐεξαπάτητοι ὑπὸ τῶν ἀδί-
 κων, αἵτις οὐκ ἔχοντες ἐν ἑαυτοῖς παραδείγ-
 ματα ὁμοιοπαθῆ τῆς πονηροῦς.

8. Εὐέλπιδες· ὥσπερ — οἱ οἰνωμένοι,]

Arist. Probl. Sect. 30, 1. "Ὅτι πάντα
 ὁ οἶνος ὁ πολὺς εὐέλπιδας ποιεῖ, καθάπερ
 ἡ νιότης τοὺς παῖδας.—Horace, Epist.
 ad Torquatum.

"Quid non ebrietas designat? operta

"recludit;

"Spes jubet esse ratas."

12. Τῶν συμφερόντων·] Horace, Art.
 Poet. 164.

"Utilium tardus provisor."

τοῦ συμφέροντος· ἡ δ' ἀρετὴ τοῦ καλοῦ. Καὶ 13
 φιλόφιλοι καὶ φίλοι καὶ φιλέταιροι μᾶλλον τῶν
 ἄλλων ἡλικιῶν, διὰ τὸ χαίρειν τῷ συζῆν καὶ
 μήπω πρὸς τὸ συμφέρον κρίνειν μηδὲν, ὥστε μηδὲ
 τοὺς φίλους. Καὶ ἅπαντα ἐπὶ τὸ μᾶλλον καὶ 14
 σφοδρότερον ἀμαρτάνουσι, παρὰ τὸ Χιλώνειον·
 πάντα γὰρ ἄγαν πράττουσι· φιλοῦσι γὰρ ἄγαν,
 καὶ μισοῦσιν ἄγαν, καὶ τᾶλλα πάντα ὁμοίως· καὶ
 εἰδέναι ἅπαντα οἶονται, καὶ διῶσχυρίζονται· τοῦτο
 γὰρ αἰτιόν ἐστι καὶ τοῦ πάντα ἄγαν. Καὶ τὰ 15
 ἀδικήματα ἀδικοῦσιν εἰς ὕβριν, οὐ κακουργίαν.
 Καὶ ἐλεητικοὶ, διὰ τὸ πάντας χρηστοὺς καὶ βελ-
 τίους ὑπολαμβάνειν· τῇ γὰρ αὐτῶν ἀκακίᾳ τοὺς
 πέλας μετροῦσιν· ὥστ' ἀνάξια πάσχειν ὑπολαμ-
 βάνουσιν αὐτοὺς. Καὶ φιλογέλωτες, διὸ καὶ εὐ- 16
 τράπελοι· ἡ γὰρ εὐτραπελία πεπαιδευμένη ὕβρις
 ἐστί. Τὸ μὲν οὖν τῶν νέων τοιοῦτόν ἐστιν ἦθος.

14. Παρὰ τὸ Χιλώνειον.] The precept of Chilon alluded to is: Μηδὲν ἄγαν.

“Ne quid nimis.” In the Schol. in Eurip. Hippol. 264. Εἶπου ἐνὸς τῶν ζ' σκεψῶν ἐστὶν ἀπόφθεγμα τὸ Μηδὲν ἄγαν· ὅπερ Χίλωνι ἀνατιθέασιν ὡς Κριτίας καὶ Πίνδαρος· οἱ δὲ Σωδάμων, ὡς τὸ ἐν Τεγέᾳ ἐπίγραμμα δηλοῖ,

Ταῦτ' ἔλεγεν Σώδαμος Ἐπηράτου, δὲ μ' ἀνέθηκεν,

“Μηδὲν ἄγαν, καίρεθ' ὅλα πάντα πρὸς ἴσιν”
 “καλά.”

14. Πάντα γὰρ ἄγαν πράττουσι.] Pamphilus is praised by his father as being an exception to the general cha-

racter of young men in this respect. Terence, Andr. I. 1, 32.

“Horum ille nihil egregiè præter
 “cætera

“Studebat, et tamen omnia hæc
 “mediocriter,

“Gaudebam. So. Non injuriâ;
 “nam id ego arbitror

“Apprime in vitâ esse utile, ut ne
 “quid nimis.”

16. Ἡ γὰρ εὐτραπελία πεπαιδευμένη ὕβρις ἐστί.] Cicero in Orat. pro M. Cælio. “Contumeliâ, quæ si petu-
 “lantius jactatur, conviciû; si face-
 “tius, urbanitas nominatur.”

ΚΕΦ. ιγ'.

ΠΕΡΙ ΤΩΝ ΗΘΩΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ.

ΟΙ δὲ πρεσβύτεροι καὶ παρηκμακότες σχεδὸν
 ἐκ τῶν ἐναντίων τούτοις τὰ πλείστα ἔχουσιν ἥθη.
 Διὰ γὰρ τὸ πολλὰ ἔτη βεβιωκέναι, καὶ πλείω
 ἐξηπατῆσθαι καὶ ἐξημαρτηκέναι, καὶ τὰ πλείω
 φαῦλα εἶναι τῶν πραγμάτων, οὔτε διαβεβαιοῦνται
 2 οὐδὲν, ἡττόν τε ἄγαν ἅπαντα ἢ δεῖ. Καὶ οἴονται,
 ἴσασι δὲ οὐδέν· καὶ ἀμφιδοξοῦντες προστιθέασιν
 αἰὲ τὸ “ἴσως,” καὶ “τάχα” καὶ πάντα λέγουσιν
 3 οὔτως, παγίως δὲ οὐδέν. Καὶ κακοήθεις εἰσὶν·
 ἔστι γὰρ κακοήθεια τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν
 ἅπαντα. Ἔτι δὲ καχύποπτοί εἰσι διὰ τὴν ἀπι-
 4 στίαν· ἄπιστοι δὲ δι’ ἐμπειρίαν. Καὶ οὔτε φι-
 λούσι σφόδρα, οὔτε μισοῦσι, διὰ ταῦτα· ἀλλὰ
 κατὰ τὴν Βίαντος ὑποθήκην καὶ φιλοῦσιν ὡς
 5 μισήσοντας, καὶ μισοῦσιν ὡς φιλήσοντας. Καὶ
 μικρόψυχοι, διὰ τὸ τεταπεινώσθαι ὑπὸ τοῦ βίου·
 οὐδενὸς γὰρ μεγάλου οὐδὲ περιττοῦ, ἀλλὰ τῶν
 6 πρὸς τὸν βίον ἐπιθυμοῦσι. Καὶ ἀνελεύθεροι· ἐν

2. Καὶ οἴονται, ἴσασι δὲ οὐδέν.] Aristophanes, Plutus 114.

Χρεμ. Οἶμαι γὰρ, οἶμαι, ζῆν θεῶ δ’
 εἰρήσεται,

Ταύτης ἀπαλλάξιν σε τῆς ὀφθαλμίας.

4. Κατὰ τὴν Βίαντος ὑποθήκην] See Sophocles, Ajax, 687.

Ἐγὼ δ’ ἐπίσταμαι μὲν ἀρτίως, ὅτι

“Ο τ’ ἰχθὺς ἡμῖν ἐς τοσόνδ’ ἰχθαρεῖς,

Ἦς καὶ φιλήσων αὐθις· ἔς τε τὸν
 φίλον

Τοσαύτ’ ὑπουργῶν ὠφελεῖν βουλήσομαι,
 Ἦς αἰὲν οὐ μενοῦντα.

Cicero in Lælio, Ch. 16. “Negabat (Scipio Africanus) ullam vocem inimiciorum amicitiae potuisse reperiri quam ejus qui dixisset “ita amare oportere, “ut aliquando esset osurus.”

γάρ τι τῶν ἀναγκαίων ἢ οὐσία· ἅμα δὲ καὶ διὰ τὴν ἐμπειρίαν ἴσασιν ὡς χαλεπὸν τὸ κτήσασθαι, καὶ ῥᾴδιον τὸ ἀποβαλεῖν. Καὶ δειλοὶ, καὶ πάντα προ-7 φοβητικοί· ἐναντίως γὰρ διάκεινται τοῖς νέοις· κατεψυγμένοι γάρ εἰσιν, οἱ δὲ θερμοί· ὥστε προωδοπεποίηκε τὸ γῆρας τῇ δειλίᾳ· καὶ γὰρ ὁ φόβος κατάψυξις ἐστι. Καὶ φιλόζωοι, καὶ μά-8 λιστα ἐπὶ τῇ τελευταίᾳ ἡμέρᾳ, διὰ τὸ τοῦ ἀπόντος εἶναι τὴν ἐπιθυμίαν, καὶ οὐδὲ ἐνδεεῖς, τούτου μάλιστα ἐπιθυμεῖν. Καὶ φίλαντοι μᾶλλον ἢ δεῖ· μικροψυχία γάρ τις καὶ αὕτη. Καὶ πρὸς τὸ συμ-9 φέρον ζῶσιν, ἀλλ' οὐ πρὸς τὸ καλὸν, μᾶλλον ἢ δεῖ, διὰ τὸ φίλαντοι εἶναι· τὸ μὲν γὰρ συμφέρον αὐτῷ ἀγαθὸν ἐστι, τὸ δὲ καλὸν ἀπλῶς. Καὶ 10 ἀναίσχυντοι μᾶλλον ἢ αἰσχυντηλοί· διὰ γὰρ τὸ μὴ φροντίζειν ὁμοίως τοῦ καλοῦ καὶ συμφέροντος, ὀλιγωροῦσι τοῦ δοκεῖν. Καὶ δυσέλπιδες, διὰ τὴν 11 ἐμπειρίαν· τὰ γὰρ πλείω τῶν γινομένων φαυλά ἐστίν· ἀποβαίνει γοῦν τὰ πολλὰ ἐπὶ τὸ χεῖρον· καὶ ἔτι διὰ τὴν δειλίαν. Καὶ ζῶσι τῇ μνήμῃ μᾶλλον 12 ἢ τῇ ἐλπίδι· τοῦ γὰρ βίου τὸ μὲν λοιπὸν ὀλίγον·

7. Πάντα προφοβητικοί·] Horace, Art. P. 171.

“Vel quod res omnes timide gelide-
“que ministrat.

“Dilator, spe longus, iners, pavi-
“dusque futuri.”

7. Προωδοπεποίηκε.] Problem. XXX.
“Ὡστε φοβερὸν τι ὅταν εἰσαγγελθῇ, ἐὰν μὴν ψυχροτέρως αἴσῃ· τῆς κρύσεως τύχη. δειλὸν ποιεῖ· προωδοπεποίηκε γὰρ τῷ φόβῳ, καὶ ὁ φόβος καταψύχει.—Part.

Anim. II. 4. ‘Ὁ γὰρ φόβος καταψύχει. προωδοποιεῖται οὖν τῇ πάθει τὰ τοιαύτην ἔχοντα τὴν ἐν τῇ καρδίᾳ κρᾶσιν.

7. Φόβος κατάψυξις ἐστι.] Arist. Probl. XI. 36. ‘Ὁ μὲν οὖν οἶνος φύσει θερμὸς ἐν λύει τὴν κατάψυξιν μᾶλλον· ὁ δὲ φόβος κατάψυξις.—Virgil, Æneid, I. 69.

“Extemplo Æneæ solvuntur frigore
“membra.”

- τὸ δὲ παρεληλυθὸς πολὺ· ἔστι δὲ ἡ μὲν ἐλπίς τοῦ μέλλοντος, ἡ δὲ μνήμη τῶν παροιχομένων· ὅπερ αἴτιον καὶ τῆς ἀδολεσχίας αὐτοῖς· διατελοῦσι γὰρ τὰ γενόμενα λέγοντες· ἀναμιμνησκόμενοι γὰρ ἡδονται. Καὶ οἱ θυμοὶ ὀξεῖς μὲν, ἀσθενεῖς δέ
 13 εἰσιν. Καὶ ἐπιθυμίαι αἱ μὲν ἐκλελοίπασιν, αἱ δὲ ἀσθενεῖς εἰσίν· ὥστ' οὔτε πρακτικοὶ οὔτε ἐπιθυμητικοὶ κατὰ τὰς ἐπιθυμίας, ἀλλὰ κατὰ τὸ κέρδος· διὸ σωφρονικοὶ φαίνονται οἱ τηλικούτοι· αἱ τε γὰρ ἐπιθυμίαι ἀνείκασι, καὶ δουλεύουσι τῷ κέρδει.
 14 Καὶ μάλλον ζῶσι κατὰ λογισμὸν ἢ κατὰ τὸ ἦθος· ὁ μὲν γὰρ λογισμὸς τοῦ συμφέροντος, τὸ δὲ ἦθος τῆς ἀρετῆς ἐστὶ. Καὶ τὰ ἀδικήματα ἀδικοῦσιν εἰς
 15 κακουργίαν, οὐχ ὕβριν. Ἐλεητικοὶ δὲ καὶ οἱ γέροντές εἰσιν, ἀλλ' οὐ διὰ ταῦτ' οἱς νέοις· οἱ μὲν γὰρ διὰ φιλανθρωπίαν· οἱ δὲ δι' ἀσθένειαν· πάντα γὰρ οἶονται ἐγγὺς εἶναι αὐτοῖς παθεῖν· τοῦτο δ' ἦν ἐλεητικού. Ὅθεν ὀδυρτικοὶ εἰσι, καὶ οὐκ εὐτράπελοι, οὐδὲ φιλόγελοι· ἐναντίον γὰρ τὸ
 16 ὀδυρτικὸν τῷ φιλογέλῳτι. Τῶν μὲν οὖν νέων καὶ τῶν πρεσβυτέρων τὰ ἦθη τοιαῦτα. Ὡστ' ἐπεὶ ἀποδέχονται πάντες τοὺς τῷ σφετέρῳ ἦθει λεγομένους λόγους καὶ τοὺς ὁμοίους, οὐκ ἄδηλον πῶς

12. Τὰ γενόμενα λέγοντες] Horace, Art. P. 174.

— "Laudator temporis
 "acti

"Se puero."

Thus Evander exclaims, Virg. Æn. VIII. 560.

"O! mihi præteritos referat si

"Jupiter annos,

"Qualis eram, cum primam aciem

"Præneste sub ipsâ

"Stravi," &c. &c.

See Nestor's Speeches in Homer's Iliad, *passim*.

χρώμενοι τοῖς λόγοις τοιοῦτοι φανοῦνται καὶ αὐτοὶ
καὶ οἱ λόγοι.

ΚΕΦ. ιδ'.

ΠΕΡΙ ΤΩΝ ΗΘΩΝ ΤΗΣ ΑΚΜΑΖΟΥΣΗΣ ΗΛΙΚΙΑΣ.

ΟΙ δὲ ἀκμάζοντες φανερόν ὅτι μεταξὺ τούτων
τὸ ἥθος ἔσονται, ἐκατέρων ἀφαιροῦντες τὴν ὑπερ-
βολήν· καὶ οὔτε σφόδρα θαρρόντες· θρασύτης
γὰρ τὸ τοιοῦτον· οὔτε λίαν φοβούμενοι, καλῶς δὲ
πρὸς ἄμφω ἔχοντες. Οὔτε πᾶσι πιστεύοντες, οὔτε²
πᾶσιν ἀπιστοῦντες, ἀλλὰ κατὰ τὸ ἀληθὲς κρίνοντες
μᾶλλον. Καὶ οὔτε πρὸς τὸ καλὸν ζῶντες μόνον,
οὔτε πρὸς τὸ συμφέρον, ἀλλὰ πρὸς ἄμφω. Καὶ
οὔτε πρὸς φειδῶ, οὔτε πρὸς ἀσωτίαν, ἀλλὰ πρὸς τὸ
ἁρμόττον. Ὅμοίως δὲ καὶ πρὸς θυμὸν, καὶ πρὸς³
ἐπιθυμίαν. Καὶ σώφρονες μετὰ ἀνδρείας, καὶ
ἀνδρεῖοι μετὰ σωφροσύνης· ἐν γὰρ τοῖς νέοις καὶ
τοῖς γέρουσι διήρηται ταῦτα· εἰσὶ γὰρ οἱ μὲν νέοι
ἀνδρεῖοι καὶ ἀκόλαστοι· οἱ δὲ πρεσβύτεροι σώ-
φρονες καὶ δειλοί. Ὡς δὲ καθόλου εἰπεῖν, ὅσα
μὲν διήρηται ἡ νεότης καὶ τὸ γῆρας τῶν ὠφελίμων,
ταῦτα ἄμφω ἔχουσιν· ὅσα δ' ὑπερβάλλουσιν ἢ
ἐλλείπουσι, τούτων τὸ μέτριον καὶ τὸ ἁρμόττον.
'Ακμάζει δὲ τὸ μὲν σῶμα ἀπὸ τῶν τριάκοντα ἐτῶν⁴

2. Ἀλλὰ πρὸς ἄμφω.] Horace, Art.
P. 166.

“Ætas animusque virilis
“Quærit opes et amicitias, inservit
“honoribus.”

4. Ἀκμάζει δὲ τὸ μὲν σῶμα, κ. τ. λ.]
This general assertion is made accord-
ing to the Septennial Calculation, so
common in the ancient schools of
Philosophy; five times seven years be-

μέχρι τῶν πέντε καὶ τριάκοντα· ἡ δὲ ψυχὴ περὶ τὰ ἐνὸς δεῖν πεντήκοντα. Περὶ μὲν οὖν νεότητος καὶ γήρως καὶ ἀκμῆς, ποίων ἡθῶν ἕκαστόν ἐστιν, εἰρήσθω τοσαῦτα.

ΚΕΦ. ιε'.

ΤΟ ΤΩΝ ΕΥΓΕΝΩΝ ΗΘΟΣ ΠΟΙΟΝ.

ΠΕΡΙ δὲ τῶν ἀπὸ τύχης γιγνομένων ἀγαθῶν, δι' ὅσα αὐτῶν καὶ τὰ ἥθη ποῖα ἅττα συμβαίνει τοῖς ἀνθρώποις, λέγωμεν ἐφεξῆς. Εὐγενείας μὲν οὖν ἡθός ἐστι τὸ φιλοτιμότερον εἶναι τὸν κεκτημένον αὐτήν· ἅπαντες γὰρ, ὅταν ὑπάρχη τι, πρὸς τοῦτο σωρεύειν εἰώθασιν· ἡ δὲ εὐγένεια ἐντιμότης προγόνων ἐστί· καὶ καταφρονητικὸν καὶ τῶν ὁμοίων τοῖς προγόνοις τοῖς αὐτῶν· διότι πόρρῳ ταῦτα μᾶλλον ἢ ἐγγὺς γιγνόμενα ἐντιμότερα καὶ εὐαλα-
3 ζόνευστα. Ἔστι δὲ εὐγενὲς μὲν κατὰ τὴν τοῦ

ing allowed for the Vigour of the Body; seven times for that of the Mind. Compare Arist. Politics, III. 16. Διὸ κατὰ τὴν τῆς διανοίας ἀκμὴν αὕτη δ' ἐστὶν ἐν τοῖς πλείστοις, ἥνπερ τῶν ποιητῶν τινες εἰρήκασιν. οἱ μετροῦντες ταῖς ἑβδομάσι τὴν ἡλικίαν, περὶ τὸν χρόνον τῶν πεντήκοντα ἐτῶν.—And again, III. 17. Οἱ γὰρ ταῖς ἑβδομάσι διαιροῦντες τὰς ἡλικίας, ὥς ἐπὶ τὸ πολλὸν, λέγουσιν οὐ καλῶς. Cf. Macrobius Somn. Scip. I. 6. "Quinta annorum hebdomas "omne virium, quantæ inesse unicui- "que possunt complet augmentum." And "Notandum vero quod cum nu- "merus Septem se multiplicat, facit

"ætatem quæ propriè perfecta habetur "et dicitur."

CHAP. XV.

3. Εὐγενὲς] Compare B. I. Ch. 5. §. 5. suprà.—Arist. Polit. V. 1. Εὐγενεῖς γὰρ εἶναι δοκοῦσιν, οἷς ὑπάρχει προγόνων ἀρετὴ, καὶ πλοῦτος. III. 8. Εὐγένεια γὰρ ἐστὶν ἀρετὴ γένους. IV. 8. Ἡ γὰρ εὐγενεία ἐστὶν ἀρχαῖος πλοῦτος καὶ ἀρετὴ.

3. Εὐγενὲς—γενναῖον] Arist. de Animal. i. 1. Εὐγενὲς μὲν γὰρ ἐστὶν τὸ ἐξ ἀγαθοῦ γένους· γενναῖον δὲ, τὸ μὴ ἐξισταμινον ἐκ τῆς αὐτοῦ φύσεως.

γένους ἀρετὴν· γενναῖον δὲ κατὰ τὸ μὴ ἐξίστασθαι τῆς φύσεως· ὅπερ ὥς ἐπὶ τὸ πολὺ οὐ συμβαίνει τοῖς εὐγενέσιν, ἀλλ' εἰσὶν οἱ πολλοὶ εὐτελεῖς. Φορὰ γάρ τις ἐστὶν ἐν τοῖς γένεσιν ἀνδρῶν, ὥσπερ ἐν τοῖς κατὰ τὰς χώρας γιγνομένοις· καὶ ἐνίοτε, ἂν ᾗ ἀγαθὸν τὸ γένος, ἐγγίγνυνται διὰ τινος χρόνου ἄνδρες περιττοί· κᾶπειτα πάλιν ἀναδίδωσιν. Ἐξίσταται δὲ τὰ μὲν εὐφυνᾷ γένη εἰς μαρηνώτερα ἥθη, οἷον οἱ ἀπ' Ἀλκιβιάδου, καὶ οἱ ἀπὸ Διονυσίου τοῦ προτέρου· τὰ δὲ στάσιμα εἰς ἀβελτερίαν καὶ νωθρότητα, οἷον οἱ ἀπὸ Κίμωνος καὶ Περικλέους καὶ Σωκράτους.

ΚΕΦ. ις'.

Τῷ ΠΛΟΥΤῷ Α ΕΠΕΤΑΙ ΗΘΗ.

Τῷ δὲ πλούτῳ ἃ ἔπεται ἥθη, ἐπιπολῆς ἐστὶν ἰδεῖν ἅπασιν· ὑβριστὰι γὰρ καὶ ὑπερήφανοι, πάσχοντές τι ὑπὸ τῆς κτήσεως τοῦ πλούτου. Ὡς περ

3. Τὸ μὴ ἐξίστασθαι κ. τ. λ.] Not to degenerate from their noble birth.—Cf. Demosthenes, Philipp. IV. 12. Ἐξίστητε, ὧ ἄνδρες Ἀθηναῖοι, τῆς ὑποθέσεως, ἐφ' ἧς ὑμεῖς οἱ πρόγονοι κατέλιπον.

3. Φορὰ] “Magnum poetarum proventum attulit hic annus.” Pliny, Ep.—“Nec ullā ætate uberior oratorum fuit fatus.” Cicero in Brut. Φορὰν προδότην. Demosthenes, Orat. de Cor.

3. Ὡς περ ἐν τοῖς κατὰ τὰς χώρας] A similar analogy is found in Pindar, Nem. VI. 15.

Τὸ συγγενὲς ἰδεῖν,

Ἄγχι καρποφόραις

Ἀρούραισιν, αἱ τ' ἀμβρόμειναι

Τόκα μὲν ὦν βίον ἄνδρες

σιν ἐπηετανὸν πεδίον ἔδωσαν.

Τόκα δ' αὖτ' ἀναπαυσάμενοι σθένης ἔμαρψαν.

3. Στάσιμα] Arist. Polit. VIII. 5. Οἱ μὲν γὰρ ἥθος ἔχουσι στασιμώτερον, οἱ δὲ, κινητικόν.

CHAP. XVI.

1. Ὑβριστὰι γὰρ] Theognis.

Τίκτει τοι κόρος ὕβριν.

1. Πάσχοντές τι ὑπὸ τῆς κτήσεως τοῦ πλούτου.] The variation which

γὰρ ἔχοντες ἅπαντα τὰγαθὰ, οὕτω διάκεινται· ὁ γὰρ πλούτος οἶον τιμὴ τίς ἐστι τῆς ἀξίας τῶν ἄλλων· διὸ φαίνεται ὧντα ἅπαντα εἶναι αὐτοῦ.

2 Καὶ τρυφεροὶ, καὶ σαλάκωνες· τρυφεροὶ μὲν διὰ τὴν τρυφήν, καὶ τὴν ἔνδειξιν τῆς εὐδαιμονίας· σαλάκωνες δὲ καὶ σόλοικοι διὰ τὸ πάντας εἰωθῆναι διατρίβειν περὶ τὸ ἐρώμενον καὶ θαυμαζόμενον ὑπ' αὐτῶν, καὶ τὸ οἶεσθαι ζηλοῦν τοὺς ἄλλους ἅ καὶ αὐτοί. Ἄμα δὲ καὶ εἰκότως τοῦτο πάσχουσι· πολλοὶ γάρ εἰσιν οἱ δεόμενοι τῶν ἐχόντων. Ὅθεν καὶ τὸ Σιμωνίδου εἴρηται περὶ τῶν σοφῶν καὶ

takes place in the *ἥθη* of mankind according to their various conditions of life, is well illustrated by Cicero, (*de lege Agraria*, II. 35.) “Non ingenerantur hominibus mores tam a stirpe generis ac seminis, quam ex iis rebus quæ ab ipsâ naturâ loci, et a vitæ consuetudine suppeditantur, quibus alimur et vivimus. Carthaginienses, fraudulentum et mendaces; non genere, sed naturâ loci quod propter portus suos, multis et variis mercatorum et advenarum sermonibus, ad studium fallendi studio quæstus vocabantur. Ligures montani, duri et agrestes; docuit ager ipse nihil ferendo nisi multâ culturâ et magno labore quæsitum. Campani, semper superbi bonitate agrorum et fructuum magnitudine, urbis salubritate, descriptione, pulchritudine; ex hac copiâ atque omnium rerum affluentia primum illa nata sunt: Arrogantia, quæ a majoribus nostris alterum Capuâ consulum postulavit; deinde ea Luxuries, quæ ipsum Hannibalem, armis etiam tum invictum, voluptate vicit.”

2. *Σαλάκωνες*.] Cf. Schol. in *Aristoph.* *Σφήκες*, 1169. *Διασαλακύνουσιν.* Ἀβρύνθητι καὶ διαβρύνθητι. Ἀπὸ *Σαλάκωνος* *μαλακοῦ* τοῦ *Ἀυτολύκου* πατρὸς. —Suidas, *Σαλακωνία* ἡ ἐν πενίᾳ ἀλαζονεία.

2. *Σόλοικοι*.] The name of Solœci, derived from the inhabitants of Soli in Cilicia, was in the first instance applied to those whose language savoured of vulgarity and barbarism; and was, not inaptly, transferred to such as in their actions betrayed vulgar and barbarous ostentation, &c. Cf. Plutarch, in *Vit. Dionis*: Οὐδὲν ἐν τῇ διαίτῃ σόλοικον ἐπιδεικνύμενος.—Xenophon's *Cyropæd.* VIII. 3, 21. *Δαΐφάρονος* δὲ τις ἦν σολοικότερος ἄνθρωπος τῷ τρόπῳ, ὃς ἦτο εἰ μὴ ταχὺ ὑπακούοι, ἐλευθερώτερος ἂν φαίνεσθαι.

2. *Τὸ Σιμωνίδου*.] This saying of Simonides is reprehended by Plato de *Rep.* VI. p. 489. fol. Οὐ γὰρ ἔχει φύσιν κυβερνήτην ναυτῶν δέσθαι ἀρχεσθαι ὑπ' αὐτοῦ. οὐδὲ τοὺς σοφούς ἐπὶ τῆς τῶν πλουσίων βύρας εἶναι· ἀλλ' ὁ τοῦτο κομψευσάμενος ἐψεύσατο. Τὸ δὲ ἀληθὲς πίφυκεν ἰάν τε πλούσιος ἰάν τε πένης

πλουσίων πρὸς τὴν γυναῖκα τὴν Ἰέρωνος, ἐρο-
μένην, “ πότερον γενέσθαι κρεῖττον πλούσιον ἢ
σοφόν ; ” “ πλούσιον,” εἰπεῖν· “ τοὺς σοφοὺς γὰρ,
ἔφη, ὄρᾱν ἐπὶ ταῖς τῶν πλουσίων θύραις διατρί-
βοντας.” Καὶ τὸ οἶεσθαι ἀξιόους εἶναι ἄρχειν·³
ἔχειν γὰρ οἴονται ὧν ἕνεκεν ἄρχειν ἄξιον. Καὶ
ὡς ἐν κεφαλαίῳ, ἀνοήτου εὐδαίμονος ἥθος πλούτου
ἐστὶ. Διαφέρει δὲ τοῖς νεωστὶ κεκτημένοις καὶ⁴
τοῖς πάλαι τὰ ἥθη, τῷ ἅπαντα μᾶλλον καὶ φαν-
λότερα τὰ κακὰ ἔχειν τοὺς νεοπλούτους· ὥσπερ
γὰρ ἀπαιδευσία πλούτου ἐστὶ τὸ νεόπλουτον εἶναι.
Καὶ ἀδικήματα ἀδικοῦσιν οὐ κακουργικὰ, ἀλλὰ
τὰ μὲν ὑβριστικὰ, τὰ δὲ ἀκρατευτικά· οἶον εἰς
αἰκίαν καὶ μοιχείαν.

ΚΕΦ. ιζ’.

ΠΕΡΙ ΤΟΥ ΤΩΝ ΔΥΝΑΤΩΝ ΚΑΙ ΕΥΤΥΧΩΝ ΗΘΟΥΣ.

ΟΜΟΙΩΣ δὲ καὶ περὶ δυνάμεως σχεδὸν τὰ
πλείεστα φανερά ἐστιν ἡθῆ, τὰ μὲν γὰρ τὰ αὐτὰ
ἔχει δύναμις τῷ πλούτῳ, τὰ δὲ βελτίῳ. Φιλοτι-²
μότεροι γὰρ καὶ ἀνδρωδέστεροί εἰσι τὰ ἥθη οἱ

κάμνη, ἀναγκαῖον εἶναι ἐπὶ ἰατρῶν θύρας
εἶναι. We find mention made of this,
also by Diog. Laert. in Vit. Aristippi
II. 69. Ἐρωτήσεις ὑπὸ Διονυσίου διὰ τὴν
οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων
θύρας ἔρχονται, οἱ δὲ ἐπὶ τὰς τῶν φιλοσό-
φων οὐκίτι; ἔφη. ὅτι οἱ μὲν ἴσασιν ὧν
δύονται, οἱ δὲ οὐκ ἴσασιν.

4. Ἀπαιδευσία πλούτου ἐστὶ τὸ νεό-

πλουτον εἶναι.] Cicero de lege Agraria
35. “ Hi ex summa egestate in ean-
“ dem rerum abundantiam traducti,
“ non solum copia, verum etiam in-
“ solentia commovebuntur.”—Cf. Plu-
tarch. Sympos. VII. Καὶ περὶ οἴνων
διαφορᾶς καὶ μύρων ἔρωτᾶν καὶ δια-
συνθάνεσθαι, φορετικὸν κομιδῇ καὶ νεό-
πλουτον.

δυνάμενοι τῶν πλουσίων, διὰ τὸ ἐφίεσθαι ἔργων
 ὅσα ἐξουσία αὐτοῖς πράττειν διὰ τὴν δύναμιν.
 3 Καὶ σπουδαστικώτεροι, διὰ τὸ ἐν ἐπιμελείᾳ εἶναι,
 4 ἀναγκαζόμενοι σκοπεῖν τὰ περὶ τὴν δύναμιν. Καὶ
 σεμνότεροι ἢ βαρύτεροι· ποιεῖ γὰρ σεμνοτέρους τὸ
 ἀξίωμα· διὸ μετριάξουσιν· ἔστι δὲ ἡ σεμνότης
 μαλακὴ καὶ εὐσχήμων βαρύτης. Καὶ ἔαν ἀδι-
 κῶσιν, οὐ μικραδικηταί· εἰσιν ἀλλὰ μεγαλάδικοι.
 5 Ἡ δ' εὐτυχία κατὰ τε μόρια τῶν εἰρημένων ἔχει
 τὰ ἥθη· εἰς γὰρ ταῦτα συντείνουσιν αἱ μέγισται
 δοκοῦσαι εἶναι εὐτυχίαι· καὶ ἔτι εἰς εὐτεκνίαν, καὶ
 τὰ κατὰ τὸ σῶμα ἀγαθὰ παρασκευάζει ἡ εὐτυχία
 6 πλεονεκτεῖν. Ὑπερηφανώτεροι μὲν οὖν, καὶ ἀλο-
 γιστότεροι διὰ τὴν εὐτυχίαν εἰσίν. Ἐν δ' ἀκο-
 λουθεῖ βέλτιστον ἥθος τῇ εὐτυχίᾳ, ὅτι φιλόθεοί
 εἰσι καὶ ἔχουσι πρὸς τὸ θεῖόν πως, πιστεύοντες
 διὰ τὰ γιγνόμενα ἀπὸ τῆς τύχης. Περὶ μὲν οὖν
 τῶν καθ' ἡλικίαν καὶ τύχην ἡθῶν εἴρηται· τὰ γὰρ
 ἐναντία τῶν εἰρημένων ἐκ τῶν ἐναντίων φανερά
 ἐστίν· οἷον πένητος καὶ ἀτυχοῦς ἥθος, καὶ ἀδυ-
 νάτου.

6. Περὶ μὲν οὖν τῶν—ἡθῶν εἴρηται.]
 There is a curious passage in Quintilian, V. 10, 17. relative to this subject; in which he gives Aristotle credit for having treated of several other characters and their concomitant ἥθη, no mention of which is here found. "Aristoteles secundo de Arte Rhet. " libro diligentissime est executus, quid " cuique rei et quid cuique homini " soleat accidere, et quas res quosque " homines, quibus rebus aut hominibus

" vel conciliasset vel alienasset ipsa " natura. Ut divitias quid sequatur, " aut ambitum, aut superstitionem; " quid boni probent; quid mali pe- " tant; quid milites; quid rustici; quo " quæque modo res vitari vel appeti " soleat;" &c. The passage needs no long comment. Either the rest of the subject alluded to has been lost, or Quintilian, in this instance, quoted from a bad memory.

ΚΕΦ. ιη'.

ΟΤΙ ΕΣΤΙ ΚΟΙΝΑ ΤΙΝΑ ΑΠΑΝΤΩΝ ΤΩΝ ΤΟΥ ΛΟΓΟΥ ΕΙΔΩΝ.

ΕΠΕΙ δὲ ἡ τῶν πιθανῶν λόγων χρήσις πρὸς κρίσιν ἐστί· (περὶ ὧν γὰρ ἴσμεν καὶ κεκρίκαμεν, οὐδὲν ἔτι δεῖ λόγου·) ἔστι δὲ, ἅν τε πρὸς ἓνα τις τῷ λόγῳ χρώμενος προτρέπη ἢ ἀποτρέπη, (οἷον οἱ νουθετοῦντες ποιοῦσιν ἢ πείθοντες· οὐδὲν γὰρ ἦττον κριτῆς ὁ εἷς· ὃν γὰρ δεῖ πείσαι, οὗτός ἐστιν ὡς ἀπλῶς εἰπεῖν κριτῆς)· ἐάν τε πρὸς ἀμφισβητοῦντα, ἐάν τε πρὸς ὑπόθεσιν λέγῃ τις, ὁμοίως· (τῷ γὰρ λόγῳ ἀνάγκη χρῆσθαι, καὶ ἀναιρεῖν τὰναντία, πρὸς ἃ, ὥσπερ ἀμφισβητοῦντα, τὸν

1. Ἐπεὶ δὲ] Our Author has now sufficiently treated of the *Moral* and *Pathetic* proofs : and as the whole of the preceding Book, from Ch. 4—15, was devoted to the examination of those topics of *Enthymematic* proof peculiar to *each kind* of Oration respectively, it now remains that he should give the Orator general precepts on those subjects, which, though peculiarly within the province of Rhetoric, are *common to the three kinds* indiscriminately, viz. 1. εἰδυνατὸν ἢ ἀδύνατον.—2. εἰ γέγονεν ἢ μή.—3. εἰ ἔσται ἢ μή.—4. εἰ μέγα ἢ μικρόν.—mentioned Ch. III. §. 8. of the first Book. After which we shall proceed to *Enthymematic* Proof in general, Ch. XX.

1. Ἐπεὶ δὲ κ. τ. λ.] The greater part of the substance of this Chapter,

lies in the first sentence, which is lengthened to a great extent by parentheses and intermediate observations. We find no ἀπόδοσις until the close of §. 2. λοιπὸν ἡμῖν διελθεῖν περὶ τῶν κοινῶν.

1. Ἀμφισβητοῦντα,] It is plain that this alludes to *Judicial* discussions ; as the passage is preceded by a discussion of the *Deliberative* ; and followed by that of the *Demonstrative*. See also §. 2. infra. Καὶ συμβουλευόντες καὶ ἐπιδεικνύμενοι καὶ ἀμφισβητοῦντες.

1. Πρὸς ὑπόθεσιν] To the exposition and support of some argument. Diodorus Sic. XIII. 53. Συνελάβετο δὲ τῆς γνώμης ταύτης καὶ Κλεοφῶν, μέγιστος ὢν τότε δημαγωγός, ὅστις παρελθὼν, καὶ πολλὰ πρὸς τὴν ὑπόθεσιν οἰκίως διαλεχθεὶς ἐμετεώρισε τὸν δῆμον. —Plutarch, Erot. p. 752. Λέγειν τι πρὸς τὴν ὑπόθεσιν.

λόγον ποιείται·) ὡσαύτως δὲ καὶ ἐν τοῖς ἐπι-
 δεικτικοῖς· ὥσπερ γὰρ πρὸς κριτὴν, πρὸς τὸν
 θεωρὸν ὁ λόγος συνεστήκεν· ὅλως δὲ μόνος
 ἐστὶν ἀπλῶς κριτῆς ἐν τοῖς πολιτικοῖς ἀγῶσιν ὁ
 τὰ ζητούμενα κρίνων· τά τε γὰρ ἀμφισβητούμενα
 ζητεῖται πῶς ἔχει, καὶ περὶ ὧν βουλευόνται· περὶ
 δὲ τῶν κατὰ τὰς πολιτείας ἡθῶν ἐν τοῖς συμβου-
 λευτικοῖς εἴρηται πρότερον· ὥστε διωρισμένον ἂν
 εἶη πῶς καὶ διὰ τίνων τοὺς λόγους ἡθικοὺς ποιη-
 2 τέον· ἐπεὶ δὲ περὶ ἕκαστον μὲν γένος τῶν λόγων
 ἕτερόν τι ἦν τὸ τέλος, περὶ ἀπάντων δ' αὐτῶν
 εἰλημμέναί δόξαι καὶ προτάσεις εἰσιν, ἐξ ὧν τὰς
 πίστεις φέρουσι καὶ συμβουλευόντες καὶ ἐπιδεικ-
 νύμενοι καὶ ἀμφισβητοῦντες· ἔτι δ' ἐξ ὧν ἡθικοὺς
 τοὺς λόγους ἐνδέχεται ποιεῖν, καὶ περὶ τούτων
 διώρισταί· λοιπὸν ἡμῖν διελθεῖν περὶ τῶν κοινῶν.
 3 Πᾶσι γὰρ ἀναγκαῖον τὰ περὶ τοῦ δυνατοῦ καὶ
 ἀδυνάτου προσχρῆσθαι ἐν τοῖς λόγοις· καὶ τοὺς
 μὲν ὥς ἔσται, τοὺς δὲ ὥς γέγονε πειράσθαι
 4 δεικνύναι. Ἔτι δὲ περὶ μεγέθους κοινὸν ἀπάντων
 ἐστὶ τῶν λόγων· χρώνται γὰρ πάντες τῷ μειοῦν
 καὶ αὖξιν, καὶ συμβουλευόντες ἢ ἀποτρέποντες,
 καὶ ἐπαινοῦντες ἢ ψέγοντες, καὶ κατηγοροῦντες ἢ
 5 ἀπολογούμενοι. Τούτων δὲ διωρισθέντων, περὶ
 τε ἐνθυμημάτων κοινῇ πειραθῶμεν εἰπεῖν, εἴ τι
 ἔχομεν, καὶ περὶ παραδειγμάτων· ὅπως τὰ λοιπὰ

1. Εἴρηται πρότερον.] B. I. Chap.
 8.

4. Μειοῦν καὶ αὖξιν.] Cicero, in
 Brut. Ch. 12. speaks of Gorgias Leon-

tinus, "quod judicaret oratoris esse
 "maxime proprium rem augere posse
 "laudando, vituperandoque rursus
 "affligere."

προσθέντες ἀποδῶμεν τὴν ἐξ ἀρχῆς πρόθεσιν.
Ἔστι δὲ τῶν κοινῶν τὸ μὲν αὖξιν οἰκειότατον
τοῖς ἐπιδεικτικοῖς, ὥσπερ εἴρηται· τὸ δὲ γεγονὸς
τοῖς δικανικοῖς (περὶ τούτων γὰρ ἡ κρίσις)· τὸ δὲ
δυνατὸν καὶ ἐσόμενον τοῖς συμβουλευτικοῖς.

ΚΕΦ. ιθ'.

ΠΕΡΙ ΔΥΝΑΤΟΥ ΚΑΙ ΑΔΥΝΑΤΟΥ—ΕΙ ΓΕΓΟΝΕΝ Η ΜΗ—ΕΙ
ΕΣΤΑΙ Η ΜΗ—ΕΙ ΜΕΓΑ Η ΜΙΚΡΟΝ.

ΠΡΩΤΟΝ μὲν οὖν περὶ δυνατοῦ καὶ ἀδυνάτου
λέγωμεν. Ἄν δὴ τὸ ἐναντίον ἢ δυνατόν ἢ εἶναι ἢ
γενέσθαι, καὶ τὸ ἐναντίον δόξειεν ἂν εἶναι δυνατόν·
οἷον εἰ δυνατόν ἄνθρωπον ὑγιασθῆναι, καὶ νοση-
σαι· ἡ γὰρ αὐτὴ δύναμις τῶν ἐναντίων, ἢ ἐναντία.
Καὶ εἰ τὸ ὅμοιον δυνατόν, καὶ τὸ ὅμοιον. Καὶ εἰ²
τὸ χαλεπώτερον δυνατόν, καὶ τὸ ῥᾶον. Καὶ εἰ τὸ⁴
σπουδαῖον καὶ καλὸν δυνατόν γενέσθαι, καὶ ὅλως
γενέσθαι δυνατόν· χαλεπώτερον γὰρ καλὴν οἰκίαν
ἢ οἰκίαν εἶναι. Καὶ οὐ ἡ ἀρχὴ δύναται γενέσθαι,⁵

5. Ἔστι δὲ] Although these subjects are common to the three kinds of Oration, still the use of each of them severally is not so peculiar to one as to another kind; for instance: *εἰ μέγα ἢ μικρόν*, or *αὖξισις*, is most applicable to the Demonstrative; *εἰ γέγονεν ἢ μὴ*, to the Judicial; and so forth.

contraries; although in particular instances the argument may not hold good. Thus *health* is contrary to *sickness*; the very existence and possibility of the one implies the existence and possibility of the other, “*generally*,” but not so, perhaps, in the case of an individual.

4. Καὶ εἰ τὸ σπουδαῖον] Arist. Topics, VI. 1. Ῥᾶον γὰρ ὅτι οὖν ποιῆσαι, ἢ καλῶς ποιῆσαι.

CHAP. XIX.

1. Ἡ ἐναντία,] In their nature as

5. Καὶ οὐ ἡ ἀρχὴ] Arist. Ethics, I.

καὶ τὸ τέλος· οὐδὲν γὰρ γίγνεται οὐδὲ ἄρχεται
 γίγνεσθαι τῶν ἀδυνάτων· οἷον τὸ σύμμετρον τὴν
 διάμετρον εἶναι οὐτ' ἂν ἄρξαιτο γίγνεσθαι οὔτε
 γίγνεται. Καὶ οὖ τὸ τέλος, καὶ ἡ ἀρχὴ δυνατὴ·
 6 ἅπαντα γὰρ ἐξ ἀρχῆς γίγνεται. Καὶ εἰ τὸ ὕστερον
 τῇ οὐσίᾳ ἢ τῇ γενέσει δυνατόν γενέσθαι, καὶ τὸ
 πρότερον· οἷον εἰ ἄνδρα γενέσθαι δυνατόν, καὶ
 παῖδα· πρότερον γὰρ ἐκεῖνο γίγνεται· καὶ εἰ
 7 παῖδα, καὶ ἄνδρα· ἀρχὴ γὰρ ἐκεῖνο. Καὶ ὦν ἢ
 ἔρως ἢ ἐπιθυμία φύσει ἐστίν· οὐδεὶς γὰρ ἀδυ-
 νάτων ἐρᾷ οὐδ' ἐπιθυμεῖ ὥς ἐπὶ τὸ πολὺ. Καὶ
 9 ὦν ἐπιστήμαί εἰσι καὶ τέχναι, δυνατὰ ταῦτα καὶ
 εἶναι καὶ γενέσθαι. Καὶ ὅσων ἡ ἀρχὴ τῆς γενέ-
 σεως ἐν τούτοις ἐστὶν ἢ ἡμεῖς ἀναγκάσαιμεν ἂν ἢ
 πείσαιμεν· ταῦτα δ' ἐστὶν ὦν κρείττους ἢ κύριοι
 10 ἢ φίλοι. Καὶ ὦν τὰ μέρη δυνατὰ, καὶ τὸ ὅλον.
 Καὶ ὦν τὸ ὅλον δυνατόν, καὶ τὰ μερὴ ὥς ἐπὶ τὸ
 πολὺ· εἰ γὰρ πρόσχισμα καὶ κεφαλὴς καὶ χιτῶν
 δύναται γενέσθαι, καὶ ὑποδήματα δύναται· καὶ εἰ
 ὑποδήματα, καὶ πρόσχισμα καὶ κεφαλὴς καὶ χιτῶν.
 11 Καὶ εἰ τὸ γένος ὅλον τῶν δυνατῶν γενέσθαι, καὶ
 τὸ εἶδος· καὶ εἰ τὸ εἶδος, καὶ τὸ γένος· οἷον εἰ

7. Δοκεῖ οὖν πλείον ἢ τὸ ἡμισυ τοῦ
 παντός εἶναι ἡ ἀρχή.—Soph. Elench.
 II. 9. Μέριστον γὰρ ὥς ἀρχὴ παντός
 ὥσπερ λέγεται· διὸ καὶ χαλεπώτατον.
 Comp. Hor. Ep. I. 11, 40.

“Dimidium facti qui cæpit ha-
 “bet.”

10. [ὑποδήματα] Some editions read
 ὑπενδύματα. See, however, Aristot.
 Probl. XXX. 8. Οὐκ ἔστιν ἐν ἄλλῃ

τέχνῃ (ἢ ἐπιστήμῃ) ἐκ τούτου ποιήσουσα
 πλὴν ὡς μέρους· οἷον ἡ σκυτικὴ ὑπόδημα
 ἐκ προσχίσματος. And we find in the
 Schol. Gr. Προςχίσμα λέγεται τὸ ἔμ-
 προσθεν τῆς τραχηλαίας τοῦ ὑποκαμίσου·
 κεφαλὴς δὲ ἡ τραχηλαία. Καὶ πάλιν
 ἐπὶ τοῦ καληγίου. πρόσχισμα, τὸ κοῖ-
 λον· κεφαλὴς δὲ, τὸ καύκαλον. Καὶ
 εἰ ἄνευ τέχνης ὑπόδημα δυνηθῶ ποιῆσαι,
 κ. τ. λ.

πλοῖον γενέσθαι δυνατόν, καὶ τριήρη· καὶ εἰ τριήρη,
καὶ πλοῖον. Καὶ εἰ θάτερον τῶν πρὸς ἄλληλα¹²
πεφυκότεν, καὶ θάτερον· οἶον εἰ διπλάσιον, καὶ
ἥμισυ· καὶ εἰ ἥμισυ, καὶ διπλάσιον. Καὶ εἰ ἄνευ¹³
τέχνης καὶ παρασκευῆς δυνατόν γενέσθαι τι, μάλ-
λον διὰ τέχνης καὶ ἐπιμελείας δυνατόν· ὅθεν καὶ
Ἀγάθωνι εἴρηται,

Καὶ μὴν τὰ μέν γε τῇ τύχῃ πράσσειν· τὰ δὲ
Ἡμῖν ἀνάγκη καὶ τέχνη προσγίγνεται.

Καὶ εἰ τοῖς χείροσιν καὶ ἥττοσιν καὶ ἀφρονεστέροις¹⁴
δυνατόν, καὶ τοῖς ἐναντίοις μᾶλλον· ὥσπερ καὶ
Ἰσοκράτης ἔφη, “ δεινὸν εἶναι εἰ ὁ μὲν Εὐθύνοσ
ἔμαθεν, αὐτὸς δὲ μὴ δυνήσεται εὐρεῖν.” Περὶ δὲ¹⁵
ἀδυνάτου δῆλον ὅτι ἐκ τῶν ἐναντίων τοῖς εἰρη-
μένοις ὑπάρχει.

Εἰ δὲ γέγονεν ἢ μὴ γέγονεν, ἐκ τῶνδε σκεπτέον.¹⁶
Πρῶτον μὲν γὰρ, εἰ τὸ ἥττον γίγνεσθαι πεφυκὸς
γέγονε, γεγονὸς ἂν εἴη καὶ τὸ μᾶλλον. Καὶ εἰ τὸ¹⁷
ὑστερον εἰωθὸς γίγνεσθαι γέγονε, καὶ τὸ πρότερον

12. *Εἰ θάτερον*] Cicero, Topics, Ch. XI. “ Nam alia quoque sunt con-
“ trariorum genera, velut eorum quæ
“ cum aliquo conferuntur; ut duplum,
“ simplicum; multa, pauca;” &c.

14. *Καὶ εἰ τοῖς χείροσιν*] Cicero, Tusc. Quæst. II. 17. “ Ergo hæc
(sc. ferre laborem, &c.) veteranus
“ miles facere poterit, doctus vir sa-
“ piensque non poterit?” Tacitus, Agricola 31. “ Brigantes, foeminâ
“ duce, exurere coloniam, expugnare
“ castra, ac nisi felicitas in socordiam
“ vertisset, exuere jugum potuere: nos

“ integri et indomiti primo statim
“ congressu non ostendimus, quos sibi
“ Caledonia viros seposuerit.”—Virgil, Æn. I. 43.

—“ Pallasne exurere clas-
“ sem

“ Argivum, atque ipsos potuit sub-
“ mergere ponto. . . .

“ Ast ego quæ Divûm incedo regina,
“ Jovisque

“ Et soror et conjux, unâ cum gente
“ tot annos

“ Bella gero.”

- γέγονεν· οἷον εἰ ἐπιλέλησται, καὶ ἔμαθέ ποτε τοῦτο.
- 18 Καὶ εἰ ἐδύνατο καὶ ἐβούλετο, πέπραγε· πάντες γὰρ, ὅταν δυνάμενοι βουλευθῶσι, πράττουσιν· ἐμποδὼν γὰρ οὐδέν. Ἔτι εἰ ἐβούλετο, καὶ μηδὲν τῶν ἔξω
- 19 ἐκώλυε. Καὶ εἰ δυνατὸν, καὶ ὠργίζετο. Καὶ εἰ ἐδύνατο καὶ ἐπεθύμει· ὥς γὰρ ἐπὶ τὸ πολὺ ὧν ὀρέγονται, ἂν δύνωνται, καὶ ποιοῦσιν· οἱ μὲν φαῦλοι δι' ἀκрасίαν, οἱ δ' ἐπιεικεῖς ὅτι τῶν ἐπι-
- 20 εικῶν ἐπιθυμοῦσι. Καὶ εἰ ἔμελλε γίγνεσθαι καὶ
- 21 ποιεῖν· εἰκὸς γὰρ τὸν μέλλοντα καὶ ποιῆσαι. Καὶ εἰ γέγονεν ὅσα ἢ πεφύκει πρὸ ἐκείνου, ἢ ἔνεκα ἐκείνου· οἷον εἰ ἥστραψε, καὶ ἐβρόντησε· καὶ εἰ ἐπείρασε, καὶ ἔπραξε. Καὶ εἰ ὅσα ὕστερον πέφυκε γίγνεσθαι, ἢ οὐδ' ἔνεκα γίγνεται, γέγονε, καὶ τὸ πρότερον καὶ τὸ τούτου ἔνεκα γέγονεν· οἷον εἰ ἐβρόντησε, καὶ ἥστραψε· καὶ εἰ ἔπραξε, καὶ ἐπείρασεν. Ἔστι δὲ τούτων ἀπάντων τὰ μὲν ἐξ ἀνάγκης, τὰ δὲ ὥς ἐπὶ τὸ πολὺ οὕτως ἔχοντα.
- 22 Περὶ δὲ τοῦ μὴ γεγονέναι, φανερόν ὅτι ἐκ τῶν ἐναντίων τοῖς εἰρημένοις.
- 23 Καὶ περὶ τοῦ ἐσομένου ἐκ τῶν αὐτῶν δῆλον· τό τε γὰρ ἐν δυνάμει καὶ βουλήσει ὃν ἔσται· καὶ τὰ ἐν ἐπιθυμίᾳ καὶ ὀργῇ καὶ λογισμῷ μετὰ δυνάμεως ὄντα. Διὰ ταῦτα καὶ τὸ ἐν ὀρμῇ τοῦ ποιεῖν ἢ μελλήσει, ἔσται· ὥς γὰρ ἐπὶ τὸ πολὺ γίγνεται μάλ-
- 24 λον τὰ μέλλοντα, ἢ τὰ μῆ. Καὶ εἰ προγέγονεν ὅσα πρότερον πεφύκει γίγνεσθαι· οἷον εἰ συννεφεῖ,

18. Καὶ ἐβούλετο.—19. καὶ ἐπεθύμει.] Ch. 10. §. 7, 8.

Βούλησις is the ὀρεξις λογιστική:—
ἐπιθυμία, the ὀρεξις ἁλλογος.—See B. I.

20. Γίγνεσθαι καὶ ποιεῖν.] I. e. The deed to be done, and the agent to do it.

εἰκὸς ὕσαι. Καὶ εἰ τὸ ἔνεκα τούτου γέγονε, καὶ 25
 τοῦτο εἰκὸς γενέσθαι· οἷον εἰ θεμέλιος, καὶ οἰκία.

Περὶ δὲ μεγέθους καὶ μικρότητος τῶν πραγμά- 26
 των, μείζονός τε καὶ ἐλάττωνος, καὶ ὅλως μεγάλων
 καὶ μικρῶν, ἐκ τῶν προειρημένων ἡμῖν ἐστι φανερόν.
 Εἴρηται γὰρ ἐν τοῖς συμβουλευτικοῖς περὶ τε μεγέ-
 θους ἀγαθῶν, καὶ περὶ τοῦ μείζονος ἀπλῶς καὶ
 ἐλάττωνος. Ὡστ' ἐπεὶ τὸ καθ' ἕκαστον τῶν λόγων
 τῶν προκειμένων τέλος ἀγαθόν ἐστιν, οἷον τὸ
 συμφέρον καὶ τὸ καλὸν καὶ τὸ δίκαιον, φανερόν
 ὅτι δι' ἐκείνων ληπτέον τὰς αὐξήσεις πᾶσι. Τὸ δὲ 27
 παρὰ ταῦτα ἔτι ζητεῖν περὶ μεγέθους ἀπλῶς καὶ
 ὑπεροχῆς, κενολογεῖν ἐστι· κυριώτερα γάρ ἐστι
 πρὸς τὴν χρεῖαν τῶν καθόλου τὰ καθ' ἕκαστα τῶν
 πραγμάτων. Περὶ μὲν οὖν δυνατοῦ καὶ ἀδυνατοῦ,
 καὶ πότερον γέγονεν ἢ οὐ γέγονε, καὶ ἔσται ἢ οὐκ
 ἔσται, ἔτι δὲ περὶ μεγέθους καὶ μικρότητος τῶν
 πραγμάτων, εἰρήσθω ταῦτα.

ΚΕΦ. κ'.

ΠΕΡΙ ΤΩΝ ΚΟΙΝΩΝ ΠΙΣΤΕΩΝ· ΚΑΙ ΠΡΩΤΟΝ ΠΕΡΙ
 ΠΑΡΑΔΕΙΓΜΑΤΟΣ.

ΛΟΙΠΟΝ δὲ περὶ τῶν κοινῶν πίστεων ἅπασιν
 εἰπεῖν, ἐπεὶ περ εἴρηται περὶ τῶν ἰδίων. Εἰσὶ δ' αἱ

26. Εἴρηται γὰρ] See B. I. Chap.
 7.

CHAP. XX.

1. Λοιπὸν δὲ] Having, thus far, af-

forded to the Orator a sketch of the
 principal εἴδη, or ἰδία προτάσεις, of
 Enthymematic proof, as peculiar, 1st,
 to Rhetoric in its distinct branches
 (B. I. Ch. 4—15.); 2dly, to Rhetoric

κοινὰ πίστεις δύο τῷ γένει, παράδειγμα καὶ ἐνθύμημα· ἡ γὰρ γνώμη μέρος ἐνθυμήματός ἐστι.
 2 Πρῶτον μὲν οὖν περὶ παραδείγματος λέγωμεν· ὅμοιον γὰρ ἐπαγωγῇ τὸ παράδειγμα· ἡ δ' ἐπαγωγὴ ἀρχή.

Παραδειγμάτων δ' εἶδη δύο· ἐν μὲν γὰρ ἐστι

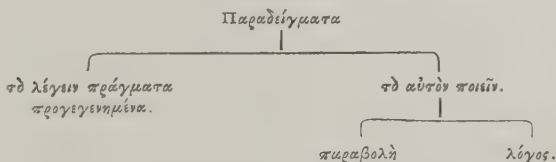
in all its branches; (B. II. Ch. 18, and 19.) ; Aristotle proceeds to give a brief view of the Proof Demonstrative in its general and Logical Nature; i. e. no longer as confined to the subjects of Rhetoric particularly, but appropriate equally to any subject matter whatever. (See B. I. Ch. 2.) For by better understanding the general nature, the Orator will be more capable of adapting it to his particular purpose, ὥστε καὶ τὸν ὀφθαλμοῦς θεραπεύσονται, καὶ πᾶν σῶμα δι' εἰδέναι. Ethics I. 13.

The *πίστις ἐν αὐτῷ τῷ λόγῳ*, i. e. the Proof by Demonstration, (I. 2, 19.) or (as it is commonly, though not so correctly termed) “the Enthymematic Proof,” is of two kinds; *Example* and *Enthymem*. Sentiment is not to be considered a distinct species; since it is either a part of an Enthymem; or implies a whole Enthymem, although

not put into such a form. See Ch. XXI. infra.

2. Ἡ δ' ἐπαγωγὴ ἀρχή.] Induction is the first Principle, and prior to Syllogism; Syllogism being the proper instrument of the Intellectual powers, subsequently applied to those general rules, or first principles, which are formed by Induction. The Aristotelic philosophy maintained, that all knowledge originates in the Perceptions of Sense; De Animâ III. 9. Ἐν τοῖς εἰδείοις τοῖς αἰσθητοῖς τὰ νοητὰ ἴσται. καὶ διὰ τοῦτο οὔτε αἰσθανόμενος μὴδὲν, οὐδὲν ἂν μάθοι οὐδὲ συνίει, κ. τ. λ. And in this it opposed that of the Platonic School, which asserted that Science must be employed about the “Ideas,” the “immutable and eternal essences” considered to exist prior to the objects of Sense.

2. Παραδειγμάτων δ' εἶδη δύο.] Examples are thus divided;



Compare Quintilian, V. 11. “Ter-
 “tium genus ex iis quæ extrinsecus
 “adducuntur in causam, Græci vocant
 “Παράδειγμα; quo nomine et gene-
 “raliter usi sunt in omni similitum

“ appositione, et specialiter in iis quæ
 “rerum gestarum auctoritate nituntur.
 “Nostri fere Similitudinem vocare
 “maluerunt quod ab iis Παραβολή
 “dicitur; hoc alterum, Exemplum.”

παραδείγματος εἶδος τὸ λέγειν πράγματα προγε-
γεννημένα· ἐν δὲ, τὸ αὐτὸν ποιεῖν. Τούτου δ' ἐν
μὲν παραβολή· ἐν δὲ λόγοι, οἷον οἱ Αἰσωπῆες καὶ
Λιβυκοί. Ἔστι δὲ τὸ μὲν παραδείγματα λέγειν³
τοῖονδ' ἐστι, ὥσπερ εἴ τις λέγοι ὅτι δεῖ πρὸς βασιλέα
παρασκευάζεσθαι καὶ μὴ ἔαν Αἴγυπτον χειρώ-
σασθαι· καὶ γὰρ πρότερον Δαρείῳ οὐ πρότερον
διέβη πρὶν Αἴγυπτον ἔλαβε, λαβὼν δὲ διέβη. Καὶ
πάλιν Ξέρξης οὐ πρότερον ἐπεχείρησε πρὶν ἔλαβε,
λαβὼν δὲ διέβη· ὥστε καὶ οὗτος, ἂν λάβῃ, δια-
βήσεται· διὸ οὐκ ἐπιτρεπτέον. Παραβολὴ δὲ, τὰ⁴

—Cicero in Partit. Orat. Ch. XI.
“Maximam autem facit fidem ad
“similitudinem veri, primum Exem-
“plum, deinde introducta rei Simili-
“tudo; Fabula etiam nonnunquam,
“etsi sit incredibilis, tamen homines
“commovet.” The Παραβολή is like-
wise termed “*Collatio*” by Cicero;
as we read B. IV. Ch. 27. de
Finibus; shewn also by the Words of
Quintilian, B. V. Ch. 11. “Nec
“vereor ne videar repugnare Ciceroni
“qui Collationem separat ab Ex-
“emplo.”

2. Λιβυκοί.] Ἰστίον δὲ, ὅτι εἰσὶ τινες,
οἱ Συβαριτικούς μύθους λέγουσι τοὺς ἐκ
μόνων λογικῶν ζώων· Αἰσωπῆους δὲ,
τοὺς ἐκ ἀλόγων καὶ λογικῶν συγκειμένους·
Λυδίους δὲ, καὶ Φρυγίους, καὶ Λιβυκοὺς,
τοὺς ἐκ μόνων ἀλόγων ζώων. Aphthon.
Vet. Interp.

4. Παραβολή] A Parable is thus
defined by Eustathius: Λόγος διδάσκων
καὶ πιστούμενος τὸ ὑποκείμενον ἐκ τῶν
εἰωθότων αἰεὶ γίνεσθαι. Λέγεται δὲ παρα-
βολή, διότι τοῖς λεγομένοις παραβάλλει,
τούτῃσιν συγκρίνει καὶ παρατίθῃσι, πρᾶγ-

μά τι γνώριμον εἰωθὸς αἰεὶ γίνεσθαι, ὅπερ
ὀφείλει πάντως γνωριμώτερον εἶναι τοῦ δι'
ὃ παρείληπται. Διαβάνεται δὲ ἀπὸ
πάντων λογικῶν τε καὶ ἀλόγων, ἐμφύ-
χων τε καὶ ἀψύχων, ὡς μυθιαχοῦ δειχ-
θήσεται.

The Parable, then, is a comparison
and application of the usual occurrences
in life or nature, &c. to illustrate and
prove the point in question; the Fable
is such an application of a story entirely
fictitious.

The Parable differs from the Simile
or Image, (B. III. Ch. 4.) in that the
former is a species of Example, and
used for the purpose of Demonstration;
whereas the latter is a species of Meta-
phor, and used to add force and orna-
ment to the Diction.

Compare Dr. Whately's Rhetoric,
p. 71. “Under the head of Invented
“Example, a distinction is drawn by
“Aristotle between παραβολή and
“λόγος; from the instances he gives
“it is plain that the former corresponds
“(not to Parable, in the sense in
“which we use the word, derived

Σωκρατικά· οἷον εἴ τις λέγοι ὅτι οὐ δεῖ κληρωτοὺς ἄρχειν· ὅμοιον γὰρ ὥσπερ ἂν εἴ τις τοὺς ἀθλητὰς κληροίη μὴ οἱ δύνανται ἀγωνίζεσθαι ἀλλ' οἱ ἂν λάχωσιν, ἢ τῶν πλωτήρων ὅν τινα δεῖ κυβερνᾶν κληρώσειεν, ὥς δέον τὸν λαχόντα ἀλλὰ μὴ τὸν ἐπιστάμενον. Λόγος δὲ, οἷος ὁ Στησιχόρου πρὸς Φάλαριν, καὶ Αἰσώπου ὑπὲρ τοῦ δημαγωγοῦ. Στησίχορος μὲν γὰρ, ἐλομένων στρατηγὸν αὐτοκράτορα τῶν Ἱμεραίων Φάλαριν, καὶ μελλόντων φυλακὴν διδόναι τοῦ σώματος, τᾶλλα διαλεχθεὶς εἶπεν αὐτοῖς λόγον· “Ὡς ἵππος κατεῖχε λειμῶνα μόνος· ἐλ-
“ θόντος δ' ἐλάφου καὶ διαφθείροντος τὴν νομὴν,
“ βουλόμενος τιμωρήσασθαι τὸν ἔλαφον, ἡρώτα
“ τιν' ἄνθρωπον εἰ δύναιτ' ἂν μετ' αὐτοῦ κολάσαι
“ τὸν ἔλαφον. Ὁ δ' ἔφησεν, εἰς λάβη χαλινόν,

“ from that of παραβολή in the Sacred Writers, but) to Illustration: the latter to Fable or Tale. In the former an *allusion* only is made to a case easily supposeable; in the latter a fictitious story is *narrated*. . . . The other method is of course preferable from its brevity, when ever the allusion can be readily understood; and accordingly it is common in the case of *well-known* fables, to allude to, instead of *narrating* them.”

4. Οὐ δεῖ κληρωτοὺς ἄρχειν.] Xenophon. Memor. I. 2. Λίγων ὡς μωρῶν εἴη τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ νυάμου καθίστασθαι κυβερνήτη δὲ μηδὲνα βίλιν κερῆσθαι κυαμειτῶ μηδὲ τίκ-
σινι.

5. Λόγος] “Fable” is not unfrequently expressed also by the word

Mýthos. It is called *Fabula* or *Apologus* indifferently by Latin authors. See Quintilian V. 11. “*Illæ quoque fabulæ, quæ etiamsi ab Æsopo originem non acceperunt,*” &c.—Cicero de Orat. II. 66. “*Et ad hoc genus adscribamus etiam narrationes apolo-
gorum.*”

5. Ὡς ἵππος κ. τ. λ.] Horace, Epist. i. 10, 34. relates this well-known fable :

“Cervus equum pugnâ melior com-
munibus herbis

“Pellebat; donec, minor in cer-
tamine longo,

“Imploravit opes hominis, frenum-
que recepit,

“Sed postquam violens victo dis-
cessit ab hoste,

“Non equitem dorso, non frenum
“depoluit ore.”

“ καὶ αὐτὸς ἀναβῆ ἔπ’ αὐτὸν ἔχων ἀκόντια. Συγ-
 “ ομολογήσαντος δὲ, καὶ ἀναβάντος, ἀντὶ τοῦ τιμω-
 “ ρήσασθαι αὐτὸς ἐδούλευσεν ἥδη τῷ ἀνθρώπῳ.
 “ Οὕτω δὲ καὶ ὑμεῖς,” ἔφη, “ ὁράτε μὴ τοὺς πολε-
 “ μίους βουλόμενοι τιμωρήσασθαι ταὐτὸ πάθητε
 “ τῷ ἵππῳ· τὸν μὲν γὰρ χαλινὸν ἥδη ἔχετε, ἐλό-
 “ μενοι στρατηγὸν αὐτοκράτορα· ἐὰν δὲ φυλακὴν
 “ δώτε, καὶ ἀναβῆναι ἐάσητε, δουλεύσετε ἥδη Φα-
 “ λάριδι.” Αἰσωπος δὲ ἐν Σάμῳ συνηγορῶν
 δημαγωγῶ κρινομένῳ περὶ θανάτου, ἔφη, “ Ἄλῳ-
 “ πεκα διαβαίνουσιν ποταμὸν ἀπωσθῆναι εἰς φά-
 “ ραγγα· οὐ δυναμένην δὲ ἐκβῆναι, πολὺν χρόνον
 “ κακοπαθεῖν, καὶ κυνοραῖστὰς πολλοὺς ἔχεισθαι
 “ αὐτῆς· ἐχῖνον δὲ πλανώμενον, ὥς εἶδεν αὐτήν,
 “ κατοικτεῖραντα ἐρωτᾶν εἰ ἀφέλοι αὐτῆς τοὺς
 “ κυνοραῖστὰς· τὴν δὲ οὐκ ἔαν· ἐρομένου δὲ διὰ τί,
 “ Ὅτι οὗτοι μὲν, φάναι, πλήρεις ἥδη μου εἰσὶ, καὶ
 “ ὀλίγον ἔλκουσιν αἷμα· ἐὰν δὲ τούτους ἀφέλῃ,
 “ ἕτεροι ἐλθόντες πεινῶντες ἐκπιοῦνταί μου τὸ
 “ λοιπὸν αἷμα. Ἀτὰρ οὖν καὶ ὑμᾶς,” ἔφη, “ ὦ
 “ ἄνδρες Σάμιοι, οὗτος μὲν οὐδὲν ἔτι βλάπτει·
 “ πλούσιος γάρ ἐστιν· ἐὰν δὲ τοῦτον ἀποκτείνῃτε,
 “ ἕτεροι ἥξουσιν πένητες, οἳ ὑμῖν ἀναλώσουσι τὰ
 “ κοινὰ κλέπτοντες.”

Εἰσὶ δ’ οἱ λόγοι δημηγορικοὶ, καὶ ἔχουσιν ἀγα-7

7. Εἰσὶ δ’ οἱ λόγοι δημηγορικοὶ,] Fa-
 bles are particularly suited to popular
 harangues, both from the nature of
 the audience, who hear such fictions
 with more simplicity and greater plea-
 sure; and also from their own nature,

as being more easily brought forward
 than similar instances. At the same
 time it is clear, that examples from
 previous facts must necessarily have
 the most weight in matters of delibe-
 ration.

- θὸν τοῦτο, ὅτι πράγματα μὲν εὐρεῖν ὅμοια γεγενημένα χαλεπὸν· λόγους δὲ, ῥᾶον. Ποιῆσαι γὰρ δεῖ, ὥσπερ καὶ παραβολὰς, ἅν τις δύνηται τὸ ὅμοιον ὀρᾶν, ὅπερ ῥᾶόν ἐστιν ἐκ φιλοσοφίας.
- 8 Ῥᾶω μὲν οὖν πορίσασθαι τὰ διὰ τῶν λόγων χρησιμώτερα δὲ πρὸς τὸ βουλεύσασθαι τὰ διὰ τῶν πραγμάτων· ὅμοια γὰρ ὡς ἐπὶ τὸ πολὺ τὰ μέλλοντα τοῖς γεγονόσιν.
- 9 Δεῖ δὲ χρῆσθαι τοῖς παραδείγμασιν, οὐκ ἔχοντα μὲν ἐνθυμήματα, ὡς ἀποδείξεσιν· ἡ γὰρ πίστις διὰ τούτων· ἔχοντα δὲ, ὡς μαρτυρίοις, ἐπιλόγῃ χρώμενον τοῖς ἐνθυμήμασι. Προτιθέμενα μὲν γὰρ ἔοικεν ἐπαγωγῇ· τοῖς δὲ ῥητορικοῖς οὐκ οἰκεῖον ἐπαγωγὴν, πλὴν ἐν ὀλίγοις· ἐπιλεγόμενα δὲ, μαρτυρίοις· ὁ δὲ μάρτυς πανταχοῦ πιθανός. Διὸ καὶ προτιθέντι μὲν ἀνάγκη πολλὰ λέγειν· ἐπιλέγοντι δὲ καὶ ἐν ἱκανόν· μάρτυς γὰρ πιστὸς καὶ εἰς χρήσιμος. Πόσα μὲν οὖν εἶδη παραδειγμάτων, καὶ πῶς αὐτοῖς καὶ πότε χρηστέον, εἴρηται.

ΚΕΦ. κα'.

ΠΕΡΙ ΓΝΩΜΗΣ.

ΠΕΡΙ δὲ γνωμολογίας, ῥηθέντος τί ἐστὶ γνώμη, μάλιστα ἂν γένοιτο φανερόν περὶ ποίων τε καὶ πότε καὶ τίσιν ἀρμόττει χρῆσθαι τῇ γνωμολογεῖν ἐν τοῖς
2 λόγοις. Ἔστι δὲ ἡ γνώμη ἀπόφανσις, οὐ μέντοι

2. Ἔστι δὲ ἡ γνώμη,] A Sentiment ὅσων αἱ πράξεις εἰσὶν. "a declaration in is defined: Ἀπόφανσις καθόλου περὶ "general terms on the subjects of

περὶ τῶν καθ' ἕκαστον, οἷον ποίους τις Ἰφικράτης, ἀλλὰ καθόλου· καὶ οὐ περὶ πάντων, οἷον ὅτι τὸ εὐθὺ τῷ καμπύλῳ ἐναντίον, ἀλλὰ περὶ ὅσων αἰ πράξεις εἰσὶ, καὶ αἰρετὰ ἢ φευκτὰ ἐστὶ πρὸς τὸ πράσσειν. "Ὡστ' ἐπεὶ τὰ ἐνθυμήματα ὁ περὶ τοιούτων συλλογισμός ἐστὶ σχεδὸν, τὰ συμπεράσματα τῶν ἐνθυμημάτων καὶ αἱ ἀρχαί, ἀφαιρεθέντος τοῦ συλλογισμοῦ, γινώμαί εἰσιν· οἷον

Χρὴ δ' οὐ ποθ', ὅστις ἀρτίφρων πέφυκ' ἀνὴρ,
Παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς.

"human action."—Cicero, Rhet. ad Herenn. IV. 17. "*Sententia* est oratio sumpta de vitâ, quæ aut quid sit aut quid esse oporteat in vitâ, breviter ostendit; hoc modo: Difficile est primum virtutes revereri, qui semper secundâ fortunâ sit usus. Item, Liber is est existimandus, qui nulli turpitudini servit," &c.—Cf. Quintilian, VIII. 5. "*Sententiæ* vocantur quas Græci γνώμας appellant; utrumque autem nomen ex eo acceperunt, quod similes sunt consiliis aut decretis. Est enim hæc vox universalis, quæ etiam citra complexum causæ possit esse laudabilis, interim ad rem tantum relata, ut: Nihil est tam populare quam bonitas."

2. Καθόλου] Sentiments, strictly speaking, are expressed in general terms; as,

Οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ.
Eurip.

"Facile omnes, cum valemus,

"recta consilia ægrotis damus."

Terence.

"Habet præteriti doloris secura

"recordatio delectationem." Cicero.
"Obsequium amicos, veritas odium parit." Quintil.

"At genus, et proavos, et quæ non fecimus ipsi,

"Vix ea nostra voco," &c. &c.

We frequently, however, find sentiments implied, where the declaration is not general; as,

"Non ignara mali miseris succurrere disco." Virg.

"Lætus sorte tuâ vives sapienter, Aristi." Horace.

2. Ὁ περὶ τοιούτων συλλογισμός ἐστὶ σχεδὸν,] Since a Sentiment is a declaration on the subjects of human action, and that the Enthymem, or Oratorical Syllogism, is, for the most part, conversant with such subjects, (see Book I. Ch. 2, 14.), it is clear, that those general expressions, or propositions, which constitute the conclusions and premisses of Enthymems, will, when taken out of the Syllogistic form, become Sentiments.

2. Χρὴ δ' οὐ ποθ' Euripides, Medea, 296.

τοῦτο μὲν οὖν γνώμη· προστεθείσης δὲ τῆς αἰτίας καὶ τοῦ διὰ τί, ἐνθύμημα ἔσται τὸ ἅπαν οἶον

Χωρὶς γὰρ ἄλλης, ἣς ἔχουσιν, ἀργίας,
Φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῇ·

καὶ τὸ

Οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ·

καὶ τὸ

Οὐκ ἔστιν ἀνδρῶν ὅστις ἔστ' ἐλεύθερος·

γνώμη· πρὸς δὲ τῷ ἐχομένῳ ἐνθύμημα·

Ἡ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης.

- 3 Εἰ δὴ ἐστὶ γνώμη τὸ εἰρημένον, ἀνάγκη τέτταρα εἶδη εἶναι γνώμης· ἡ γὰρ μετ' ἐπιλόγου ἔσται, ἡ 4 ἄνευ ἐπιλόγου. Ἀποδείξεως μὲν οὖν δεόμεναί εἰσιν, ὅσαι παράδοξόν τι λέγουσιν ἢ ἀμφισβη-

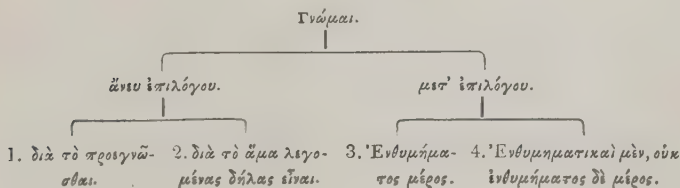
2. Οὐκ ἔστιν ὅστις] Euripides, Sthenobœa (not extant). See Scho-liast. to Aristoph. Βάτραχοι 1250.

Οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ
Ἡ γὰρ πιφυκῶς ἐσθλὸς οὐκ ἔχει βίον,

Ἡ δυσγενὴς ὦν πλουσίαν ἄροι πλάκα.

2. Οὐκ ἔστιν ἀνδρῶν] Euripides, Hecuba, 852.

3. Τέτταρα εἶδη] The following sketch will give a clear view of this division.



4. Ἀποδείξεως] The ἐπίλογος, then, is the ἀποδείξις, or ἡ αἰτία καὶ τὸ διὰ τί (§. 2.), which is added to the Sen-

timent, for the purpose of proving what may be considered doubtful or paradoxical.

τούμενον· ὅσαι δὲ μηδὲν παράδοξον, ἄνευ ἐπιλόγου. Τούτων δ' ἀνάγκη τὰς μὲν διὰ τὸ προε-5
γνώσθαι μηδὲν δεῖσθαι ἐπιλόγου· οἶον

Ἄνδρὶ δ' ὑγιαίνειν ἄριστόν ἐστιν, ὥς γ' ἡμῖν δοκεῖ·

φαίνεται μὲν γὰρ τοῖς πολλοῖς οὕτως· τὰς δ' ἅμα
λεγομένας δήλας εἶναι ἐπιβλέψασιν· οἶον

Οὐδεὶς ἐραστὴς ὅστις οὐκ ἀεὶ φιλεῖ.

Τῶν δὲ μετ' ἐπιλόγου αἱ μὲν ἐνθυμήματος μέρος 6
εἰσὶν· ὥσπερ

Χρὴ δ' οὗ ποθ', ὅστις ἀρτίφρων·

αἱ δ' ἐνθυμηματικαὶ μὲν οὐκ ἐνθυμήματος δὲ μέρος·
αἴπερ καὶ μάλιστα εὐδοκιμοῦσιν. Εἰσὶ δ' αὖται
ἐν ὅσαις ἐμφαίνεται τοῦ λεγομένου τὸ αἷτιον· οἶον
ἐν τῷ

Ἀθάνατον ὄργην μὴ φύλασσε θνητὸς ὤν.

Τὸ μὲν γὰρ φάναι “μὴ δεῖν φυλάττειν,” γνώμη·
τὸ δὲ προσκείμενον, “θνητὸν ὄντα,” τὸ διὰ τί.

5. Οὐδεὶς ἐραστὴς] Euripides, Troades 1051.

Οὐκ ἔστ' ἐραστὴς, ὅστις οὐκ ἀεὶ φιλεῖ.

6. Ἐνθυμήματος μέρος] This description of γνώμη is the Conclusion of an Enthymem; the Epilogue being the premiss by which it is proved. See §. 7. *infra*. The Orator may of course either *infer* the γνώμη by placing it after the Epilogue; or place the γνώμη first, and *confirm* it by means of the

Epilogue. E. g. 1st, “Man is a slave either to Wealth or Fortune;” “therefore none can be called free;” or 2d, “No man can be called free, for he is a slave either to Wealth or Fortune.”

6. Ἐνθυμηματικαὶ μὲν, κ. τ. λ.] This fourth description of γνώμη is an Enthymematic sentence; and *implies* an entire Enthymem, although not in the Syllogistic form.

Ὁμοίως δὲ καὶ

Θνητὰ χρὴ τὸν θνητὸν, οὐκ ἀθάνατα τὸν θνητὸν φρονεῖν.

7 Φανερόν οὖν ἐκ τῶν εἰρημένων πόσα τε εἶδη γνώμης, καὶ περὶ ποῖον ἕκαστον ἀρμόττει. Περὶ μὲν γὰρ τῶν ἀμφισβητουμένων ἢ παραδόξων μὴ ἄνευ ἐπιλόγου, ἀλλ' ἢ προθέντα τὸν ἐπίλογον γνώμη χρῆσθαι τῷ συμπεράσματι· οἷον εἴ τις εἴποι, “Ἐγὼ μὲν οὖν, ἐπειδὴ οὐτε φθονεῖσθαι δεῖ οὐτ' ἀργὸν εἶναι, οὐ φημὶ χρῆναι παιδεύεσθαι” ἢ τοῦτο προειπόντα, ἐπειπεῖν τὰ ἔμπροσθεν. Περὶ δὲ τῶν μὴ παραδόξων, ἀδήλων δὲ, προστιθέντα τὸ 8 διότι στρογγυλώτατα. Ἀρμόττει δ' ἐν τοῖς τοιούτοις καὶ τὰ Λακωνικὰ ἀποφθέγματα, καὶ τὰ αἰνιγματώδη· οἷον εἴ τις λέγοι ὅπερ Στησίχορος ἐν Λοκροῖς εἶπεν, ὅτι “οὐ δεῖ ὑβριστὰς εἶναι, ὅπως

6. Θνητὰ χρὴ τὸν θνητὸν,] Compare Arist. Ethics, X. 7. Χρὴ δ' οὐ κατὰ τοὺς παραινοῦντας, “ἀνθρώπινα φρονεῖν ἀνθρώπον ὄντα,” οὐδὲ “θνητὰ τὸν θνητόν” ἀλλ' ἐφ' ὅσον ἐνδέχεται, ἀπαθανατίζειν.

7. Στρογγυλώτατα.] Cicero de Finibus, IV. 3. “A te quidem apte et rotunde; quippe habes enim a “Rhetoribus.”

8. Οἱ τέττιγες χαμόθεν ἄδωσιν] Implying that their land would be laid waste, and their trees levelled with the ground. See Aristotle de Hist. Animal. V. 30. Οὐ γίνονται δὲ τέττιγες ὅπου δένδρα μὴ ἔστι. And Eustathius' Commentary on Homer's Iliad, Γ. 151.

Τεττίγισσιν ἱακότες, οἳ τε καθ' ὅλην

Διενδρέφει φεζόμενοι ὅσα ληριόσσαν ἰεῖσι.

Τὰ γὰρ πολλὰ ἐπὶ κλάδων, καὶ οὐκ ἀπὸ γῆς αὐτῆς, ἐπιδίκνυνται τὰ τῆς ὠδῆς. *Ενθα μεμνησθαι χρὴ καὶ συμβολικοῦ λόγου ἐν ᾧ ἠπειλήσατό τις ποιῆσαι τοὺς τέττιγας τοῖς ἐχθροῖς χαμόθεν ἄδειν· ἀντὶ τοῦ διενδροτομήσειν αὐτοῖς τὴν χώραν, ἵνα ἔξ ἀνάγκης οἱ τέττιγες ἀπὸ γῆς ἄδωσι.

Quintilian does not approve of these enigmatical expressions: “Hæc allegoria, quæ est obscurior, ænigma “dicitur; vitium meo quidem iudicio, “siquidem dicere dilucide est virtus.” B. VIII. Ch. 6.—Compare Cicero de Orat. III. “Adeo ut ænigmata “perraro ab Oratoribus sint usur- “panda.”

μὴ οἱ τέττιγες χαμόθεν ἄδωσιν.” Ἀρμόττει δὲ 9
 γνωμολογεῖν ἡλικία μὲν πρεσβυτέρῳ· περὶ δὲ τού-
 των ὧν ἔμπειρός τις ἐστίν. Ὡς τὸ μὲν μὴ τηλι-
 κούτον ὄντα γνωμολογεῖν ἀπρεπές, ὥσπερ καὶ τὸ
 μυθολογεῖν· περὶ δὲ ὧν ἄπειρος, ἡλίθιον καὶ ἀπαί-
 δευτον. Σημεῖον δ' ἱκανόν· οἱ γὰρ ἀγροῖκοι
 μάλιστα γνωμοτύποι εἰσὶ, καὶ ῥαδίως ἀποφαί-
 νονται. Καθόλου δὲ μὴ ὄντος καθόλου εἰπεῖν 10
 μάλιστα ἀρμόττει ἐν σχετλιασμῷ, καὶ δεινώσει·
 καὶ ἐν τούτοις ἢ ἀρχόμενον, ἢ ἀποδείξαντα. Χρῆ- 11
 σθαι δὲ δεῖ καὶ ταῖς τεθρυλημέναις καὶ κοιναῖς
 γνώμαις, ἐὰν ὧσι χρήσιμοι· διὰ τὸ γὰρ εἶναι κοινὰ,
 ὥς ὁμολογούντων πάντων, ὀρθῶς ἔχειν δοκοῦσιν·
 οἷον παρακαλοῦντι ἐπὶ τὸ κινδυνεύειν μὴ θυσα-
 μένους,

Εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης·

9. Ἀρμόττει δὲ γνωμολογεῖν] Quintilian VIII. Ch. 5. “In hoc genere
 “custodiendum est ne passim et a
 “quocunque dicantur; magis enim
 “deceat eos in quibus est auctoritas, ut
 “rei pondus etiam persona confirmet;
 “quis enim ferat puerum aut adoles-
 “centulum, aut etiam ignobilem si
 “judicet in dicendo et quodam modo
 “præcipiat.”

10. Καθόλου δὲ μὴ ὄντος καθόλου
 εἰπεῖν] Thus the Ariadne of Catullus
 complains:

“Jamjam nulla viro juranti fœmina
 “credat;

“Nulla viri speret sermones esse
 “fideles.”

And Hecuba, (Eurip. Hec. 254.)

Ἀχάριστον ὑμῶν σπέρμα, ὅσοι δημηγό-
 ρους

Ζηλοῦτε τιμὰς, μὴδὲ γιγνώσκουσθ' ἑμοί.

10. Δεινώσει] Quintilian defines δει-
 νωσις, “Oratio rebus indignis, asperis,
 “invidiosis addens vim;” and re-
 marks, that Demosthenes was particu-
 larly eminent in this figure of Rhetoric.
 B. IV. Ch. 2.

11. Εἰς οἰωνὸς ἄριστος,] Homer,
 Iliad XII. 243.—Compare Cicero,
 Cato Mag. Ch. 4. “Quintus Fabius
 “Maximus, augur cum esset, dicere
 “ausus est, optimis auspiciis ea geri
 “quæ pro Reipublicæ salute gere-
 “rentur; quæ contra Rempubicam
 “fierent, contra auspicia fieri.”

καὶ ἐπὶ τὸ ἥττους ὄντας,

Ξυνὸς Ἐνυάλιος·

καὶ ἐπὶ τὸ ἀναιρεῖν τῶν ἐχθρῶν τὰ τέκνα καὶ μηδὲν ἀδικοῦντα,

Νήπιος ὅς, πάτερα κτείνας, παῖδας καταλείπει.

12 Ἔτι ἔνιαι τῶν παροιμιῶν καὶ γινῶμαί εἰσιν· οἶον
13 παροιμία “ Ἀττικὸς πάροικος.” Δεῖ δὲ τὰς γνώμας
λέγειν καὶ παρὰ τὰ δεδημοσιευμένα· (λέγω δὲ
δεδημοσιευμένα, οἶον τὸ “ Γινῶθι σαυτόν” καὶ τὸ
“ Μηδὲν ἄγαν”) ὅταν ἡ τὸ ἥθος φαίνεσθαι μέλλη
βέλτιον, ἡ παθητικῶς εἰρημένον ἡ. Ἔστι δὲ παθη-
τικῶς μὲν, οἶον εἴ τις ὀργιζόμενος φαίη, “ Ψεῦδος
εἶναι ὥς δεῖ γινώσκειν αὐτόν· οὗτός γ’ οὖν, εἰ
ἐγίνωσκειν αὐτόν, οὐκ ἂν ποτε στρατηγεῖν ἤξιωσε.”
Τὸ δὲ ἥθος βέλτιον, ὅτι “ οὐ δεῖ, ὥσπερ φασὶ,
φιλεῖν ὥς μισήσοντας, ἀλλὰ μᾶλλον μισεῖν ὥς
14 φιλήσοντας.” Δεῖ δὲ τῇ λέξει τὴν προαίρεσιν

11. Ξυνὸς Ἐνυάλιος·] Homer, II. XVIII. 309.

11. Νήπιος, κ. τ. λ.] See note, B. I. Ch. XV. §. 14. *suprà*.

12. “ Ἀττικὸς πάροικος.”] That the Athenians were troublesome neighbours, may be inferred from the character given them by the Corinthians, before the assembly at Sparta; (see Thucydides, B. I. Ch. 70.) where they sum up their description with the words, “ Ὡστε εἴ τις αὐτοὺς ξυνέλων φαίη πεφυκέναι ἐπὶ τὸ μήτε αὐτοὺς ἔχειν ἡσυχίαν, μήτε τοὺς ἄλλους ἀνθρώπους ἔαν, ὁρθῶς ἂν εἴποι.

13. Ὅταν ἡ τὸ ἥθος φ. μ. βέλτιον, ἡ

παθητικῶς κ. τ. λ.] Two occasions are mentioned, on which the Orator should venture to contradict vulgar and received Proverbs; 1st, when by so doing he may be the better able to establish a character for Virtue: 2dly, when he speaks under the influence of Passion. See Terence, Heautont. III. I. 11.

“ Aut ego profecto ingenio egregie
“ ad miseriam

“ Natus sum, aut illud falsum est
“ quod vulgo audio

“ Dicit; diem adimere ægritudinem
“ hominibus.”

συνδηλοῦν· εἰ δὲ μὴ, τὴν αἰτίαν ἐπιλέγειν· οἷον ἢ οὕτως εἰπόντα, ὅτι “δεῖ δὲ φιλεῖν, οὐχ ὥσπερ φασιν, ἀλλ’ ὥς αἰεὶ φιλήσονται· ἐπιβούλου γὰρ θάτερον.” ἢ ὧδε “οὐκ ἀρέσκει δέ μοι τὸ λεγόμενον· δεῖ γὰρ τὸν γ’ ἀληθινὸν φίλον ὥς φιλήσονται αἰεὶ φιλεῖν.” Καὶ “οὐδὲ τὸ Μηδὲν ἄγαν· δεῖ γὰρ τοὺς γε κακοὺς ἄγαν μισεῖν.”

Ἐχουσι δ’ εἰς τοὺς λόγους βοήθειαν μεγάλην, 15 μίαν μὲν διὰ τὴν φορτικότητα τῶν ἀκροατῶν· χαίρουσι γὰρ ἔάν τις καθόλου λέγων ἐπιτύχῃ τῶν δοξῶν ἃς ἐκείνοι κατὰ μέρος ἔχουσιν. Ὁ δὲ λέγω δῆλον ἔσται ὧδε, ἅμα δὲ καὶ πῶς δεῖ αὐτὰς θηρεῦειν· ἢ μὲν γὰρ γνώμη, ὥσπερ εἴρηται, ἀπόφανσις καθόλου ἐστὶ· χαίρουσι δὲ καθόλου λεγόμενον, ὃ κατὰ μέρος προὔπολαμβάνοντες τυγχάνουσιν. Οἷον εἴ τις γείτοσι τύχοι κεχρημένος ἢ τέκνοις φαύλοις, ἀποδέξαιτ’ ἂν τοῦ εἰπόντος,

Οὐδὲν γειτονίας χαλεπώτερον·

ἢ ὅτι “οὐδὲν ἡλιθιώτερον τεκνοποιῖας.” Ὡστε δεῖ στοχάζεσθαι πῶς, ποῖα τυγχάνουσιν προὔπολαμ-

15. Ἐχουσι δ’—βοήθειαν μεγάλην,] The utility of Sentiments is shewn, 1st, from the vanity of the audience, who are pleased when they hear those opinions affirmed universally, which they hold in their particular cases; 2dly, from the force they have in shewing the ἡθῆ of the Speaker.

15. Οὐδὲν γειτονίας] Demosthenes has uttered the same sentiment in his Orat. adv. Calliclem: Οὐκ ἦν ἄρα, ὧ ἄνδρες Ἀθηναῖοι, χαλεπώτερον οὐδὲν ἢ

γείτονος πονηροῦ καὶ πλειονίκευ τυχεῖν.

15. Ὡστε δεῖ στοχάζεσθαι] Cicero de Oratore, II. 44. “Sicut medico “diligenti, priusquam conetur ægro “adhibere medicinam, non solum “morbus ejus cui mederi volet, sed “etiam consuetudo valentis et natura “corporis cognoscenda est: sic equi “dem cum aggredior ancipitem causam “et gravem, ad animos judicum per- “tractandos, omni mente in eâ cogita-

βάνοντες· εἴθ' οὕτως περὶ τούτων καθόλου λέγειν.
 16 Ταύτην δὲ δεῖ ἔχειν μίαν χρήσιν τὸ γνωμολογεῖν,
 καὶ ἑτέραν κρείττω· ἠθικοὺς γὰρ ποιεῖ τοὺς λόγους.
 Ἦθος δ' ἔχουσιν οἱ λόγοι, ἐν ὅσοις δῆλη ἡ προαί-
 ρεσις. Αἱ δὲ γινώμαι πᾶσαι τοῦτο ποιοῦσι, διὰ τὸ
 ἀποφαίνεσθαι τὸν τὴν γνώμην λέγοντα καθόλου
 περὶ τῶν προαιρετῶν· ὥστ' ἂν χρησταὶ ὦσιν αἱ
 γινώμαι, καὶ χρηστοθήη φαίνεσθαι ποιοῦσι τὸν
 λέγοντα. Περὶ μὲν οὖν γνώμης καὶ τί ἐστι, καὶ
 πόσα εἶδη αὐτῆς, καὶ πῶς χρηστέον αὐτῇ, καὶ τίνα
 ὠφέλειαν ἔχει, εἰρήσθω τοσαῦτα.

ΚΕΦ. κβ'.

ΠΕΡΙ ΕΝΘΥΜΗΜΑΤΩΝ.

ΠΕΡΙ δὲ ἐνθυμημάτων καθόλου τε εἰπόμεν,
 τίνα τρόπον δεῖ ζητεῖν, καὶ μετὰ ταῦτα τοὺς τό-
 πους· ἄλλο γὰρ εἶδος ἑκάτερον τούτων ἐστίν.
 2 Ὅτι μὲν οὖν τὸ ἐνθύμημα συλλογισμὸς τίς ἐστιν,
 εἴρηται πρότερον, καὶ πῶς συλλογισμὸς, καὶ τί
 3 διαφέρει τῶν διαλεκτικῶν· οὔτε γὰρ πόρρωθεν,
 οὔτε πάντα δεῖ λαμβάνοντα συνάγειν· τὸ μὲν γὰρ
 ἀσαφὲς διὰ τὸ μῆκος, τὸ δὲ ἀδολεσχία διὰ τὸ
 φανερά λέγειν. Τοῦτο γὰρ αἷτιον καὶ τοῦ πιθανω-

"tione curaque versor, ut odorer ut
 "sagacissime possim quid sentiant, quid
 "existiment, quid exspectent, quid
 "velint, quo deduci oratione facillime
 "posse videantur."

CHAP. XXII.

3. Οὔτε γὰρ πόρρωθεν, οὔτε πάντα]
 Cf. Quintilian II. 12. "Interdum
 "videntur indocti copiam habere ma-
 "jorem, quod dicunt omnia; doctis
 "est electio et modus."

τέρους εἶναι τοὺς ἀπαιδεύτους τῶν πεπαιδευμένων ἐν τοῖς ὄχλοις, ὥσπερ φασὶν οἱ ποιηταὶ “ τοὺς ἀπαιδεύτους παρ’ ὄχλῳ μουσικωτέρους λέγειν.” Οἱ μὲν γὰρ τὰ κοινὰ καὶ τὰ καθόλου λέγουσιν· οἱ δ’ ἐξ ὧν ἴσασι καὶ τὰ ἐγγύς. “Ὡστ’ οὐκ ἐξ ἀπάντων τῶν δοκούντων, ἀλλ’ ἐκ τῶν ὠρισμένων λεκτέον· οἷον ἢ τοῖς κρίνουσιν, ἢ οὓς ἀποδέχονται· καὶ τοῦτο δ’, ὅτι οὕτως φαίνεται δῆλον εἶναι ἢ ἅπασιν ἢ τοῖς πλείστοις· καὶ μὴ μόνον συνάγειν ἐκ τῶν ἀναγκαίων, ἀλλὰ καὶ ἐκ τῶν ὡς ἐπὶ τὸ πολὺ. Πρῶτον μὲν οὖν δεῖ λαβεῖν ὅτι, περὶ οὗ δεῖ λέγειν 4 καὶ συλλογίζεσθαι εἴτε πολιτικῷ συλλογισμῷ εἴθ’ ὁποιοῦν, ἀναγκαῖον καὶ τὰ τούτῳ ἔχειν ὑπάρχοντα ἢ πάντα ἢ ἕνια· μηδὲν γὰρ ἔχων, ἐξ οὐδενὸς ἂν ἔχοις συνάγειν. Λέγω δὲ, οἷον πῶς ἂν δυναίμεθα 5 συμβουλεύειν Ἀθηναίους εἰ πολεμητέον, μὴ ἔχοντες τίς ἢ δύναμις αὐτῶν, πότερον ναυτικὴ ἢ πεζικὴ ἢ ἄμφω, καὶ αὕτη πόση, καὶ πρόσοδοι τίνες, ἢ φίλοι καὶ ἐχθροὶ, ἔτι δὲ τίνας πολέμους πεπολεμήκασιν καὶ πῶς, καὶ τᾶλλα τὰ τοιαῦτα; ἢ ἐπαινεῖν, εἰ μὴ 6

3. “Ὡσπερ φασὶν οἱ ποιηταί,] Aristotle alludes to those lines in the Hippolytus of Euripides: v. 989, &c.

Ἐγὼ δ’ ἀκομψος εἰς ὄχλον. δοῦναί λόγον,

Εἰς ἡλικίας δὲ κηλίστους σοφώτερος.

Ἐχει δὲ μοῖραν καὶ τὸδ’ οἱ γὰρ ἐν σοφοῖς

Φαῦλοι, παρ’ ὄχλῳ μουσικώτεροι λέγειν.

3. Οἱ μὲν γὰρ τὰ κοινὰ—οἱ δ’ ἐξ ὧν ἴσασι,] For men of erudition are apt to speak in the general and universal

terms of Science, &c. while the uneducated use expressions derived from their own individual and practical knowledge; and which appeal therefore more nearly and more immediately to the perceptions of a popular audience.

3. Οἷον ἢ τοῖς κρίνουσιν, ἢ οὓς ἀποδέχονται.] Such subjects as are likely to coincide with the opinion either of the Judges themselves; or of those whom they approve, and in whose judgment they acquiesce.

ἔχοιμεν τὴν ἐν Σαλαμῖνι ναυμαχίαν, ἢ τὴν ἐν Μαραθῶνι μάχην, ἢ τὰ ὑπὲρ τῶν Ἡρακλειδῶν πραχθέντα, ἢ ἄλλο τι τῶν τοιούτων; ἐκ γὰρ τῶν ὑπαρχόντων ἢ δοκούντων ὑπάρχειν καλῶν ἐπαι-
 7 νουσι πάντες. Ὅμοίως δὲ καὶ ψέγουσιν ἐκ τῶν ἐναντίων, σκοποῦντες τί ὑπάρχει τοιούτον αὐτοῖς, ἢ δοκεῖ ὑπάρχειν· οἷον ὅτι τοὺς Ἑλληνας κατε-
 δουλώσαντο, καὶ τοὺς πρὸς τὸν βάρβαρον ἀρι-
 στεύσαντας καὶ συμμαχεσαμένους ἠνδραποδίσαντο Αἰγινήτας καὶ Ποτιδαιάτας, καὶ ὅσα ἄλλα τοιαῦτα, καὶ εἴ τι ἄλλο τοιούτον ἀμάρτημα ὑπάρχει αὐτοῖς.
 8 Ὡς δ' αὐτως καὶ οἱ κατηγοροῦντες καὶ οἱ ἀπολο-
 γούμενοι ἐκ τῶν ὑπαρχόντων σκοποῦμενοι κατη-
 γοροῦσι καὶ ἀπολογοῦνται. Οὐδὲν δὲ διαφέρει
 περὶ Λακεδαιμονίων καὶ Ἀθηναίων, ἢ ἀνθρώπου, ἢ θεοῦ, ταὐτὸ τοῦτο δρᾶν. Καὶ γὰρ συμβου-
 λεύοντα τῷ Ἀχιλλεῖ, καὶ ἐπαινοῦντα καὶ ψέγοντα, καὶ κατηγοροῦντα καὶ ἀπολογούμενον ὑπὲρ αὐτοῦ, τὰ ὑπάρχοντα ἢ δοκούντα ὑπάρχειν ληπτέον, ἢ ἐκ
 τούτων λέγωμεν ἐπαινοῦντες ἢ ψέγοντες, εἴ τι καλὸν ἢ αἰσχρὸν ὑπάρχει· κατηγοροῦντες δὲ ἢ ἀπολογού-
 9 μενοι, εἴ τι δίκαιον ἢ ἄδικον· συμβουλευόντες δὲ, εἴ τι συμφέρον ἢ βλαβερόν. Ὅμοίως δὲ τούτοις
 καὶ περὶ πράγματος ὁπουοῦν· οἷον περὶ δικαιοσύνης, εἰ ἀγαθόν, ἐκ τῶν ὑπαρχόντων τῇ δικαιοσύνῃ ἢ τῷ

7. Αἰγινήτας καὶ Ποτιδαιάτας.] Cf. Cicero de Off. III. "Durius Athenienses, quo sciverunt ut Aeginetis, " qui classe valebant, pollices præci-
 " derentur; eodem modo Potidæatas
 " longo tempore bello fatigatos, tan-

" dem cum singulis tantum vestimentis
 " ex urbe dimiserunt, et eorum agros
 " ac possessiones occuparunt."—Thucydides, B. II.—Diodorus, B. XII.

9. Οἷον περὶ δικαιοσύνης, εἰ ἀγαθόν,] It is not improbable that this example

ἀγαθῷ. Ὡστ' ἐπειδὴ καὶ πάντες οὕτω φαίνονται¹⁰
 ἀποδεικνύντες, ἂν τε ἀκριβέστερον ἂν τε μαλα-
 κώτερον συλλογίζονται· οὐ γὰρ ἐξ ἀπάντων λαμ-
 βάνουσιν, ἀλλ' ἐκ τῶν περὶ ἕκαστον ὑπαρχόντων,
 καὶ διὰ τοῦ λόγου δῆλον ὅτι ἀδύνατον ἄλλως
 δεικνύναι· φανερόν ὅτι ἀναγκαῖον, ὥσπερ ἐν τοῖς
 Τοπικοῖς, πρῶτον περὶ ἕκαστον ἔχειν ἐξιλεγμένα
 περὶ τῶν ἐνδεχομένων καὶ τῶν ἐπικαιροτάτων· περὶ¹¹
 δὲ τῶν ἐξ ὑπογύου γιγνομένων ζητεῖν τὸν αὐτὸν
 τρόπον, ἀποβλέποντα μὴ εἰς ἀόριστα, ἀλλ' εἰς τὰ
 ὑπάρχοντα, περὶ ὧν ὁ λόγος· καὶ περιγράφοντα
 ὅτι πλείστα καὶ ἐγγύτατα τοῦ πράγματος· ὅσῳ μὲν
 γὰρ ἂν πλείω ἔχῃται τῶν ὑπαρχόντων, τοσούτῳ
 ῥάδιον δεικνύναι· ὅσῳ δ' ἐγγύτερον, τοσούτῳ
 οἰκειότερα καὶ ἥττον κοινά. Λέγω δὲ κοινὰ μὲν,¹²
 τὸ ἐπαινεῖν τὸν Ἀχιλλέα ὅτι ἄνθρωπος, καὶ ὅτι
 τῶν ἡμιθέων, καὶ ὅτι ἐπὶ τὸ Ἴλιον ἐστρατεύσατο·
 ταῦτα γὰρ καὶ ἄλλοις ὑπάρχει πολλοῖς, ὥστ' οὐδὲν
 μᾶλλον ὁ τοιοῦτος τὸν Ἀχιλλέα ἐπαινεῖ ἢ Διο-
 μῆδην· ἴδια δὲ, ἃ μηδενὶ ἄλλῳ συμβέβηκεν ἢ τῷ

is brought forward by Aristotle, in consequence of the not unfrequent attempts made by Sophists to prove that "Justice is an Evil." E. g. Callicles in the *Gorgias*, and Thrasymachus in the *Repub.* of Plato. It is related also, that the Philosopher of Cyrene, Carneades, whilst Ambassador from Athens at Rome, on various occasions and in the hearing of Cato the Censor, both attacked and defended Justice as a Virtue; and was dismissed the city in consequence, lest his Philo-

sophy should corrupt the integrity of the Roman youth.

10. "Ὡσπερ ἐν τοῖς Τοπικοῖς,] *Topics*, I. Ch. XII. τὰς μὲν οὖν προτάσεις ἐκλεκτίον, ὡσαύτως διωρίσθη περὶ προτάσεως, ἢ τὰς πάντων δόξας προχειρίζομενον, ἢ τὰς τῶν πλείστων, ἢ τὰς τῶν σοφῶν, κ. τ. λ.

11. "Ὅσῳ μὲν γὰρ ἂν πλείω] Cf. *Prior Analytics*, I. xxvii. 6. "Ὅσῳ μὲν γὰρ ἂν πλείωνων τοιούτων εὐτόρεη τις, βάπτον ἐντεύχεται συμπεράσματος· ὅσῳ δ' ἂν ἀληθιστέρων, μᾶλλον ἀποδείξει.

Ἀχιλλεῖ, οἷον τὸ ἀποκτεῖναι τὸν Ἑκτορα τὸν ἄριστον τῶν Τρώων· καὶ τὸν Κύνον, ὃς ἐκώλυσεν ἅπαντας ἀποβαίνειν, ἄτρωτος ὢν· καὶ ὅτι νεώτατος καὶ οὐκ ἔνορκος ὢν ἐστράτευσεν· καὶ ὅσα ἄλλα τοιαῦτα. Εἰς μὲν οὖν τόπος τῆς ἐκλογῆς, καὶ πρῶτος οὗτος ὁ τοπικός.

13 Τὰ δὲ στοιχεῖα τῶν ἐνθυμημάτων λέγωμεν· στοιχεῖον δὲ λέγω καὶ τόπον ἐνθυμήματος τὸ αὐτό.

14 Πρῶτον δ' εἰπώμεν, περὶ ὧν ἀναγκαῖον εἰπεῖν

12. Οἷον τὸ ἀποκτεῖναι τὸν Ἑκτορα — καὶ τὸν Κύνον,] Compare Pindar, Olympic II. 145.

Ὅς Ἑκτορ' ἴσφαλε, Τροίας

Ἀμαχον ἀστραβῇ κίο-

να· Κύνον τε θανάτῳ πόρην·

Ἀοῦς τε παῖδ' Αἰθίο-

πα.

12. Οὐκ ἔνορκος ὢν ἐστράτευσεν.] Pausanias in Laconic. Ch. XXIV.

Ὅμηρος δὲ ἔγραψε μὲν τῆς ποιήσεως ἀρχόμενος, ὡς Ἀχιλλεὺς χαρίζομενος τοῖς Ἀτρείω παισὶ, καὶ οὐκ ἐνιχόμενος τοῖς ὅρκοις τοῖς Τυνδάρεω, παραγένοιτο εἰς Τροίαν

12. Εἰς μὲν οὖν τόπος τῆς ἐκλογῆς, καὶ πρῶτος οὗτος ὁ τοπικός.] This reading is much disputed. If correct, it would signify, that the first sort of General head or Topic, is that of the Selection "from what is proper and "peculiar, &c." The importance of a due selection of Propositions being not confined to the Rhetorician, but common to the Logician equally. See Topics I. Ch. XII. &c. It would appear indeed confirmed by Alexand. Aphrodis. in Lib. I. Topic. Περὶ τῆς τῶν προτάσεων ἐκλογῆς, πρῶτον τόπους τίνων καὶ ἀφορμῶν τῆς τε ἐκλογῆς καὶ τῆς εὐπορίας αὐτῶν παραδίδωσιν. Some

editions, amongst which is that of Schrader, read Εἰς μὲν οὖν τόπος τῆς ἐκλογῆς καὶ πρῶτος οὗτος. Muretus conjectures the word τόπος to be spurious, and supplies τρέπος in the place of the last word τοπικός. He reads: Εἰς μὲν οὖν τῆς ἐκλογῆς καὶ πρῶτος οὗτος ὁ τρέπος.

13. Στοιχεῖον δὲ λέγω καὶ τόπον ἐνθυμήματος τὸ αὐτό.] Although a Topic and an Element of Enthymems have not, in any former part of the treatise, been expressly stated to signify the same, yet we find it implied in the concluding words of one of the early Chapters of the 1st Book. Ch. II. §. 22. Λέγω δὲ εἶδη μὲν τὰς καθ' ἕκαστον γένος ἰδίως προτάσεις· τόπους δὲ τοὺς κοινούς ὁμοίως πάντων. and immediately follows, Πρῶτον δὲ λάβωμεν τὰ γένη τῆς Ῥητορικῆς, ὅπως διελόμενοι, πῶς ἐστὶ, περὶ τούτων χωρὶς λαμβάνωμεν τὰ στοιχεῖα καὶ τὰς προτάσεις. Aristotle, and Theophrastus after him, (see Alexand. Aphrod. in Top. I. and II.) defined Τόπος to be: Ἀρχὴ τις ἢ στοιχεῖον ἀφ' οὗ λαμβάνομεν τὰς περὶ ἕκαστον ἀρχάς. And Cicero, Topics II. explains it: "Quasi sedes unde argumenta promuntur. Itaque licet definire Locum "esse Argumenti sedem."

πρώτον. Ἔστι γὰρ τῶν ἐνθυμημάτων εἶδη δύο· τὰ μὲν γὰρ δεικτικά ἐστιν, ὅτι ἔστιν ἢ οὐκ ἔστι· τὰ δὲ ἐλεγκτικά· καὶ διαφέρει ὥσπερ ἐν τοῖς Διαλεκτικοῖς ἔλεγχος καὶ συλλογισμός. Ἔστι δὲ 15 τὸ μὲν δεικτικὸν ἐνθύμημα τὸ ἐξ ὁμολογουμένων συνάγειν· τὸ δὲ ἐλεγκτικὸν τὰ ἀνομολογούμενα συνάγειν. Σχεδὸν μὲν οὖν ἡμῖν περὶ ἐκάστων 16 τῶν εἰδῶν τῶν χρησίμων καὶ ἀναγκαίων ἔχονται οἱ τόποι· ἐξειλεγμένοι γὰρ αἱ προτάσεις περὶ ἕκαστον εἰσὶν· ὥστ' ἐξ ὧν δεῖ φέρειν τὰ ἐνθυμήματα τόπων περὶ ἀγαθοῦ ἢ κακοῦ, ἢ καλοῦ ἢ αἰσχροῦ, ἢ δικαίου ἢ ἀδίκου, καὶ περὶ τῶν ἡθῶν, καὶ παθημάτων, καὶ ἑξέων, ὡσαύτως εἰλημμένοι ἡμῖν ὑπάρχουσι πρό-

14. "Ὡς περὶ ἐν τοῖς Διαλεκτικοῖς ἔλεγχος.] See Aristotle's Prior Analytics, B. II. Ch. 22. Εἰ τὸ κείμενον εἴη ἐναγ-
πίον τῷ συμπεράσματι, ἀνάγκη γίνεσθαι
ἐλεγχον. Ὁ γὰρ ἐλεγχος, ἀντιφάσεως
συλλογισμός. Sophist. Elench. I. 4.
Ἐλεγχος δὲ, συλλογισμὸς μετ' ἀντι-
φάσεως τοῦ συμπεράματος.

15. Ἔστι δὲ τὸ μὲν δεικτικὸν ἐνθύμημα
τὸ ἐξ ὁμολογουμένων συνάγειν· τὸ δὲ
ἐλεγκτικὸν τὰ ἀνομολογούμενα συνάγειν]
The Deictic (or as it is sometimes
named 'the Ostensive,' sometimes
'the Demonstrative') Enthymem is
said ἐξ ὁμολογουμένων συνάγειν, to
draw an inference from premisses
admitted. This is "Direct Reason-
ing."

The Elenctic (or 'Refutative') En-
thymem is said τὰ ἀνομολογούμενα συνά-
γειν, to draw an inference inadmissi-
ble; i. e. to infer a Contradiction;
which is "Indirect Reasoning," or
the "Reductio ad absurdum."—Com-
pare Dr. Whately's Rhetoric, p. 97.

"Strictly speaking, that is Indirect
"Reasoning in which we assume as
"true the Proposition whose Contra-
"dictory it is our object to prove;
"and, deducing regularly from it an
"absurd Conclusion, infer thence that
"the Premiss in question is false; the
"alternative proposed in all correct
"Reasoning being either to admit the
"Conclusion, or to deny one of the
"Premises."

16. Ὡς τ' ἐξ ὧν δεῖ φέρειν τὰ ἐνθυμήματα
τόπων περὶ ἀγαθοῦ ἢ κακοῦ, — ὑπάρχουσι
πρότερον οἱ τόποι Ἐτι δὲ ἄλλον τρόπον
καθόλου περὶ πάντων λάβωμεν] We
proceed to treat of the Τόποι, or Heads
of Argument in the Abstract and
General form; in the same manner
as we have before given the Εἶδη or
Ἰδίαι προτάσεις, being Topics in the
Concrete and Particular form, or
Heads of Argument as applied to the
peculiar subjects of Rhetoric; viz.
περὶ ἀγαθοῦ ἢ κακοῦ, περὶ καλοῦ ἢ
αἰσχροῦ, κ. τ. λ.

17τερον οί τόποι. Ἐτι δὲ ἄλλον τρόπον καθόλου περὶ πάντων λάβωμεν, καὶ λέγωμεν παρασημαίνοντες τοὺς ἐλεγκτικούς, καὶ τοὺς ἀποδεικτικούς, καὶ τοὺς τῶν φαινομένων ἐνθυμημάτων, οὐκ ὄντων δὲ ἐνθυμημάτων, ἐπέιπερ οὐδὲ συλλογισμῶν. Δηλωθέντων δὲ τούτων, περὶ τῶν λύσεων καὶ ἐνστάσεων διορίσωμεν, πόθεν δεῖ πρὸς τὰ ἐνθυμήματα φέρειν.

ΚΕΦ. κγ'.

ΤΟΠΟΙ ΕΝΘΥΜΗΜΑΤΩΝ.

ΕΣΤΙ δὲ εἰς μὲν τόπος τῶν δεικτικῶν, ἐκ τῶν ἐναντίων· δεῖ γὰρ σκοπεῖν εἰ τῷ ἐναντίῳ τὸ ἐναν-

1. Ἐκ τῶν ἐναντίων.] Cf. Arist. Topics, II. 6. Ὅσοις δ' ἀναγκὴ μόνον θάτερον ὑπάρχειν, οἷον τῷ ἀνθρώπῳ τὴν νόσον ἢ τὴν ὑγίαν· ἴαν πρὸς θάτερον ὑπορώμεν διαλέγεσθαι ὅτι ὑπάρχει ἢ οὐκ ὑπάρχει, καὶ πρὸς τὸ λοιπὸν ὑπορήσομεν· τοῦτο δὲ ἀντιστρέφει πρὸς ἄμφο. And Topics, II. 7. Ἐτι εἰ ἐστὶ τι ἐναντίον τῷ συμβεβηκότι, σκοπεῖν εἰ ὑπάρχει ἅσις τὸ συμβεβηκὸς εἴρηται ὑπάρχειν· εἰ γὰρ τοῦτο ὑπάρχει, καὶ οὐκ ἂν ὑπάρχοι ἀδύνατον γὰρ τὰναντία ἅμα τῷ αὐτῷ ὑπάρχειν.—Compare Quintilian, V. Ch. x. “Ex Contrariis, Frugalitas bonum, luxuria enim malum;—Si malorum causa Bellum est, erit emendatio Pax;—Si veniam meretur qui imprudens nocuit, non meretur præmium qui imprudens profuit.”—Cicero de In-

vent. I. 30. “In contrariis, hoc modo; Nam si iis, qui imprudentes læserunt, ignosci convenit, iis qui necessario profuerunt, habere gratiam non oportet.”

Dr. Whately's Rhetoric, p. 67. “The argument from Contraries (ἰξ ἐναντίων) noticed by Aristotle, falls under the class I am now treating of; as it is plain that Contraries must have something in common; and it is so far forth only as they agree, that they are thus employed in argument. Two things are called “Contrary,” which, coming under the same class, are the most dissimilar in that class. Thus Virtue and Vice are called Contraries, as being both “moral habits,” and the most “dissimilar” of moral habits. Mere

τίον ὑπάρχει· ἀναιροῦνται μὲν, εἰ μὴ ὑπάρχει· κατασκευάζοντα δὲ, εἰ ὑπάρχει· οἷον ὅτι “ τὸ σωφρονεῖν ἀγαθόν· τὸ γὰρ ἀκολασταίνειν βλαβερόν.” Ἡ ὥς ἐν τῷ Μεσσηνιακῷ, “ Εἰ γὰρ ὁ πόλεμος αἴτιος τῶν παρόντων κακῶν, μετὰ τῆς εἰρήνης δεῖ ἐπανορθώσασθαι.” Καὶ,

Εἴπερ γὰρ οὐδὲ τοῖς κακῶς δεδρακόσιν
Ἀκουσίως δίκαιον εἰς ὄργην πεσεῖν,
Οὐδ', εἰ γ' ἀναγκασθεῖς τις εὖ δράσει τινὰ,
Προσῆκον εἶναι τῷδ' ὀφείλεσθαι χάριν.—

Καὶ,

Ἄλλ' εἴπερ ἐστὶν ἐν βροτοῖς ψευδηγορεῖν
Πιθανὰ, νομίζειν χρεὴ σε καὶ τούναντίον,
Ἄπιστ' ἀληθῆ πολλὰ συμβαίνειν βροτοῖς.

Ἄλλος, ἐκ τῶν ὁμοίων πτώσεων· ὁμοίως γὰρ δεῖ² ὑπάρχειν ἢ μὴ ὑπάρχειν· οἷον ὅτι “ τὸ δίκαιον οὐ πᾶν ἀγαθόν, καὶ γὰρ ἂν τὸ δικαίως· νῦν δ' οὐχ αἰρετὸν τὸ δικαίως ἀποθανεῖν.” Ἄλλος, ἐκ τῶν³ πρὸς ἄλληλα· εἰ γὰρ θατέρῳ ὑπάρχει τὸ καλῶς

“ dissimilarity, it is evident, would not “ constitute Contrariety; for no one “ would say that Virtue was contrary “ to a Mathematical problem; the two “ things having nothing in common.”

1. Ἐν τῷ Μεσσηνιακῷ,] The Orator Alcidas' Oration for the Messenians. Cf. *suprà* Rhet. I. XIII. 3.

1. Εἴπερ γὰρ οὐδὲ, κ. τ. λ.] It is unknown from what Poet these verses are quoted.

2. Ἄλλος, ἐκ τῶν ὁμοίων πτώσεων.] See Book I. *suprà*, Ch. VII. 27.

3. Ἄλλος, ἐκ τῶν πρὸς ἄλληλα.] From *Relative Terms*. See Arist. *Topics*, II. VIII. 4.—Cicero de *Inventione*, I. 30. “ In iis rebus quæ sub “ eandem rationem cadunt, hoc modo “ probabile consideratur; Nam si “ Rhodiis turpe non est portorium lo- “ care, ne Hermacreonti quidem turpe “ est conducere.” And in *Orat. ad Brutum*, Ch. XLI. “ Cur aut *discere* “ turpe est, quod *scire* honestum est; “ aut quod *nosse* pulcherrimum est, “ id non gloriosum *docere*.”

ἢ δικαίως ποιῆσαι, θατέρω τὸ πεπονθέναι· καὶ εἰ κελεῦσαι, καὶ τὸ πεποιηκέναι· οἷον ὡς ὁ τελώνης Διομέδων περὶ τῶν τέλων, “Εἰ γὰρ μηδ’ ὑμῖν αἰσχρὸν τὸ πωλεῖν, οὐδ’ ἡμῖν τὸ ὠνεῖσθαι.” Καὶ εἰ τῷ πεπονθότι τὸ καλῶς ἢ δικαίως ὑπάρχει, καὶ τῷ ποιήσαντι· καὶ εἰ τῷ ποιήσαντι, καὶ τῷ πεπονθότι. Ἔστι δ’ ἐν τούτῳ παραλογίσασθαι. Εἰ γὰρ δικαίως ἔπαθεν τι, δικαίως πέπονθεν, ἀλλ’ ἴσως οὐχ ὑπὸ σοῦ. Διὸ δεῖ σκοπεῖν χωρὶς εἰ ἄξιος ὁ παθὼν παθεῖν καὶ ὁ ποιήσας ποιῆσαι, εἴτα χρῆσθαι ὁποτέρως ἂν ἀρμόττῃ· ἐνίοτε γὰρ διαφωνεῖ τὸ τοιοῦτον, καὶ οὐδὲν κωλύει· ὥσπερ ἐν τῷ Ἀλκμαίῳ τοῦ Θεοδέκτου,

“Μητέρα δὲ τὴν σὴν οὔτις ἐστύγει βροτῶν;”

φησὶ δ’ ἀποκρινόμενος, “ἀλλὰ διαλαβόντα χρὴ σκοπεῖν” ἐρομένης δὲ τῆς Ἀλφεισιβοίας, “πῶς;” ὑπολαβὼν φησι,

“Τὴν μὲν θανεῖν ἔκριναν, ἐμὲ δὲ μὴ κτανεῖν.”

Καὶ οἷον ἢ περὶ Δημοσθένους δίκη, καὶ τῶν ἀπο-

3. Ἐν τῷ Ἀλκμαίῳ τοῦ Θεοδέκτου,] Theodectes, of Phaselis in Lycia, the disciple of Plato and Isocrates, and companion of Aristotle, was the author of fifty Tragedies, one of which was founded on the well-known history of Alcmaeon's murder of his mother Eriphyle. “Alphesibœa,” mentioned in this passage, was the wife of Alcmaeon. Euripides introduces the same distinction in respect to the death of Clytem-

nestra by the hands of her son; Tyndareus says, (Orest. 538.)

Θυγάτηρ δ’ ἐμὴ θανοῦσ’ ἔπραξεν Ἰνδικα,
Ἄλλ’ οὐχὶ πρὸς τοῦδ’ εἰκὸς ἦν αὐτὴν
θανεῖν.

And in the Electra :

Δίκαια μὲν νῦν ἦδ’ ἔχει, σὺ δ’ οὐχ
δρᾶς.

3. Ἡ περὶ Δημοσθένους δίκη, καὶ τῶν ἀποκτεινάντων Νικάνορα.] We have nothing, farther than conjecture, rela-

κτεινάντων Νικάνορα· ἐπεὶ γὰρ δικαίως ἐκρίθησαν ἀποκτείνειν, δικαίως ἔδοξεν ἀποθανεῖν. Καὶ περὶ τοῦ Θήβησιν ἀποθανόντος, περὶ οὗ κελεύει κρίνεσθαι, εἰ δίκαιος ἦν ἀποθανεῖν, ὥς οὐκ ἄδικον ὂν τὸ ἀποκτείνειν τὸν δικαίως ἀποθανόντα. "Ἄλλος, ⁴ ἐκ τοῦ μᾶλλον καὶ ἥττον· οἶον " εἰ μὴδ' οἱ θεοὶ

tive to the allusion made by the present passage. Victorius supposes the Cause *περὶ Δημοσθένους, καὶ τῶν ἀποκτεινάντων Νικάνορα* to be one and the same. And Buhle considers the sense of the passage to be as follows: "As " the cause concerning Demosthenes " (slain by Nicanor), and concerning " those who (avenging his death) slew " Nicanor; for since they appeared " (to the Judges) to have justly slain " (Nicanor), it seemed to them also " that (Nicanor) justly perished." If this interpretation of the obscurity be correct, the Demosthenes here mentioned is, of course, not the Orator, who died in the same year as Aristotle, but probably that Demosthenes of whom the Orator makes mention in Olynth. IV. Nor can Nicanor be Alexander's General of that name, who in the division of Alexander's kingdom received the Government of the Parthians, and was afterwards put to death by the treachery of Cassander; for his death was subsequent to that of Aristotle. See Diodor. Sic. XVIII. 64. Justin, XIII. 4.

3. Καὶ περὶ τοῦ Θήβησιν ἀποθανόντος] Aristotle has very slightly alluded to this event; which is fully narrated by Xenophon, Hellenics VII. ch. 3. During a civil commotion at Sicyon, Euphron, having obtained assistance

from the Athenians, returns to the city, and takes possession of it with the popular party. But finding himself still unable wholly to prevail, in consequence of the occupation of the Citadel by the Thebans, he takes a journey to Thebes, with the hope of being able to persuade by bribery the authorities there to deliver Sicyon entirely into his power. While at Thebes he is murdered by some of the adverse party, who had followed him thither for the purpose of counteracting his plans. The passage before us alludes to the defence made by the perpetrators of this act, when brought to their trial before the Theban Senate.

4. "Ἄλλος, ἐκ τοῦ μᾶλλον καὶ ἥττον.] Cf. Arist. Topics, II. X. 2. Quintilian, V. Ch. 10. "*Apposita vel Comparativa dicuntur, quæ majora ex minoribus, minora ex majoribus probant. Ex majore: Si adulterum occidere licet, et loris cædere; Ex minore: Si furem nocturnum occidere licet, quid latronem? Ex pari: Quæ poena adversus interfectorem patris justa est, eadem adversus matris.*"—Cicero de Oratore, II. 40. "*Majora autem, et minora, et paria comparabimus, sic. Ex majore: Si bona existimatio divitiis præstat, et pecunia tantopere expetitur, quanto*

πάντα ἴσασι, σχολῇ οἷ γ' ἄνθρωποι·" τοῦτο γάρ ἐστιν, εἰ ᾧ μᾶλλον ἂν ὑπάρχοι μὴ ὑπάρχει, δῆλον ὅτι οὐδ' ᾧ ἦττον. Τὸ δ' ὅτι " τοὺς πλησίον τύπτει ὅς γε καὶ τὸν πατέρα," ἐκ τοῦ, εἰ τὸ ἦττον ὑπάρχει, καὶ τὸ μᾶλλον ὑπάρχει· καθ' ὁπότερον ἂν δέῃ δεῖξαι, εἴθ' ὅτι ὑπάρχει, εἴθ' ὅτι οὐ. Ἔτι, εἰ μήτε μᾶλλον μήτε ἦττον· ὅθεν εἴρηται,

Καὶ σὸς μὲν οἰκτρὸς παῖδας ἀπολέσας πατήρ·
Οἶνεὺς δ' ἄρ' οὐχὶ, κλεινὸν ἀπολέσας γόνον ;

καὶ ὅτι " εἰ μὴδὲ Θησεὺς ἠδίκησεν, οὐδ' Ἀλέ-

" gloria magis est expetenda! Ex
" minore, sic ;

" Hic parvæ consuetudinis

" Causâ mortem hujus tam fert
" familiariter ;

" Quid, si ipse amasset? Quid mihi
" hic faciet patri.

" Ex pari, sic: Est ejusdem et
" eripere, et contra rempublicam lar-
" giri, pecunias."

4. Σχολῇ οἷ γ' ἄνθρωποι.] For the use of this Atticism, cf. Arist. in Metaph. II. Εἰ δὲ μή ἴσται τὸ ἴν' αὐτὸ, μὴδ' αὐτὸ ὄν, σχολῇ γε ἄλλων τι ἂν εἴη κ. τ. λ.—Plato in Phædro. Καίτοι εἰ αὐταὶ τῶν περὶ τὸ σῶμα αἰσθήσεων μὴ ἀκριβεῖς εἰσι, μὴδὲ σαφεῖς, σχολῇ γε αἰ ἄλλαι.—Sophocles, Œdip. Tyr. 433.

Οὐ γάρ τι σ' ἤδη μῶρα φωνήσονται, ἵπαι·
Σχολῇ γ' ἂν οἴκους τοὺς ἱμοὺς ἴσται·
λάμνη.

In the notes to which passage, Dr. Elmsley quotes a similar expression from Shakspeare, Titus Andron. I. 2.

" I'll trust by leisure him that mocks
" me once."

4. Ἔτι, εἰ μήτε μᾶλλον, μήτε ἦττον.] The General head " from parity of Reasoning" is in the Topics also in the same manner conjoined (as in Quintil. V. 10. and Cicero de Orat. II. 40.) with those " Ex majore" and " Ex minore." See Arist. Topics, III. VI. 4. Ἔτι, ἐκ τοῦ μᾶλλον καὶ ἦττον καὶ ὁμοίως. Top. II. X. 6. Ἔτι, ἐκ τοῦ ὁμοίως ὑπάρχειν ἢ δοκεῖν ὑπάρχειν, τριχῶς, καθάπερ ἐπὶ τοῦ μᾶλλον ἐπὶ τῶν ὑστερον ῥηθέντων τριῶν τόπων ἐλίγιστο.

4. Καὶ σὸς μὲν οἰκτρὸς κ. τ. λ.] The Author of these Senarii is unknown. They refer to the history of Meleager the son of Æneus and Althæa, and his slaughter of the two sons of Thestius, Toxeus and Plexippus: to whom the first line appears to allude, as being addressed to Althæa, who was also a daughter of Thestius.

4. Εἰ μὴδὲ Θησεῖς ἠδίκησεν,] Scil. In carrying off Helen.

“ξανδρος.” Καὶ “εἰ μὴ οἱ Τυνδαρίδαι, οὐδ’
 “Ἀλέξανδρος.” Καὶ “εἰ Πάτροκλον Ἑκτωρ,
 “καὶ Ἀχιλλέα Ἀλέξανδρος.” Καὶ “εἰ μὴδ’ οἱ
 “ἄλλοι τεχνῖται φαῦλοι, οὐδ’ οἱ φιλόσοφοι.” Καὶ
 “εἰ μὴδ’ οἱ στρατηγοὶ φαῦλοι, ὅτι ἡττῶνται πολ-
 “λάκις, οὐδ’ οἱ σοφισταί.” Καὶ ὅτι, “εἰ δεῖ τὸν
 “ιδιώτην τῆς ὑμετέρας δόξης ἐπιμελείσθαι, καὶ
 “ὑμᾶς τῆς τῶν Ἑλλήνων.” Ἄλλος, ἐκ τοῦ τὸν
 χρόνον σκοπεῖν· οἶον ὡς Ἰφικράτης ἐν τῇ πρὸς
 Ἀρμόδιον, ὅτι “εἰ πρὶν ποιῆσαι ἡξίου
 “εἰκόνας τυχεῖν, ἐὰν ποιήσω, ἔδοτε ἅν’ ποιήσαντι
 “δὲ, ἂρ’ οὐ δώσετε; μὴ τοίνυν μέλλοντες μὲν
 “ὑπισχνείσθε· παθόντες δ’ ἀφαιρεῖσθε.” Καὶ
 πάλιν πρὸς τὸ Θηβαίους Φίλιππον διῦναι εἰς τὴν
 Ἀττικὴν, ὅτι, “εἰ πρὶν βοηθῆσαι εἰς Φωκεῖς ἡξίου,
 “ὑπέσχοντο ἅν’ ἄτοπον οὖν, εἰ, διότι προεῖτο
 “καὶ ἐπίστευσε, μὴ διήσουσιν.” Ἄλλος, ἐκ τῶν

4. Εἰ μὴ οἱ Τυνδαρίδαι,] Castor and Pollux, the two sons of Tyndareus, carried off their two cousins Hilaira and Phoebe, the daughters of Leucippus.

5. Ἄλλος, ἐκ τοῦ τὸν χρόνον σκοπεῖν.] Cf. Topics, II. IV. 6. Ἐτι, ἐπὶ τὸν χρόνον ἐπιβλέπειν, εἴ που διαφωνεῖ.

5. Ὡς Ἰφικράτης ἐν τῇ πρὸς Ἀρμόδιον,] This Oration of Iphicrates is lost. It was entitled Περὶ τῆς Ἰφικράτους εἰκόνας πρὸς Ἀρμόδιον.

5. Θηβαίους Φίλιππον διῦναι εἰς τὴν Ἀττικὴν,] Philip, King of Macedonia, had assisted the Thebans in their war against the Phocians; and not long afterwards made a request “that they
 “would allow him to pass with his

“army through the Theban territory.”

On this occasion the partisans, or the ambassadors, of Philip used this argument drawn from the Topic Ἐκ τοῦ τὸν χρόνον σκοπεῖν, in order to induce the Thebans to grant that which however was finally rejected by the influence of Demosthenes, who persuaded them to join the other states of Greece in their opposition to Philip.

The same verb διῦναι is used in the sense of “transmittere,” “transitum dare,” in Demosthenes (pro Ctesiphonte). Οὔτε εἰς τὴν Ἀττικὴν ἐλθεῖν δυνατὸς, μήτε Θεττάλων ἀκολουθούντων, μήτε Θηβαίων διῦντων.

6. Ἄλλος, ἐκ τῶν εἰρημίων καθ’ αὐτοὺς πρὸς τὸν εἰπόντα.] The “Argu-

εἰρημένων καθ' αὐτοὺς πρὸς τὸν εἰπόντα· διαφέρει δὲ ὁ τρόπος· οἷον ἐν τῷ Τεύκρῳ· ᾧ ἐχρήσατο Ἰφικράτης πρὸς Ἀριστοφῶντα, ἐπερόμενος “ εἰ “ προδοίῃ ἂν τὰς ναῦς ἐπὶ χρήμασιν; ” οὐ φάσκοντος δὲ, εἶτα εἶπε, “ Σὺ μὲν Ἀριστοφῶν ὦν “ οὐκ ἂν προδοίης, ἐγὼ δ' ὦν Ἰφικράτης; ” Δεῖ δ' ὑπάρχειν μᾶλλον ἂν δοκοῦντα ἀδικῆσαι ἐκείνον· εἰ δὲ μὴ, γελοῖον ἂν φανείῃ εἰ πρὸς Ἀριστείδην κατηγοροῦντα τοῦτό τις ἂν εἴπειεν· ἀλλὰ πρὸς ἀπιστίαν τοῦ κατηγοροῦ. Ὅλως γὰρ βούλεται ὁ κατηγορῶν βελτίων εἶναι τοῦ φεύγοντος· τοῦτ' οὖν ἐξελέγχειν δεῖ. Καθόλου δ' ἄτοπος ἐστίν ὅταν τις ἐπιτιμᾷ ἄλλοις ἅ αὐτὸς ποιεῖ ἢ ποιήσειεν ἂν, ἢ προτρέπη ποιεῖν ἅ αὐτὸς μὴ ποιεῖ μηδὲ ποιήσειεν ἄν. Ἄλλος, ἐξ ὀρισμοῦ· οἷον “ Τί τὸ

“ mentum ad hominem ” is used with the greatest propriety, when the Character of the Defendant stands higher than that of the Accuser; the reverse of this being, in general, taken for granted. But it is also applicable in cases where the Accuser is liable to a retort of the same charge: Καθόλου δ' ἄτοπος ἐστίν ὅταν τις ἐπιτιμᾷ ἄλλοις ἅ αὐτὸς ποιεῖ ἢ ποιήσειεν ἂν, κ. τ. λ.

6. Ἐν τῷ Τεύκρῳ.] The words of the Tragedy so named which exemplify the present passage are either lost, or have been omitted by Aristotle and merely referred to as well known.

6. Ἰφικράτης πρὸς Ἀριστοφῶντα,] Taken from that Oration of Iphicrates, Περὶ προδοσίας against Aristophon. Compare Quintilian, IV. 12. “ Cui simile “ quiddam fecisse Iphicrates dicitur; “ qui cum Aristophontem, quo accu-

“ sante similis criminis reus erat, interrogasset, an is acceptâ pecuniâ “ rempublicam proditurus esset? Is- “ que id negasset. Quod igitur, inquit, “ tu non fecisses, ego feci?”

7. Ἄλλος, ἐξ ὀρισμοῦ.] Cf. Arist. Topics, II. 2. 5. “ Ἐτι, διορίζεσθαι, ποῖα διττὰ καλεῖν ὥς οἱ πολλοὶ καὶ ποῖα οὐ. . . . Ὅσον, ὑγιεινὸν μὲν ῥητιδὸν τὸ ποιητικὸν ὑγιάας, ὥς οἱ πολλοὶ λέγουσι πρότερον διττὸν προκείμενον ποιητικὸν ὑγιάας, ἢ οὐκ ἐτι ὥς οἱ πολλοὶ κλητιδὸν, ἀλλ' ὥς ὁ ἱατρος.

The topic “ From Definition ” is illustrated by four examples. The first is from Plato in Apolog. Socratis, and is that on which Socrates grounds his defence against the charge of Atheism. The second from the definition which Iphicrates gives of “ true “ nobility,” in his answer to Har-

“ δαιμόνιον ἐστίν ; ἄρα θεός, ἢ θεοῦ ἔργον· καίτοι
 “ ὅστις οἶεται θεοῦ ἔργον εἶναι, τοῦτον ἀνάγκη
 “ οἶεσθαι καὶ θεοὺς εἶναι.” Καὶ ὡς Ἴφικράτης,
 ὅτι “ γενναιότατος ὁ βέλτιστος· καὶ γὰρ Ἄρμοδιον
 “ καὶ Ἀριστογείτονι οὐδὲν πρότερον ὑπῆρχε γεν-
 “ ναῖον, πρὶν γενναῖόν τι πράξαι” καὶ ὅτι συγγε-
 νέστερος αὐτός· “ τὰ γοῦν ἔργα συγγενέστερά
 “ ἐστὶ τὰ ἐμὰ τοῖς Ἄρμοδιον καὶ Ἀριστογείτονος
 “ ἢ τὰ σά.” Καὶ ὡς ἐν τῷ Ἀλεξάνδρῳ, ὅτι
 “ πάντες ἂν ὁμολογήσειαν τοὺς μὴ κοσμίους οὐχ
 “ ἐνὸς σώματος ἀγαπᾶν ἀπόλαυσιν.” Καὶ διὸ
 Σωκράτης οὐκ ἔφη βαδίζειν ὡς Ἀρχέλαον· “ ὕβριν
 “ γὰρ ἔφη εἶναι τὸ μὴ δύνασθαι ἀμύνασθαι ὁμοίως
 “ εὖ παθόντα, ὥσπερ καὶ κακῶς.” Πάντες γὰρ
 οὔτοι ὀρισάμενοι, καὶ λαβόντες τὸ τί ἐστὶ, συλλο-
 γίζονται περὶ ὧν λέγουσιν. Ἄλλος, ἐκ τοῦ πο- 8
 σαχῶς· οἷον ἐν τοῖς τοπικοῖς περὶ τοῦ “ ὀρθῶς.”
 Ἄλλος, ἐκ διαιρέσεως· οἷον εἰ πάντες τριῶν ἕνεκα 9

modius, mentioned *suprà*, §. 5. asserting thereby better claims of propinquity to Harmodius and Aristogeiton than those of his adversary. The third is from some Oration unknown, in which Paris is defended from the charge of incontinence, by alluding to his constancy to Helen. The fourth, in which Socrates makes excuse for refusing the invitation of Archelaus King of Macedonia, by asserting his inability to repay the royal benefits.

7. Ἀγαπᾶν] The word ἀγαπᾶν is commonly used in this signification, “to be content with.”—Thucydides, VI. οὐκ ἀγαπήσαντες τὴν ἐν τῇ παρόντι ἡσυχίαν.

8. Ἄλλος, ἐκ τοῦ ποσαχῶς.] From the different significations of a word. Cf. Arist. Topics, B. II. Ch. 3. “Ἐστὶ ἂν πολλαχῶς λέγηται, κείμενον δὲ ἢ ὡς ὑπάρχον ἢ ὡς οὐχ ὑπάρχον, θάτερον δεικνύναι τῶν πλασμαχῶς λεγομένων, κ. τ. λ.

8. Οἷον ἐν τοῖς τοπικοῖς περὶ τοῦ “ ὀρθῶς.”] As there is not found any discussion of the different significations of “ ὀρθῶς” throughout the eight Books of Aristotle’s Topics, Muretus proposes to expunge these words, considering them spurious.

9. Ἄλλος, ἐκ διαιρέσεως.] From Division.—Cf. Prior, Analytics, B. I. Ch. 31.

ἀδικοῦσιν· ἡ τοῦδε γὰρ ἕνεκα, ἡ τοῦδε, ἡ τοῦδε·
καὶ διὰ μὲν τὰ δύο, ἀδύνατον· διὰ δὲ τὸ τρίτον,
10 οὐδ' αὐτοὶ φασιν. Ἄλλος, ἐξ ἐπαγωγῆς· οἶον
ἐκ τῆς Πεπαρηθίας, ὅτι “περὶ τῶν τέκνων αἱ
“γυναῖκες πανταχοῦ διορίζουσι τὰληθές· τοῦτο
“μὲν γὰρ Ἀθήνησι Μαντία τῷ ῥήτορι ἀμφισ-
“βητοῦντι πρὸς τὸν υἱὸν ἀπέφηνεν ἡ μήτηρ·
“τοῦτο δὲ Θήβησιν, Ἰσμηνίου καὶ Στίλβωνος
“ἀμφισβητούντων, ἡ Δωδωνὶς ἀπέδειξεν Ἰσμη-
“νίου τὸν υἱόν· καὶ διὰ τοῦτο Θετταλίσκον Ἰσμη-
“νίου ἐνόμιζον.” Καὶ πάλιν ἐκ τοῦ Νόμου τοῦ
Θεοδέκτου, “Εἰ τοῖς κακῶς ἐπιμεληθεῖσι τῶν
“ἀλλοτρίων ἵππων οὐ παραδιδόασιν τοὺς οἰκείους,
“οὐδὲ τοῖς ἀνατρέψασιν τὰς ἀλλοτρίας ναῦς·
“οὐκοῦν, εἰ ὁμοίως ἐφ' ἀπάντων, καὶ τοῖς κακῶς
“φυλάξασιν τὴν ἀλλοτρίαν οὐ χρηστέον ἐστὶν εἰς
“τὴν οἰκείαν σωτηρίαν.” Καὶ ὥς Ἀλκιδάμας, ὅτι
“πάντες τοὺς σοφοὺς τιμῶσι· Πάριοι γοῦν Ἀρ-
“χίλοχον, καίπερ βλάσφημον ὄντα, τετιμήκασιν·
“καὶ Χῖοι Ὀμηρον, οὐκ ὄντα πολιτικόν· καὶ
“Μυτιληναῖοι Σαπφὸν, καίπερ γυναῖκα οὖσαν·
“καὶ Λακεδαιμόνιοι Χίλωνα καὶ τῶν Γερόντων
“ἐποίησαν, ἥκιστα φιλολόγοι ὄντες· καὶ Ἰτα-
“λιῶται Πυθαγόραν, καὶ Λαμψακηνοὶ Ἀναξα-

10. Ἄλλος, ἐξ ἐπαγωγῆς] Cf. Prior Analytics, B. II. Ch. 25.

10. Ἐκ τῆς Πεπαρηθίας,] This would appear to refer to some well-known Oration in a Cause held in Peparethus; (Cf. Eustathius, in Odyss. A. 215.) Peparethus is the name of a

city and island of the Cyclades, not far from Eubœa. It was subsequently destroyed by Philip of Macedon. See Livy XXXI. 28. “Sciathum et Pe-
“parethum, haud ignobiles urbes, ne
“classi hostium prædæ ac præmio
“essent, diruit.”

“ γόραν, ξένον ὄντα, ἔθαψαν, καὶ τιμῶσιν ἔτι καὶ
 “ νῦν.” Καὶ ὅτι “ Ἀθηναῖοι τοῖς Σόλωνος νόμοις
 “ χρησάμενοι εὐδαιμόνησαν· καὶ Λακεδαιμόνιοι
 “ τοῖς Λυκούργου· καὶ Θήβησιν ἅμα οἱ προστάται
 “ φιλόσοφοι ἐγένοντο, καὶ εὐδαιμόνησεν ἡ πόλις.”
 Ἄλλος, ἐκ κρίσεως περὶ τοῦ αὐτοῦ, ἡ ὁμοίου, ἡ 11
 ἐναντίου· μάλιστα μὲν, εἰ πάντες καὶ αἰεὶ· εἰ δὲ μὴ,
 ἀλλ’ οἷγε πλείστοι, ἡ σοφοὶ, ἡ πάντες ἡ οἱ πλεί-
 στοι, ἡ ἀγαθοί· ἡ εἰ αὐτοὶ οἱ κρίνοντες, ἡ οὐς
 ἀποδέχονται οἱ κρίνοντες, ἡ οἷς μὴ οἷόν τε ἐναντίον
 κρίνουν, οἷον τοῖς κυρίοις· ἡ οἷς μὴ καλὸν ἐναντία
 κρίνουν, οἷον θεοῖς, ἡ πατρὶ, ἡ διδασκάλοις· ὥσπερ
 τὸ εἰς Μιξιδημίδην εἶπεν Αὐτοκλῆς, “ Εἰ ταῖς
 “ μὲν Σεμναῖς Θεαῖς καλῶς εἶχεν ἐν Ἀρείῳ πάγῳ
 “ δοῦναι τὰ δίκαια, Μιξιδημίδῃ δ’ οὐ·” Ἡ ὥσπερ
 Σαπφῶ, ὅτι “ τὸ ἀποθνήσκειν κακόν· οἱ θεοὶ γὰρ
 “ οὕτω κεκρίκασιν· ἀπέθνησκον γὰρ ἄν.” Ἡ
 ὥσπερ Ἀρίστιππος πρὸς Πλάτωνα ἐπαγγελτικώ-
 τερόν τι εἰπόντα, ὡς ᾤετο, “ Ἀλλὰ μὴν ὁ γ’
 “ ἑταῖρος ἡμῶν, ἔφη, οὐθὲν τοιοῦτον,” λέγων τὸν

11. Ἄλλος, ἐκ κρίσεως] The topic
 “ From Authority” is that most fre-
 quently used by Aristotle in his De-
 finitions; taking the current opinions
 from the judgment either of “ the
 “ many”; or from that of Philoso-
 phers &c. as being competent to take
 a correct view of the subject.

11. Αὐτοκλῆς] We read in Xeno-
 phon’s Hellenics, III. 6. 2. that
 Αὐτοκλῆς Στρομβιχίδου was sent Am-
 bassador to Lacedæmon by the Athe-
 nians; and Xenophon speaks of him,
 §. 7. as, μάλα δοκῶν πιστρίφης εἶναι

ῥήτωρ.

11. Ταῖς μὲν Σεμναῖς Θεαῖς] The Eu-
 menides, or, as they were commonly
 named, the Θεαὶ Σεμναί, (see Sophocles,
 Œd. Col. 89. and Photius Lex.
 Σεμναὶ Θεαί. Οὕτως καλοῦσιν Ἀθηναῖοι
 τὰς Ἑρινύας) are represented by Æs-
 chylus, in the Tragedy to which their
 name is prefixed, as pleading their cause
 against Orestes in the Council of the
 Areopagus. See Eumenid. 681, &c.—
 Demosthenes κατ’ Ἀριστοκράτους. Ἐν
 τούτῳ μόνῃ τῷ δικαστηρίῳ θεοὶ δίκας
 δοῦναι καὶ λαβεῖν ἡξίωσαν παρ’ ἀλλήλων.

- Σωκράτην. Καὶ Ἠγήσιππος ἐν Δελφοῖς ἡρώτα τὸν θεὸν, πρότερον κεχρημένος Ὀλυμπιάσιν, “Εἰ αὐτῷ ταῦτά δοκεῖ, ἅπερ τῷ πατρί” ὡς αἰσχροὺν ὃν τάναντία εἰπεῖν. Καὶ περὶ τῆς Ἑλένης, ὡς Ἴσοκράτης ἔγραψεν, ὅτι “σπουδαία, εἴπερ Θησεὺς ἔκρινε.” Καὶ περὶ Ἀλεξάνδρου, “ὃν αἱ θεαὶ προέκριναν.” Καὶ περὶ Εὐαγόρου, ὅτι σπουδαῖος, ὥσπερ Ἴσοκράτης φησί· “Κόνων γοῦν δυστυχήσας πάντας τοὺς ἄλλους παραλιπὼν ὡς
- 12 “Εὐαγόραν ἦλθεν.” Ἄλλος, ἐκ τῶν μερῶν, ὥσπερ ἐν τοῖς τοπικοῖς, “ποία κίνησις ἢ ψυχὴ ἢδε γάρ, ἢ ἢδε.” Παράδειγμα ἐκ τοῦ Σωκράτους τοῦ Θεοδέκτου, “Εἰς ποῖον ἱερὸν ἡσέβηκε; τίνας θεῶν οὐ τετίμηκεν, ὧν ἢ πόλις νομίζει;”
- 13 Ἄλλος, ἐπειδὴ ἐπὶ τῶν πλείστων συμβαίνει, ὥσθ’ ἔπесθαί τι αὐτοῖς ἀγαθὸν καὶ κακὸν, ἐκ τοῦ ἀκολουθοῦντος προτρέπειν ἢ ἀποτρέπειν, καὶ κατη-

11. Ἠγήσιππος ἐν Δελφοῖς] The story is told of Ἀγησίπολις by Xenophon; Hellenics IV. Ch. VII. 2. Ὁ δὲ Ἀγησίπολις. . . ἐλθὼν εἰς τὴν Ὀλυμπίαν χρησθησάμενος, ἐπηρώτα τὸν θεόν, εἰ ὅσως ἂν ἔχοι αὐτῷ, μὴ διχομένῳ τὰς σπονδὰς τῶν Ἀργείων. . . Ὁ δὲ θεὸς ἐπισήμαινεν αὐτῷ. ὅσιον εἶναι μὴ διχομένῳ σπονδὰς, ἀδίκως ὑποφερόμενας. Ἐκείθεν δ’ εὐθύς πορεύσεις εἰς Δελφούς, ἐπῆρσεν αὖ τὸν Ἀπόλλω, εἰ καὶ κείνῳ δοκοίη περὶ τῶν σπονδῶν, καθάπερ τῷ πατρί. Ὁ δὲ ἀπεκρίνατο καὶ μαλὰ κατὰ ταῦτά.

11. Καὶ περὶ Εὐαγόρου] Evagoras was king of Salamis in Cyprus; and the subject of a laudatory Oration by Isocrates.

12. Ἄλλος, ἐκ τῶν μερῶν,] From the distinction and enumeration of the Component parts of a subject; whether numerical, physical, &c. &c.—Quintilian, B. V. calls this Topic “Ex remote tione partium,” because, by the Disjunctive Hypothetical form of Argument, one part is established by the removal of the rest; or in some cases all the parts may be equally removed. Quintilian adds: “Periculosum et cum curâ intuendum genus, si enim in proponendo unum aliquod omiserimus, cum risu tota res solvitur.”

13. Ἐκ τοῦ ἀκολουθοῦντος προτρέπειν ἢ ἀποτρέπειν, κ. τ. λ.] To argue from the Consequence. See Arist. Topics, II. 8.

γορεῖν ἢ ἀπολογεῖσθαι, καὶ ἐπαινεῖν ἢ ψέγειν· οἶον, τῇ παιδεύσει τὸ φθονεῖσθαι ἀκολουθεῖ, κακόν· τὸ δὲ σοφὸν εἶναι, ἀγαθόν· οὐ τοίνυν δεῖ παιδεύεσθαι· φθονεῖσθαι γὰρ οὐ δεῖ· δεῖ μὲν οὖν παιδεύεσθαι· σοφὸν γὰρ εἶναι δεῖ. Ὁ τόπος οὗτός ἐστιν ἢ Καλλίππου τέχνη, προσλαβοῦσα καὶ τὸ δυνατὸν, καὶ τᾶλλα, ὡς εἴρηται. Ἄλλος, ὅταν περὶ δυοῖν¹⁴ καὶ ἀντικειμένοιν ἢ προτρέπειν ἢ ἀποτρέπειν δέῃ, καὶ τῷ πρότερον εἰρημένῳ τόπῳ ἐπ' ἀμφοῖν χρησθαι. Διαφέρει δὲ ὅτι ἐκεῖ μὲν τὰ τυχόντα ἀντιτίθεται, ἐνταῦθα δὲ τὰναντία. Οἶον ἰέρεια οὐκ εἶα τὸν υἱὸν δημηγορεῖν· “Ἐὰν μὲν γὰρ, ἔφη, τὰ “ δίκαια λέγῃς, οἱ ἄνθρωποι σε μισήσουσιν· ἐὰν “ δὲ τὰ ἄδικα, οἱ θεοί.” Δεῖ μὲν οὖν δημηγορεῖν· ἐὰν μὲν γὰρ τὰ δίκαια λέγῃς, οἱ θεοί σε φιλήσουσιν· ἐὰν δὲ τὰ ἄδικα, οἱ ἄνθρωποι. Τοῦτο δ' ἐστὶ ταῦτὸ τῷ λεγομένῳ, “ τὸ ἔλος πρίασθαι καὶ “ τοὺς ἄλας.” Καὶ ἡ βλαίσωσις τοῦτ' ἐστίν, ὅταν

14. Ἄλλος, ὅταν περὶ δυοῖν καὶ ἀντικειμένων] Cf. Arist. Topics, II. 8. 2. Ἐπὶ δὲ τῶν ἐναντίων σκοπεῖν, εἰ τῷ ἐναντίῳ τὸ ἐναντίον ἔπεται, ἢ ἐπὶ ταῦτα ἢ ἀνάπαλιν, καὶ ἀναιροῦντι ἢ κατασκευάζοντι. This Topic is what is usually called “The Dilemma;” when from two contrary Antecedents are inferred two contrary Consequents.

14. Ἐὰν μὲν—τὰ δίκαια λέγῃς,] Cf. Euripides, Phoen. 968.

—“Ὅστις δ' ἐμπύρῳ χρῆται τέχνη,

Μάταιος· ἦν μὲν ἐχθρὰ σημῆνας τύχῃ,
Πικρὸς καθίστηχ' οἷς ἂν οἰωνοσκοπῇ·
Ψυδῇ δ' ὕπ' οἴκου τοῖσι χρωμένοις
λέγων,

Ἄδικα τὰ τῶν βίων.

14. Τὸ ἔλος πρίασθαι καὶ τοὺς ἄλας.] This Proverb is obscure, but may be supposed to allude to “the necessity of having Evil frequently attached to Good; as is the case with those who cannot purchase Saltworks without the addition of barren Marshes contiguous.” The Italians have a similar proverb, “Comprare il “ mel con le mosche.”

There are various other readings; τὸ ἔλαιον, τὸ ἔλκος, τὸ ἔλκος.

14. Βλαίσωσις] “Blasosis,” in its first signification, “a distortion of the “limbs,” is used figuratively for the Retortion of the Dilemma; by invert-

- δυοῖν ἐναντίοις ἐκατέρῳ ἀγαθὸν καὶ κακὸν ἔπεται,
 15 ἐναντία ἐκάτερα ἐκατέροις. Ἄλλος, ἐπειδὴ οὐ τὰ
 αὐτὰ φανερῶς ἐπαινοῦσι καὶ ἀφανῶς· ἀλλὰ φανε-
 ρῶς μὲν τὰ δίκαια καὶ τὰ καλὰ ἐπαινοῦσι μάλιστα·
 ἰδίᾳ δὲ τὰ συμφέροντα μᾶλλον βούλονται· ἐκ
 τούτων πειρᾶσθαι συνάγειν θάτερον· τῶν γὰρ
 παραδόξων οὗτος ὁ τόπος κυριώτατός ἐστιν.
 16 Ἄλλος, ἐκ τοῦ ἀνάλογον ταῦτα συμβαίνειν· οἷον
 ὁ Ἰφικράτης τὸν υἱὸν αὐτοῦ νεώτερον ὄντα τῆς
 ἡλικίας, ὅτι μέγας ἦν, λειτουργεῖν ἀναγκαζόντων,
 εἶπεν ὅτι “ εἰ τοὺς μεγάλους τῶν παίδων ἄνδρας
 “ νομίζουνσι, τοὺς μικροὺς τῶν ἀνδρῶν παῖδας
 “ εἶναι ψηφιοῦνται.” Καὶ Θεοδέκτης ἐν τῷ Νόμῳ,
 ὅτι “ πολίτας μὲν ποιεῖσθε τοὺς μισθοφόρους, οἷον
 “ Στράβακα καὶ Χαρίδημον, διὰ τὴν ἐπιείκειαν·
 “ φυγάδας δ’ οὐ ποιήσετε τοὺς ἐν τοῖς μισθοφόροις
 17 “ ἀνήκεστα διαπεπραγμένους ;” Ἄλλος, ἐκ τοῦ τὸ
 συμβαῖνον ἔαν ἦ ταῦτόν, ὅτι καὶ ἐξ ὧν συμβαίνει
 ταῦτά· οἷον Ξενοφάνης ἔλεγεν ὅτι “ ὁμοίως ἄσε-
 “ βοῦσιν οἱ γενέσθαι φάσκοντες τοὺς θεοὺς τοῖς
 “ ἀποθανεῖν λέγουσιν· ἀμφοτέρως γὰρ συμβαίνει

ing the contrary consequents. Διὶ μὲν
 οὖν δημηγορεῖν, ἔαν μὲν γὰρ τὰ δίκαια
 λέγῃς, οἱ θεοὶ σε φιλήσουσιν· ἔαν δὲ τὰ
 ἄδικα, οἱ ἄνθρωποι.

15. Ἄλλος, ἐπειδὴ οὐ τὰ αὐτὰ φανε-
 ρῶς ἐπαινοῦσι καὶ ἀφανῶς·] From the
 discordance in the secret and the pro-
 fessed opinions of mankind. This Topic
 is treated more fully in the Elench.
 Ch. XIII. Ἐπὶ δὲ καὶ ἐκ τῶν βουλή-
 σιων, καὶ ἐκ φανερῶν δόξων· οὐ γὰρ ταῦτα
 βούλονται τε καὶ φασιν, ἀλλὰ λέγουσι

μὲν τοὺς εὐσχημονεστάτους τῶν λόγων,
 βούλονται δὲ τὰ φαινόμενα λυσιστελεῖν.
 Οἷον, τιθέναι καλῶς μᾶλλον ἢ ζῆν ἡδῶς
 φασὶ δεῖν. καὶ πίνεσθαι δικαίως μᾶλλον ἢ
 πλουτεῖν αἰσχροῦς· βούλονται δὲ πάνταντία.

17. Ἄλλος, ἐκ τοῦ τὸ συμβαῖνον ἔαν ἦ
 ταῦτόν,] From a similarity of Effects
 arguing a similarity of Cause. The
 Example is the argument adduced by
 Xenophanes against Hesiod's *Θεογονίᾳ*,
 and the writings of others on the same
 subject.

“ μὴ εἶναι τοὺς θεοὺς πότε.” Καὶ ὅλως δὲ τὸ συμβαῖνον ἐξ ἐκάστου λαμβάνειν ὡς ταὐτὸ αἰεὶ
 “ Μέλλετε δὲ κρίνειν οὐ περὶ Σωκράτους, ἀλλὰ
 “ περὶ ἐπιτηδεύματος, εἰ χρὴ φιλοσοφεῖν.” Καὶ
 ὅτι “ τὸ διδόναι γῆν καὶ ὕδωρ δουλεύειν ἐστί.”
 Καὶ “ τὸ μετέχειν τῆς κοινῆς εἰρήνης ποιεῖν τὸ
 “ προσταττόμενον.” Ληπτέον δ’ ὁπότερον ἂν ᾖ
 χρήσιμον. Ἄλλος, ἐκ τοῦ μὴ ταὐτὸ αἰεὶ αἰρεῖ- 18
 σθαι ὕστερον ἢ πρότερον, ἀλλ’ ἀνάπαλιν, οἶον
 τόδε τὸ ἐνθύμημα, “ Εἰ φεύγοντες μὲν ἐμαχόμεθα
 “ ὅπως κατέλθωμεν· κατελθόντες δὲ φευξόμεθα
 “ ὅπως μὴ μαχώμεθα ;” ὅτε μὲν γὰρ τὸ μένειν
 ἀντὶ τοῦ μάχεσθαι ἡροῦντο· ὅτε δὲ τὸ μὴ μάχεσθαι
 ἀντὶ τοῦ μὴ μένειν. Ἄλλος, τὸ οὐ ἕνεκα ἂν εἴη ἢ 19
 γένοιτο, τούτου ἕνεκα φάναι εἶναι ἢ γεγενῆσθαι·
 οἶον εἰ δοίη ἄν τις τινὲ, ἵνα ἀφελόμενος λυπήσῃ.
 Ὅθεν καὶ τοῦτ’ εἴρηται,

17. Μίλλετε δὲ κρίνειν κ. τ. λ.] Compare Cicero's Oration pro C. Rabirio: "Agitur enim nihil aliud in hac causâ, "Quirites, quam nullum sit posthac "in Republicâ publicam consilium, "nulla bonorum consensio contra improborum furorem et audaciam, "nullum extremis Reipublicæ temporibus per fugium et præsidium "salutis?"

17. Μετέχειν τῆς κοινῆς εἰρήνης] Attributed by the Greek Schol. to Demosthenes: Μετέχειν τῆς κοινῆς εἰρήνης, ἐστὶ τὸ ποιεῖν ὃ προσταττεται Φίλιππος.

18. Ἄλλος, ἐκ τοῦ μὴ ταὐτὸ αἰεὶ αἰρεῖσθαι] I. e. Arguing from the Topic

that "Men change their minds;" "Second thoughts are best." &c.

18. Ὅτε μὲν γὰρ τὸ μένειν κ. τ. λ.] For at one time they preferred the pleasure of abiding in their country, when set in the balance against the pain of fighting; at another the pleasure of not being obliged to fight, when compared with the pain of not remaining.

18. Εἰ φεύγοντες μὲν ἐμαχόμεθα] From an Oration of Lysias. See Dionys. Hal. in vit. Lysiae; Διὸν γὰρ ἂν εἴη, ὃ Ἀθηναῖοι, εἰ ὅτε μὲν ἐφύγομεν ἐμαχόμεθα Λακεδαιμονίοις, ἵνα κατέλθωμεν· κατελθόντες δὲ φευξόμεθα ἵνα μὴ μαχώμεθα.

Πολλοῖς ὁ δαίμων οὐ κατ' εὐνοίαν φέρων
 Μεγάλα δίδωσιν εὐτυχήματ', ἀλλ' ἵνα
 Τὰς συμφορὰς λάβωσιν ἐπιφανεστέρας.

Καὶ τὸ ἐκ τοῦ Μελεάγρου τοῦ Ἀντιφῶντος,

Οὐχ ἵνα κτάνωσι θῆρ', ὅπως δὲ μάρτυρες
 Ἀρετῆς γένωνται Μελεάγρου πρὸς Ἑλλάδα.

Καὶ τὸ ἐκ τοῦ Αἴαντος τοῦ Θεοδέκτου, ὅτι ὁ
 Διομήδης προείλετο Ὀδυσσέα, οὐ τιμῶν, ἀλλ'
 ἵνα ἦττων ᾗ ὁ ἀκολουθῶν· ἐνδέχεται γὰρ τούτου
 20 ἕνεκα ποιῆσαι. Ἄλλος, κοινὸς καὶ τοῖς ἀμφισβη-
 τοῦσι καὶ τοῖς συμβουλευούσι, σκοπεῖν τὰ προ-
 τρέποντα καὶ ἀποτρέποντα, καὶ ὧν ἕνεκα καὶ
 πράττουσι καὶ φεύγουσι· ταῦτα γὰρ ἐστὶν ἃ, ἐὰν
 μὲν ὑπάρχη, δεῖ πράττειν· οἷον εἰ δυνατόν καὶ
 ῥάδιον καὶ ὠφέλιμον ᾗ αὐτῷ ἢ φίλοις, ἢ βλα-
 βερὸν ἐχθροῖς καὶ ἐπιζήμιον, ἢ ἐλάττων ἢ ζημία
 τοῦ πράγματος. Καὶ προτρέπονται δ' ἐκ τούτων,
 καὶ ἀποτρέπονται ἐκ τῶν ἐναντίων· ἐκ δὲ τῶν
 αὐτῶν τούτων καὶ κατηγοροῦσι, καὶ ἀπολογοῦνται·
 ἐκ μὲν τῶν ἀποτρεπόντων ἀπολογοῦνται· ἐκ δὲ

19. Πολλοῖς ὁ δαίμων] Verses of an Author unknown. Caesar has expressed the same sentiment, *De Bello Gall. B. I. 14.* with the object of striking alarm into the minds of the Helvetii. "Consuesse enim Deos
 "immortales, quo gravius homines ex
 "commutatione rerum doleant, quos
 "pro scelere eorum ulcisci velint, his
 "secundiores interdum res et diutur-
 "niorem impunitatem concedere."

20. Ἐκ μὲν τῶν ἀποτρεπόντων ἀπο-
 λογοῦνται.] In Defence of cases, they

attempt to shew that they would have been actuated by those causes which dissuade persons from the commission of such acts as are imputed to them; In *Accusation*, vice versâ. As in the Oration of Cicero pro Milone, he urges against Clodius;
 "Satis est quidem in illâ tam audaci,
 "tam nefariâ beluâ docere, magnam
 "ei causam, magnam spem in Milonis
 "morte propositam, magnas utilitates
 "fuisse," &c.

τῶν προτρεπόντων κατηγοροῦσιν. Ἔστι δ' ὁ τόπος οὗτος ὅλη τέχνη ἥ τε Παμφίλου, καὶ ἡ Καλλίππου. Ἄλλος, ἐκ τῶν δοκούντων μὲν γίγ- 21
νεσθαι, ἀπίστων δὲ, ὅτι οὐκ ἂν ἔδοξαν εἰ μὴ ἦν ἡ ἐγγὺς ἦν· καὶ ὅτι μᾶλλον· ἡ γὰρ τὰ ὄντα ἢ τὰ εἰκότα ὑπολαμβάνουσιν· εἰ οὖν ἄπιστον καὶ μὴ εἰκὸς, ἀληθὲς ἂν εἴη· οὐ γὰρ διὰ γε τὸ εἰκὸς καὶ πιθανὸν δοκεῖ οὕτως· οἷον Ἀνδροκλῆς ἔλεγεν ὁ Πιπθεὺς κατηγορῶν τοῦ νόμου, ἐπεὶ ἐθορύβησαν αὐτῷ εἰπόντι “ Δέονται οἱ νόμοι νόμου τοῦ διορ-
“ θώσοντος.” “ καὶ γὰρ οἱ ἰχθύες ἀλός.” καίτοι οὐκ εἰκὸς οὐδὲ πιθανὸν ἐν ἄλλῃ τρεφομένους δεῖσθαι ἀλός· “ καὶ τὰ στέμφυλα ἐλαίου.” καίτοι ἄπιστον, ἐξ ὧν ἔλαιον γίγνεται, ταῦτα δεῖσθαι ἐλαίου.

Ἄλλος, ἐλεγκτικὸς, τὸ τὰ ἀνομολογούμενα 22
σκοπεῖν, εἴ τι ἀνομολογούμενον ἐκ πάντων καὶ χρόνων καὶ πράξεων καὶ λόγων· χωρὶς μὲν ἐπὶ τοῦ ἀμφισβητοῦντος, οἷον “ Καὶ φησὶ μὲν φιλεῖν
“ ὑμᾶς, συνώμοσε δὲ τοῖς τριάκοντα.” χωρὶς δ' ἐφ' αὐτοῦ, “ Καὶ φησὶ μὲν εἶναί με φιλόδικον,
“ οὐκ ἔχει δὲ ἀποδείξαι δεδικασμένον οὐδεμίαν
“ δίκην.” χωρὶς δ' ἐφ' αὐτοῦ καὶ τοῦ ἀμφισβη-
τοῦντος, “ Καὶ οὗτος μὲν οὐ δεδάνικε πώποτ’

21. Ἄλλος, ἐκ τῶν δοκούντων μὲν γίγνεσθαι, ἀπίστων δὲ,] There being two distinct grounds of Credibility, viz. *What is Probable*, and *What is Fact*; if (as Fact is sometimes stranger than Fiction) a case should appear incredible on the side of Probability, we from this Topic insist on there being “every reason to believe that it is

“ Fact; for that no one would invent “so strange a tale,” &c. &c.

22. Ἄλλος, ἐλεγκτικὸς, τὸ τὰ ἀνομολογούμενα σκοπεῖν] The first Topic of Elenctic Enthymems is, *To shew a direct Contradiction* as existing either with respect to your Adversary, or with respect to Yourself, or with respect to the Two combined.

- “ οὐδέν· ἐγὼ δὲ καὶ πολλοὺς λέλυμαι ὑμῶν.”
- 23 Ἄλλος, τοῖς προδιαβεβλημένοις καὶ ἀνθρώποις καὶ πράγμασι, ἣ δοκοῦσι, τὸ λέγειν τὴν αἰτίαν τοῦ παραδόξου· ἔστι γάρ τι δι’ ὃ φαίνεται· οἷον ὑποβεβλημένης τινὸς τὸν αὐτῆς υἱὸν, διὰ τὸ ἀσπάζεσθαι ἐδόκει συνεῖναι τῷ μειρακίῳ· λεχθέντος δὲ τοῦ αἰτίου, ἐλύθη ἡ διαβολή. Καὶ οἷον ἐν τῷ Αἴαντι τῷ Θεοδέκτου, Ὀδυσσεὺς λέγει πρὸς τὸν Αἴαντα διότι, ἀνδρειότερος ὢν τοῦ Αἴαντος, οὐ
- 24 δοκεῖ. Ἄλλος, ἀπὸ τοῦ αἰτίου, ἂν τε ὑπάρχη, ὅτι ἐστι, καὶ μὴ ὑπάρχη, ὅτι οὐκ ἐστίν· ἅμα γὰρ τὸ αἶτιον καὶ οὐ αἶτιον, καὶ ἄνευ αἰτίου οὐθέν ἐστίν. Οἷον Λεωδάμας ἀπολογούμενος ἔλεγε, κατηγορήσαντος Θρασυβούλου ὅτι ἦν στηλῆτης γεγωνὸς ἐν τῇ ἀκροπόλει, ἀλλ’ ἐκκόψαι ἐπὶ τῶν τριάκοντα· “ Οὐκ ἐνδέχεται,” ἔφη· “ μᾶλλον γὰρ ἂν πιστεύειν αὐτῷ τοὺς τριά-
- 25 “ κοντα, ἐγγεγραμμένης τῆς ἔχθρας πρὸς τὸν δῆμον.” Ἄλλος, εἰ ἐνεδέχετο βέλτιον ἄλλως, ἢ ἐνδέχεται, ὢν ἢ συμβουλευεῖ ἢ πράττει ἢ πέπραχε, σκοπεῖν· φανερόν γὰρ ὅτι, εἰ μὴ οὕτως

23. Ἄλλος—τὸ λέγειν τὴν αἰτίαν τοῦ παραδόξου.] To assign a Cause for what appears in Defendant's case to offend against general opinion, &c.

24. Ἄλλος, ἀπὸ τοῦ αἰτίου.] To assign a Cause proving a Contradiction, or an Absurdity.

25. Ἄλλος, εἰ ἐνεδέχετο βέλτιον ἄλλως.] This Topic is founded on the absurdity of supposing the existence of a design or action, &c. which might have been better planned in another manner.

Cicero uses it in his defence of Milo :
 “ Quem igitur cum omnium gratiâ
 “ noluit, hunc voluit cum aliquorum
 “ querelâ? Quem jure, quem loco,
 “ quem tempore, quem impunè non
 “ est ausus, hunc injuriâ, iniquo loco,
 “ alieno tempore, periculo capitis, non
 “ dubitavit occidere?” Aristotle adds, that the argument is a Fallacy; inasmuch as the better counsel or the better conduct oftentimes does not appear till afterwards.

ἔχει, οὐ πέπραχεν· οὐδεὶς γὰρ ἐκὼν τὰ φαῦλα καὶ
 γινώσκων προαιρεῖται. Ἔστι δὲ τοῦτο ψεῦδος·
 πολλάκις γὰρ ὕστερον γίγνεται δῆλον πῶς ἦν
 πράξαι βέλτιον· πρότερον δὲ ἄδηλον. Ἄλλος, 26
 ὅταν τι ἐναντίον μέλλῃ πράττεσθαι τοῖς πεπραγ-
 μένοις, ἅμα σκοπεῖν· οἷον Ξενοφάνης Ἐλεάταις
 ἐρωτῶσιν· εἰ θύωσι τῇ Λευκοθέᾳ καὶ θρηνῶσιν, ἢ
 μὴ, συνεβούλευεν, “ εἰ μὲν θεὸν ὑπολαμβάνουσι,
 “ μὴ θρηνεῖν· εἰ δ’ ἄνθρωπον, μὴ θύειν.”

Ἄλλος τόπος, τὸ ἐκ τῶν ἀμαρτηθέντων κατηγο- 27
 ρεῖν, ἢ ἀπολογεῖσθαι· οἷον ἐν τῇ Καρκίνου Μηδείᾳ
 οἱ μὲν κατηγοροῦσιν ὅτι τοὺς παῖδας ἀπέκτεινεν,
 οὐ φαίνεσθαι γοῦν αὐτούς· ἡμαρτε γὰρ ἡ Μή-
 δεια περὶ τὴν ἀποστολὴν τῶν παίδων· ἢ δ’
 ἀπολογεῖται ὅτι οὐκ ἂν τοὺς παῖδας, ἀλλὰ

26. Ἄλλος, ὅταν τι ἐναντίον—τοῖς
 πεπραγμένοις,] To argue from the In-
 compatibility of two Cases.

26. Οἷον Ξενοφάνης] Plutarch, de
 Superst. p. 171. and Erot. p. 763.
 mentions this advice of Xenophanes,
 but as given to the Egyptians with
 respect to Osiris.

26. Τῇ Λευκοθέᾳ,] See Cicero, de
 Nat. Deorum, III. 15. “ Jam vero
 “ in Græciâ multos habent ex homini-
 “ bus Deos; Alabandum Alabandi;
 “ Tenedi Tenem; Leucotheam, quæ
 “ fuit Ino, et ejus Palæmonem filium,
 “ cuncta Græciâ:” and Tuscul. Quæst.
 I. 12. “ Quid? Ino, Cadmi filia, nonne
 “ Leucothea nominata a Græcis,
 “ Matuta habetur a nostris?”

27. Ἄλλος τόπος, τὸ ἐκ τῶν ἀμαρτη-
 θέντων ἀπολογεῖν,] Another Topic, not
 simply of the Elenctic species, but
 common both to Accusation and De-

fence, to Demonstration and Refuta-
 tion, is, To argue from errors com-
 mitted. As in the example from a
 Tragedy, “ the Medea,” of Carcinus;
 in which Medea commits an error in
 sending her Children out of the way;
 from which error (or suspicious cir-
 cumstance) she is accused of having
 murdered them. Her defence is, that
 had she been capable of the crime of
 murder, her error would have been
 not to have slain Jason, her offend-
 ing husband. And she argues, that
 this very omission proves her innocence.

27. Καρκίνου] The Tragic Poet,
 Carcinus, is mentioned by Aristo-
 phanes, Nubes 1261.

Τίς οὐτασί ποτ’ ἐστ’ ὁ θρηνῶν; οὐ τι
 που

Τῶν Καρκίνου τις δαιμόνων ἐφθίγ-
 ξατο.

Also, Pax 864. Vespæ 1501.

τὸν Ἰάσονα ἂν ἀπέκτεινε· τοῦτο γὰρ ἤμαρτεν
 ἂν μὴ ποιήσασα, εἶπερ καὶ θάτερον ἐποίησεν.
 *Ἔστι δ' ὁ τόπος οὗτος τοῦ ἐνθυμήματος καὶ
 τὸ εἶδος ὅλη ἢ πρότερον Θεοδώρου τέχνη.
 28* Ἄλλος, ἀπὸ τοῦ ὀνόματος· οἶον ὡς ὁ Σοφο-
 κλῆς,

Σαφῶς Σιδηρῶ, καὶ φοροῦσα τοῦνομα.

καὶ ὡς ἐν τοῖς τῶν θεῶν ἐπαίνοις εἰώθασι λέγειν·
 καὶ ὡς Κόνων Θρασύβουλον “ θρασύβουλον”
 ἐκάλει· καὶ Ἡρόδικος Θρασύμαχον, “ αἰεὶ θρασύ-
 “ μαχος εἶ” καὶ Πῶλον, “ αἰεὶ σὺ πῶλος εἶ”
 καὶ Δράκοντα τὸν νομοθέτην, ὅτι “ οὐκ ἂν ἀνθρώ-
 “ που οἱ νόμοι ἀλλὰ δράκοντος,” χαλεποὶ γάρ·
 καὶ ὡς ἡ Εὐριπίδου Ἑκάβη εἰς τὴν Ἀφροδίτην,

28. *Ἄλλος, ἀπὸ τοῦ ὀνόματος.] The last Topic is from a “ play upon “ words.” It appears to carry with it but slight force in argument, whether used in Confirmation or Refutation. Cf. Arist. Topics, II. VI. 2. *Ἐπὶ τὸ ἐπιχειρεῖν μεταφίροντα τοῦνομα κατὰ τὸν λόγον· ὡς μᾶλλον προσήκον ἐκλαμβάνειν ἢ ὡς κεῖται τοῦνομα· οἷον Εὐψυχον, μὴ τὸν Ἀνδρεῖον καθάπερ κεῖται, ἀλλὰ τὸν εὖ τὴν ψυχὴν ἔχοντα· καθάπερ καὶ εὐέλπιν, τὸν ἀγαθὰ ἐλπίζοντα· ὁμοίως δὲ καὶ εὐδαίμονα, οὗ ἂν ὁ δαίμων ἢ σπουδαῖος. Καθάπερ Ξενοκράτης φησὶν εὐδαίμονα εἶναι τὸν τὴν ψυχὴν ἔχοντα σπουδαῖαν· ταυτὴν γὰρ ἐκείσθαι εἶναι δαίμονα.

28. *Ὡς ὁ Σοφοκλῆς, “ Σαφῶς Σιδηρῶ,”] From the *Tyræ*, a Fragment of Sophocles. See Brunck's Annota-

tions. Arguments drawn from allusions to a name are found commonly among the Greek Tragedians. See Æschylus, *Agamemnon* 671.—And Euripides, *Phoenissæ* 645.

*Ἐξίσθ' ἐκ χώρας· ἀληθῶς δ' ὄνομα Πολυνείκην πατήρ
 *Ἐβέτό σοι βίᾳ προνοία, νείκεων ἰπώ-
 νυμον.

Quintilian treats this Topic of Argument altogether as futile and contemptible (V. 10.), and remarks of the passage above quoted, “ Nam et “ illud est apud Euripidem frigidum “ sane, quod nomen Polynicis, ut argu- “ mentum morum, frater incessit.”

28. *Ἡ Εὐριπίδου Ἑκάβη] Euripides, *Troades* 990. There exists a singular passage in the Commentary of Eustathius on the third Book of the *Iliad*,

Καὶ τοῦνομ' ὀρθῶς ἀφροσύνης ἄρχει θεᾶς

καὶ ὡς Χαιρήμων,

Πενθεὺς, ἐσομένης συμφορᾶς ἐπάννυμος.

Εὐδοκιμεῖ δὲ μᾶλλον τῶν ἐνθυμημάτων τὰ²⁹
ἐλεγκτικὰ τῶν ἀποδεικτικῶν διὰ τὸ συναγωγὴν
μὲν ἐναντίων εἶναι ἐν μικρῷ τὸ ἐλεγκτικὸν ἐνθύ-
μημα· παράλληλα δὲ φανερά εἶναι τῷ ἀκροατῇ
μᾶλλον. Πάντων δὲ καὶ τῶν ἐλεγκτικῶν καὶ τῶν
δεικτικῶν συλλογισμῶν θορυβεῖται μάλιστα τὰ
τοιαῦτα ὅσα ἀρχόμενα προορῶσι, μὴ τῷ ἐπιπολῆς

p. 414. attributing to Aristotle this Etymology of the name 'Αφροδίτη, as well as that of Ζεὺς; whereas the former is plainly given as a quotation from Euripides; the latter is not found in the treatise. His words are: 'Ὡς δὲ καὶ ζωογόνος ὁ ἀλληγορικὸς Ζεὺς, δηλοῖ 'Αριστοτέλης ἐν τῇ αὐτοῦ 'Ρητορικῇ, λίγων ὅτι 'Αφροδίτη, ὡς ἄρχουσα ἀφροσύνης, καὶ Ζεὺς, ὡς ζωῆς αἴτιος ὤν.

29. Διὰ τὸ συναγωγὴν μὲν ἐναντίων εἶναι ἐν μικρῷ] Because it brings together into a small compass the inconsistencies, or the points of the Argument in opposition; and by their juxtaposition renders them clear and evident to the mind [of the audience. Cf. *infra* III. XVII. 13. Τῶν δὲ ἐνθυμημάτων τὰ ἐλεγκτικὰ μᾶλλον εὐδοκιμεῖ τῶν δεικτικῶν ὅτι ὅσα ἐλεγχον ποιεῖ μᾶλλον δῆλον ὅτι συλλελογίσται· παράλληλα γὰρ μᾶλλον ἐναντία γνωρίζεται.

This is exemplified in the harangue of Hanno to the Carthaginian Senate against sending additional supplies to

Hannibal after the battle of Cannæ. Livy XXIII. 13. "Vereor ne hæc quoque lætitia luxuriet nobis, ac vana evadat. "Quæ tamen nunc quoque qualis est? "Occidi exercitus hostium: mittite "milites mihi." Quid aliud rogares si "esses victus? "Hostium cepi bina "castra," prædæ videlicet plena et "commeatum: 'frumentum et pe- "cuniam date!"

Dr. Whately, *Rhet.* p. 96. "It "is true, that while in Science the "Direct Method is considered pre- "ferable, in controversy the Indirect "is often adopted by choice; as it "affords an opportunity of holding up "an opponent to scorn and ridicule, "by deducing some very absurd con- "clusion from the principles he main- "tains, or according to the mode of "arguing which he employs. Nor "indeed can a fallacy be so easily "exposed to the unlearned reader in "any other way."

εἶναι, (ἅμα γὰρ καὶ αὐτοὶ ἐφ' αὐτοῖς χαίρουσι προαισθανόμενοι)· καὶ ὅσων τοσοῦτον ὑστερίζουσιν, ὥσθ' ἅμα εἰρημένων γνωρίζειν.

ΚΕΦ. κδ'.

ΤΟΠΟΙ ΤΩΝ ΦΑΙΝΟΜΕΝΩΝ ΕΝΘΥΜΗΜΑΤΩΝ.

ΕΠΕΙ δ' ἐνδέχεται τὸν μὲν εἶναι συλλογισμὸν, τὸν δὲ μὴ εἶναι μὲν φαίνεσθαι δέ· ἀνάγκη καὶ ἐνθύμημα τὸ μὲν εἶναι, τὸ δὲ μὴ εἶναι ἐνθύμημα φαίνεσθαι δέ· ἐπέειπερ τὸ ἐνθύμημα συλλογισμὸς τις. Τόποι δ' εἰσὶ τῶν φαινομένων ἐνθυμημάτων, εἰς μὲν, ὁ παρὰ τὴν λέξιν· καὶ τούτου ἐν μὲν μέρος, ὥσπερ ἐν τοῖς Διαλεκτικοῖς, τὸ μὴ συλλογισάμενον συμπερασματικῶς τὸ τελευταῖον εἰπεῖν, “Οὐκ ἄρα τὸ καὶ τό.” “Ἀνάγκη ἄρα τὸ καὶ τό.”

1. Τόποι δ' εἰσὶ τῶν φαινομένων ἐνθυμημάτων.] An outline of the principal Topics of Apparent Enthymems, or Fallacies, are next in order given; not so much with a view to the employment and introduction of them, as to arm the Orator at all points against the Sophistical attacks of an Adversary. Compare Book I. *suprà*, Notes to Ch. I. 14. This subject is treated at length in the Sophist. Elench. Chapters IV. and V.

1. Εἰς μὲν, ὁ παρὰ τὴν λέξιν.] The first Topic of Fallacies is that “of the ‘Diction.’” Which is here stated to be two-fold: 1st, From the *form* of the Diction; 2d, From the *different* meanings of an *equivocal* word. The

Topic is given more fully in the Sophist. Elench. Ch. IV. Τρέποι δὲ εἰσι τοῦ μὲν ἐλίσχειν δύο· οἱ μὲν γὰρ εἰσι παρὰ τὴν λέξιν, οἱ δὲ ἔξω τῆς λέξεως. Ἔστι δὲ τὰ μὲν παρὰ τὴν λέξιν ἐμποιοῦντα τὴν φαντασίαν ἕξ τὸν ἀριθμὸν ταῦτα δὲ ἴσθιν, ὁμονυμία, ἀμφιβολία, σύνθεσις, διαίρεσις, προσωδία, καὶ σχῆμα λέξεως.

1. Τὸ μὴ συλλογισάμενον συμπερασματικῶς—εἰπεῖν.] Almost the same words are found in the Soph. Elench. XVII. Σφόδρα δὲ καὶ πολλάκις δοκεῖν ἱληλεγχθαι ποιεῖ τὸ μάλιστα σοφιστικὸν συκοφάντημα τῶν ἱερωτάτων, τὸ μὴδὲν συλλογισαμένους, μὴ ἱρώτημα ποιεῖν τὸ τελευταῖον, ἀλλὰ συμπερασματικῶς εἰπεῖν, ὥς συλλελογισμένους· “Οὐκ ἄρα τὸ καὶ τό.”

Καὶ τὸ τοῖς ἐνθυμήμασι συνεστραμμένως καὶ ἀντικειμένως εἰπεῖν, φαίνεται ἐνθύμημα· ἡ γὰρ τοιαύτη λέξις χώρα ἐστὶν ἐνθυμήματος. Καὶ ἔοικε τὸ τοιοῦτον εἶναι παρὰ τὸ σχῆμα τῆς λέξεως. Ἔστι δὲ εἰς τὸ τῇ λέξει συλλογιστικῶς λέγειν χρήσιμον τὸ συλλογισμῶν πολλῶν κεφάλαια λέγειν· ὅτι “ τοὺς μὲν ἔσωσε, τοῖς δ’ ἐτέροις “ ἐτιμώρησε, τοὺς δ’ Ἑλλήνας ἡλευθέρωσεν.” ἕκαστον μὲν γὰρ τούτων ἐξ ἄλλων ἀπεδείχθη· συντεθέντων δὲ, φαίνεται καὶ ἐκ τούτων τι γίνεσθαι. — Ἐν δὲ, τὸ παρὰ τὴν ὁμωνυμίαν, ὡς τὸ φάναι, “ σπουδαῖον εἶναι μῦν, ἀφ’ οὗ γ’ “ ἐστὶν ἡ τιμιωτάτη πασῶν τελετή.” τὰ γὰρ μυστήρια πασῶν τιμιωτάτη τελετή. Ἡ εἴ τις κύνα ἐγκωμιάζων τὸν ἐν τῷ οὐρανῷ συμπαραλαμβανοίῃ τὸν Πάνα, ὅτι Πίνδαρος ἔφη,

ᾧ μάκαρ, ὃν τε μεγάλας θεοῦ κύνα παντοδαπὸν καλέουσιν
Ὀλύμπιοι.

Ἡ ὅτι “ τὸ μηδένα εἶναι κύνα ἀτιμώτατόν ἐστιν· ὥστε τὸ κύνα “ δῆλον ὅτι τίμιον.” Καὶ τὸ “ κοινωνικόν” φάναι τὸν Ἑρμῆν εἶναι μάλιστα τῶν θεῶν· μόνος γὰρ καλεῖται “ κοινός” Ἑρμῆς. Καὶ τὸ τὸν “ λόγον” εἶναι “ σπουδαιότατον” ὅτι οἱ ἀγαθοὶ ἄνδρες οὐ χρημάτων, ἀλλὰ λόγου “ εἰσὶν ἄξιοι” τὸ γὰρ “ λόγου ἄξιον” οὐχ

1. “Ὅτι Πίνδαρος ἔφη.] Schneider conjectures the words of the text to be quoted from the “ Parthenia” of Pindar. Fragmenta, p. 18.

2 ἀπλῶς λέγεται. Ἄλλος, τὸ διηρημένον συντιθέντα λέγειν, ἢ τὸ συγκεείμενον διαιροῦντα. Ἐπεὶ γὰρ ταῦτόν δοκεῖ εἶναι οὐκ ὃν ταῦτόν πολλακίς, ὁπότερον χρησιμώτερον, τοῦτο δεῖ ποιεῖν. Ἔστι δὲ τοῦτο Εὐθυδήμου λόγος, οἷον “ τὸ εἰδέναι ὅτι “ τριήρης ἐν Πειραιεῖ ἐστίν.” ἕκαστον γὰρ οἶδε. Καὶ “ τὸν τὰ στοιχεῖα ἐπιστάμενον, ὅτι τὸ ἔπος “ οἶδε.” τὸ γὰρ ἔπος τὸ αὐτό ἐστι. Καὶ “ ἐπεὶ “ τὸ δις τοσοῦτον νοσῶδες, μηδὲ τὸ ἐν φάναι “ ὑγιεινὸν εἶναι· ἄτοπον γὰρ, εἰ τὰ δύο ἀγαθὰ “ ἐν κακόν ἐστιν.” οὕτω μὲν οὖν ἐλεγκτικόν· ὧδε δὲ δεικτικόν· “ οὐ γὰρ ἐστίν ἐν κακὸν δύο ἀγαθὰ.” Ὅλος δὲ ὁ τόπος παραλογιστικός. Πάλιν τὸ Πολυκράτους εἰς Θρασύβουλον, ὅτι “ τριάκοντα “ τυράννους κατέλυσε.” συντίθησι γάρ. Ἡ τὸ ἐν τῷ Ὁρέστη τῷ Θεοδέκτου· ἐκ διαιρέσεως γὰρ ἐστίν·

2. Ἄλλος, τὸ διηρημένον συντιθέντα λέγειν, ἢ τὸ συγκεείμενον διαιροῦντα] The Fallacy of “ Composition and Division.” Cf. Soph. Elench. Ch. IV. §. 6, 7. Dr. Whately’s Logic, p. 215.

2. “Ὅτι τριήρης ἐν Πειραιεῖ ἐστίν” ἕκαστον γὰρ οἶδε·] Cf. Soph. Elench. XX. 6. Καὶ ὁ Εὐθυδήμου λόγος, “ ἄρα “ οἶδας σὺ νῦν αὖσας ἐν Πειραιεῖ τριήρεις, “ ἐν Σικελίᾳ ὦν;” To understand this example, we must suppose that the Athenian Triremes, sent into Sicily, were there seen by the person whom Euthydemus addresses, and who had returned to Athens. After then that the vessels had been brought home and safely lodged in the Piræus, “ What, says Euthydemus, did you

“ being in Sicily know of these vessels “ which are here in the Piræus?” He knew each fact separately, not conjointly:

2. Τὰ δύο ἀγαθὰ ἐν κακόν] For it is absurd (says the Sophist) to suppose that two good things can make one bad one. Divisively they cannot; conjunctively of course they can.

2. Τὸ Πολυκράτους—συντίθησι γάρ.] The Sophist Polycrates used this fallacy to elevate the fame of Thrasybulus in deposing the thirty Tyrants. Thrasybulus dissolved the Tyranny, and deposed the thirty individuals; by Combining the two ideas, therefore, it is argued, that the reward of the action should be thirty-fold, as though he had dissolved thirty Tyrannies.

Δίκαιόν ἐστιν, ἢ τις ἂν κτείνῃ πόσιν,

ἀποθνήσκειν ταύτην, καὶ τῷ πατρί γε τιμωρεῖν τὸν υἱόν· οὐκ οὖν ταῦτα καὶ πέπρακται; συντεθέντα γάρ, ἴσως οὐκέτι δίκαιον. Εἴη δ' ἂν καὶ παρὰ τὴν ἔλλειψιν ἀφαιρεῖται γὰρ τὸ “ ὑπό τινος.” Ἄλλος δὲ τόπος, τὸ δεινώσει κατασκευάζειν, ἢ ἀνα-³σκευάζειν. Τοῦτο δ' ἐστὶν, ὅταν μὴ δείξας ὅτι ἐποίησεν, αὐξήσῃ τὸ πρᾶγμα· ποιεῖ γὰρ φαίνεσθαι ἢ ὡς οὔτε πεποίηκεν, ὅταν ὁ τὴν αἰτίαν ἔχων αὐξῇ· ἢ ὡς πεποίηκεν, ὅταν ὁ κατηγορῶν ὀργίζηται. Οὐκ οὖν ἐστὶν ἐνθύμημα· παραλογίζεται γὰρ ὁ ἀκροα-⁴τῆς, ὅτι ἐποίησεν ἢ οὐκ ἐποίησεν οὐ δεδειγμένου. Ἄλλος, τὸ ἐκ σημείου· ἀσυλλόγιστον γὰρ καὶ τοῦτο· οἷον εἰ τις λέγοι, “ Ταῖς πόλεσι συμφέ-
“ ρουσιν οἱ ἐρῶντες· ὁ γὰρ Ἀρμοδίου καὶ Ἀρι-

2. Εἴη δ' ἂν καὶ παρὰ τὴν ἔλλειψιν.] I. e. It might also be classed under the Fallacy Παρὰ τὴν ἔλλειψιν, which is given *infra*, §. 8. The same is said of the Fallacy Παρὰ τὸ ἐπόμενον, §. 6.

3. “Ὅταν μὴ δείξας—αὐξήσῃ τὸ πρᾶγμα.”] See Dr. Whately's Rhetoric, p. 14. “Thus vehement indignation “against some crime, may be directed “against a person who has not been “proved guilty of it; and vague “declamations against corruption, “oppression, &c. with high-flown “panegyrics on liberty, rights of man, “&c. or on social order, justice, the “constitution, law, religion, &c. will “gradually lead the hearers to take “for granted, without proof, that the “measure proposed will lead to these

“evils or these advantages. This “artifice falls under the head of “Ir-
“relevant conclusion” or “Ignoratio
“Elenchi.”

3. Ποιῶ γὰρ φαίνεσθαι κ. τ. λ.] The Defendant, without proving any thing, exaggerates the Crime; and it appears therefore unlikely that he has committed it. The Accuser does the same, and appears from his vehemence and anger not to want grounds for his Accusation.

4. Ἄλλος, τὸ ἐκ σημείου.] Cf. *suprà*, B. I. Ch. II. 18.

4. Ταῖς πόλεσι συμφέρουσιν οἱ ἐρῶντες.] In the Symposium of Plato, the same arguments and self-same example is introduced. Οὐ γὰρ, ὦμαι, συμφέρει τοῖς ἀρχουσι φρονήματα μεγάλα ἐγγί-
νισθαι τῶν ἀρχομένων, οὐδὲ φιλίας ἰσχύρας

“ στοργεΐτονος ἔρως κατέλυσε τὸν τύραννον Ἰππαρχον.” ἢ εἴ τις λέγοι, ὅτι “ κλέπτης Διονύσιος·
 “ πονηρὸς γάρ.” ἀσυλλόγιστον γὰρ δὴ τοῦτο·
 οὐ γὰρ πᾶς πονηρὸς κλέπτης, ἀλλ’ ὁ κλέπτης πᾶς
 5 πονηρός. Ἄλλος, διὰ τὸ συμβεβηκός· οἷον ὁ
 λέγει Πολυκράτης εἰς τοὺς μῦς, ὅτι “ ἐβοήθησαν
 “ διατραγόντες τὰς νευράς.” Ἡ εἴ τις φαίη
 “ τὸ ἐπὶ δεῖπνον κληθῆναι τιμιώτατον· διὰ γὰρ
 “ τὸ μὴ κληθῆναι ὁ Ἀχιλλεὺς ἐμήνισε τοῖς
 “ Ἀχαιοῖς ἐν Τενέδῳ.” ὁ δ’ ὡς ἀτιμαζόμενος
 ἐμήνισε· συνέβη δὲ τοῦτο ἐπὶ τοῦ μὴ κληθῆναι.
 6 Ἄλλος, τὸ παρὰ τὸ ἐπόμενον· οἷον ἐν τῷ Ἀλε-
 ξάνδρῳ, ὅτι “ μεγαλόψυχος ὑπεριδὼν γὰρ τὴν
 “ πολλῶν ὁμιλίαν ἐν τῇ Ἰδῇ διέτριβε καθ’ αὐτόν.”
 ὅτι γὰρ οἱ μεγαλόψυχοι τοιοῦτοι, καὶ οὗτος μεγα-

καὶ κοινωρίας· ὁ δὲ μάλιστα φιλεῖ τὰ τε
 ἄλλα πάντα καὶ ὁ ἔρως ἱμποεῖν. Ἐγγὺ
 δὲ τοῦτο ἔμαθον καὶ οἱ ἐνθάδε τύραννοι· ὁ
 γὰρ Ἀριστογείτονος ἔρως καὶ ἡ Ἀρμόδιου
 φιλία, βίβαιοις γινομένην, κατέλυσεν αὐτῶν
 τὴν ἀρχήν.

5. Ἄλλος, διὰ τὸ συμβεβηκός.] The
 Fallacy of the Accident.—Cf. Sophist.
 Elench. V. 2. Οἱ μὲν οὖν παρὰ τὸ
 συμβεβηκὸς παραλογισμοὶ εἰσιν, ὅταν
 ὁμοίως ὁτιοῦν ἀξιώθῃ τῷ πράγματι καὶ
 τῷ συμβεβηκότι ὑπάρχειν· ἐπεὶ γὰρ τῷ
 αὐτῷ πολλὰ συμβέβηκεν, οὐκ ἀνάγκη,
 πᾶσι τοῖς κατηγορουμένοις, καὶ καθ’ οὗ
 κατηγορεῖται, ταῦτα πάντα ὑπάρχειν.

5. Εἰς τοὺς μῦς,] See Herodotus,
 II. 141.

5. Ὁ Ἀχιλλεὺς ἐμήνισε τοῖς Ἀχαιοῖς
 ἐν Τενέδῳ.] This was the subject of one
 of the Tragedies of Sophocles, called
 the Σύνδειπνοι, which is not extant.

It is mentioned by Cicero, Epist. ad
 Quint. Frat. II. xvi. “ Σύνδειπνους
 “ Σοφοκλέους, quanquam a te actam
 “ fabellam video esse festive, nullo
 “ modo probavi.” And by Athenæus,
 B. VIII.

6. Ἄλλος, τὸ παρὰ τὸ ἐπόμενον.]
 The Fallacy of the Consequent. Cf.
 Sophist. Elench. V. 6. Ὁ δὲ παρὰ τὸ
 ἐπόμενον ἔλεγχος, διὰ τὸ οἶσθαι ἀντιστρέ-
 φειν τὴν ἀκολουθήσιν· ὅταν γὰρ, τοῦδε
 ὄντος, ἐξ ἀνάγκης τὸδε ᾗ· καὶ, τοῦδε
 ὄντος, οἶονται καὶ θάτερον εἶναι ἐξ ἀνάγ-
 κης.—Compare Twining’s Poetics,
 Note 222. “ The paralogism παρὰ
 “ τὸ ἐπόμενον, ‘ a consequenti,’ con-
 “ sists in taking a proposition as con-
 “ vertible, that is not so. Because
 “ rain wets the ground, we conclude,
 “ when we see the ground wet, that it
 “ has rained,” &c.

λόψυχος δόξειεν ἄν. Καὶ “ ἐπεὶ καλλωπιστὴς
 “ καὶ νύκτωρ πλανᾶται, μοιχός.” ὅτι καὶ οἱ μοι-
 χοὶ τοιοῦτοι. Ὅμοιον δὲ καὶ ὅτι “ ἐν τοῖς ἱεροῖς
 “ οἱ πτωχοὶ καὶ ἄδουσι καὶ ὀρχοῦνται.” καὶ ὅτι
 “ τοῖς φυγάσιν ἔξεστιν οἰκεῖν, ὅπου ἂν θέλωσιν.”
 ὅτι γὰρ τοῖς δοκοῦσιν εὐδαιμονεῖν ὑπάρχει ταῦτα,
 καὶ οἷς ταῦτα ὑπάρχει δόξαιεν ἂν εὐδαιμονεῖν.
 Διαφέρει δὲ τῷ πῶς· διὸ καὶ εἰς τὴν ἑλλείψιν
 ἐμπίπτει. Ἄλλος, παρὰ τὸ ἀναίτιον ὡς αἴτιον· 7
 οἷον τὸ “ ἅμα” ἢ “ μετὰ τοῦτο” γεγονέναι· τὸ
 γὰρ “ μετὰ τοῦτο” ὡς “ διὰ τοῦτο” λαμβάνουσι,
 καὶ μάλιστα οἱ ἐν ταῖς πολιτείαις· οἷον ὡς ὁ Δη-
 μάδης “ τὴν Δημοσθένους πολιτείαν πάντων τῶν
 “ κακῶν αἰτίαν· μετ’ ἐκείνην γὰρ συνέβη ὁ πο-
 “ λέμος.” Ἄλλος, παρὰ τὴν ἑλλείψιν τοῦ “ πότε” 8
 καὶ “ πῶς” οἷον ὅτι “ δικαίως Ἀλέξανδρος ἔλαβε
 “ τὴν Ἑλένην· αἵρεσις γὰρ αὐτῇ ἐδόθη παρὰ τοῦ
 “ πατρός.” οὐ γὰρ αἰεὶ ἴσως, ἀλλὰ τὸ πρῶτον·
 καὶ γὰρ ὁ πατὴρ μέχρι τούτου κύριος. Ἡ εἴ τις

6. Διὸ καὶ εἰς τὴν ἑλλείψιν ἐμπίπτει.]
 See note to §. 2. *suprà*, and §. 8.
infra.

7. Ἄλλος, παρὰ τὸ ἀναίτιον ὡς αἴτιον.]
 The Fallacy of “ Non causa pro
 “ causâ.”—Compare *Sophist. Elench.*
V. 9. Ὅ δὲ παρὰ τὸ μὴ αἴτιον ὡς
 αἴτιον, ὅταν προσλήφθῃ τὸ ἀναίτιον, ὡς
 παρ’ ἐκείνου γενομένου τοῦ ἐλέγχου.

7. Τὴν Δημοσθένους πολιτείαν] The
 same reproach is uttered against him
 by Æschines also in the *Orat. cont.*
Ctesiph. Καὶ ταῦτα ἡμῖν συμβέβηκεν
 ἐξ ὅτου Δημοσθένης πρὸς τὴν πολιτείαν

εἰσελήλυθεν

8. Αἵρεσις γὰρ αὐτῇ ἐδόθη] See *Euri-*
pides, Iphig. in Aul. 66.

Ἐπεὶ δ’ ἐπιστρωθήσαν, εὖ δέ πως γέρων
 Ὑπῆλθεν αὐτοὺς Τυνδάρειος πυκνῇ
 φρενί,

Δίδωσ’ ἐλίσθαι θυγατρὶ μνηστήραν ἕνα.

8. Ἀεχρὴ χειρῶν ἀδίκων.] *Rhetoric*
ad Alexand. Συνέκοψάς μου τὸν υἱόν.
 “Εγωγε ἀδίκων χειρῶν ἄρχοντα—*De-*
mosthenes: Ὅσπότερος ἡμῶν ἤρξε χειρῶν
 ἀδίκων. And *contr. Aristocratem:* “Αν
 τις τύπτῃ τινὰ ἄρχων χειρῶν ἀδίκων· ὡς
 εἴγε ἡμῖνατο, οὐκ ἀδικεῖ.

φαίη “ τὸ τύπτειν τοὺς ἐλευθέρους ὕβριν εἶναι.”
οὐ γὰρ πάντως, ἀλλ’ ὅταν ἄρχῃ χειρῶν ἀδίκων.
9 Ἐτι ὥσπερ ἐν τοῖς Ἑριστικοῖς παρὰ τὸ ἀπλῶς καὶ
μὴ ἀπλῶς ἀλλὰ κατὰ τι, γίνεταί φαινόμενος
συλλογισμός· οἷον ἐν μὲν τοῖς Διαλεκτικοῖς ὅτι
“ ἐστὶ τὸ μὴ ὄν, ὄν· ἔστι γὰρ τὸ μὴ ὄν, μὴ ὄν.”
καὶ ὅτι “ ἐπιστητὸν τὸ ἄγνωστον· ἔστι γὰρ ἐπι-
“ στητὸν τὸ ἄγνωστον, ὅτι ἄγνωστον.” οὕτως
καὶ ἐν τοῖς Ῥητορικοῖς ἐστὶ φαινόμενον ἐνθύμημα
παρὰ τὸ μὴ ἀπλῶς εἰκὸς, ἀλλὰ τι εἰκός. Ἐστι
δὲ τοῦτο οὐ καθόλου, ὥσπερ καὶ Ἀγάθων λέγει,

Τάχ’ ἂν τις εἰκὸς αὐτὸ τοῦτ’ εἶναι λέγοι,
Βροτοῖσι πολλὰ τυγχάνειν οὐκ εἰκότα·

γίνεται γὰρ τὸ παρὰ τὸ εἰκός· ὥστ’ εἰκὸς καὶ τὸ
παρὰ τὸ εἰκός· εἰ δὲ τοῦτο, ἔσται τὸ μὴ εἰκὸς
εἰκός· ἀλλ’ οὐχ ἀπλῶς· ἀλλ’, ὥσπερ καὶ ἐπὶ τῶν
Ἑριστικῶν, τὸ κατὰ τι καὶ πρὸς τι καὶ πῇ οὐ
προστιθέμενα ποιεῖ τὴν συκοφαντίαν, καὶ ἐνταῦθα
παρὰ τὸ εἰκὸς εἶναι, μὴ ἀπλῶς, ἀλλὰ τι εἰκός.
Ἐστι δ’ ἐκ τούτου τοῦ τόπου ἡ Κόρακος τέχνη

9. Ἐν τοῖς Ἑριστικοῖς] In the Disputations of the Sophists.

9. Παρὰ τὸ ἀπλῶς καὶ μὴ ἀπλῶς] Cf. Sophist. Elench. V. 3. Οἱ δὲ παρὰ τὸ ἀπλῶς τοῦδε, ἢ πῇ λέγεσθαι καὶ μὴ κυρίως, ὅταν τὸ ἐν μέρει λεγόμενον ὡς ἀπλῶς εἰρημίνον λήφθῃ· οἷον, εἰ τὸ μὴ ὄν ἐστὶ δοξαστὸν· ὅτι τὸ μὴ ὄν ἐστίν· οὐ γὰρ ταῦτόν, εἶναι τί τι, καὶ εἶναι ἀπλῶς . . . Ὁμοίως δὲ καὶ παρὰ τὸ πῇ, καὶ ἀπλῶς· οἷον εἰ ὁ Ἰνδὸς ὅλος μέλας ὢν λευκός ἐστι τοὺς ὀδόντας, λευκός ἄρα καὶ οὐ λευκός ἐστιν.

9. Ἡ Κόρακος τέχνη] See Cicero de Claris Orat. Ch. XII. “ Itaque ait “ Aristoteles, cum sublatis in Sicilia “ tyrannis, res privatæ longo intervallo “ judiciis repeterentur; tum primum, “ quod esset acuta illa gens et contro- “ versa naturâ, artem et præcepta “ Siculos, Coracem et Tisiâ, con- “ scripsisse.” See also De Oratore I. 20. “ A Corace nescio quo et Tisiâ, “ quos artis illius inventores et prin- “ cipes fuisse constaret.”

συγκειμένη· ἂν τε γὰρ μὴ ἔνοχος ἦ τῇ αἰτίᾳ, οἷον ἀσθενὴς ὢν, αἰκίας φεύγη· οὐ γὰρ εἰκός· κἂν ἔνοχος ὢν, οἷον ἂν ἰσχυρὸς ὢν· οὐ γὰρ εἰκὸς, ὅτι εἰκὸς ἔμελλε δόξειν. Ὅμοίως δὲ καὶ ἐπὶ τῶν ἄλλων· ἦ γὰρ ἔνοχον ἀνάγκη ἦ μὴ ἔνοχον εἶναι τῇ αἰτίᾳ. Φαίνεται μὲν οὖν ἀμφοτέρα εἰκότα· ἔστι δὲ τὸ μὲν εἰκός· τὸ δὲ οὐχ ἀπλῶς, ἀλλ' ὥσπερ εἴρηται. Καὶ τὸ “ τὸν ἥττω λόγον κρείττω “ ποιεῖν” τοῦτ' ἐστὶ καὶ ἐντεῦθεν δικαίως ἐδυσχέraitουν οἱ ἄνθρωποι τὸ Πρωταγόρου ἐπάγγελμα· ψεῦδός τε γάρ ἐστι καὶ οὐκ ἀληθές, ἀλλὰ φαινόμενον εἰκὸς, καὶ ἐν οὐδεμιᾷ τέχνῃ, ἀλλ' ἐν Ῥητορικῇ καὶ Ἐριστικῇ. Καὶ περὶ μὲν ἐνθυμημάτων καὶ τῶν ὄντων καὶ τῶν φαινομένων εἴρηται.

9. Τὸν ἥττω λόγον κρείττω ποιεῖν] Cicero de Claris Orat. VIII. “ Alii-
“ que multi temporibus iisdem docere
“ se profitebantur, arrogantibus sane
“ verbis, quemadmodum causa inferior
“ (ita enim loquebantur) dicendo fieri
“ superior possit.” See Aristophanes,
Nubes, 123.

Εἶναι παρ' αὐτοῖς φασὶν ἄμφω τὰ
λόγω,

Τὸν κρείττον' ὅστις ἴστί, καὶ τὸν
ἥττονα.

Τούτοιον τὸν ἕτερον τοῖν λόγοις, τὸν
ἥττονα,

Νικᾶν λέγοντα φασὶ τᾷδικώτερα.

And ibid. 883.

Ὅπως δ' ἐκείνω τὸν λόγον μαθήσεται,
Τὸν κρείττον', ὅστις ἴστί, καὶ τὸν
ἥττονα,

Ὅς τᾷδικα λίγων ἀνατρέπει τὸν κρείτ-
τονα.

It was called simply τὸ Πρωταγόρου
ἐπάγγελμα, being indebted for its origin
to the philosopher Protagoras.

ΚΕΦ. κέ'.

ΠΕΡΙ ΛΥΣΕΩΣ.

ΠΕΡΙ δὲ λύσεως ἐχόμενόν ἐστι τῶν εἰρημένων
εἰπεῖν. Ἔστι δὲ λύειν ἢ ἀντισυλλογισάμενον, ἢ
ἐνστασιν ἐνεγκόντα. Τὸ μὲν οὖν ἀντισυλλογιζέσθαι
δῆλον ὅτι ἐκ τῶν αὐτῶν τόπων ἐνδέχεται ποιεῖν· οἱ

1. Περὶ δὲ λύσεως] See Sophist. Elench. Ch. XVII. &c.

1. Ἀντισυλλογισάμενον,] By forming a Syllogism whose Conclusion may be the contradictory of the Adversary's Conclusion. See B. III. Ch. XVII. §. 14, 15. Compare Cicero de Oratore, II. 53. "Argumento resistendum est; aut iis, quæ comprobandi ejus causâ sumuntur, reprehendendis; aut demonstrando id, quod concludere illi velint, non effici ex propositis, nec esse consequens; aut si ita non refellas, afferendum est in contrariam partem quod sit aut gravius aut æque grave."

1. Ἐνστασιν] An Objection.—Cf. Analyt. Prior. II. 28. Ἡ δὲ ἐνστασίς ἐστι πρότασις ἀποτάσει ἰναντία. And infra Ch. XXVI. 4. Τὸ εἰπεῖν δόξαν τινὰ, ἐξ ἧς ἔσται δῆλον ὅτι οὐ συλλελογισται, ἢ ὅτι ψεῦδος τι εἴληφεν.

The word ἐνσταῖναι is used by Isocrates (ad Philipp. Maced.) in the same sense: Τάχ' οὖν ἂν τις ἐνσταῖναι τοῖς λιγομένοις πολμήσεις, λέγων, κ. τ. λ.

Compare Dr. Whately's Rhet. p. 93. "There are two ways in which any Proposition may be refuted; (the ἀντισυλλογισμὸς and ἐνστασις of

"Aristotle); first by proving the contradictory of it; secondly, by overthrowing the arguments by which it has been supported. The former of these is less strictly and properly called Refutation, being only accidentally such; since it might have been employed equally well, had the opposite argument never existed." And p. 95. "It may be proper in this place to remark, that Indirect Reasoning is often confounded with Refutation, or supposed to be peculiarly connected with it; which is not the case; either Direct or Indirect Reasoning being employed indifferently for Refutation as well as for any other purpose. The application of the term Elenctic (from ἐλέγχειν to refute, or disprove) has probably contributed to this confusion. . . . But it should be remembered, that Euclid and other Mathematicians, though they can have no occasion to refute, often employ the "Indirect Demonstration," &c. &c.

2. Ἐκ τῶν αὐτῶν τόπων] Cicero de Orat. II. 53. "Jam illud perspicuum est, omnium rerum in contrarias partes facultatem ex iisdem suppeditari locis."

μὲν γὰρ συλλογισμοὶ ἐκ τῶν ἐνδόξων· δοκοῦντα δὲ
πολλὰ ἐναντία ἀλλήλοις ἐστίν. Αἱ δ' ἐνστάσεις 3
φέρονται, καθάπερ καὶ ἐν τοῖς τοπικοῖς, τετραχῶς·
ἢ γὰρ ἐκ ταύτου, ἢ ἐκ τοῦ ὁμοίου, ἢ ἐκ τοῦ ἐναντίου,
ἢ ἐκ τῶν κεκριμένων. Λέγω δὲ ἀπὸ ταύτου μὲν, 4
οἷον εἰ περὶ ἔρωτος εἴη τὸ ἐνθύμημα “ὥς σπου-
“δαῖος,” ἢ ἐνστασις διχῶς· ἢ γὰρ καθόλου εἰπόντα,
ὅτι “πᾶσα ἔνδεια πονηρόν” ἢ κατὰ μέρος, ὅτι
“οὐκ ἂν ἐλέγετο ‘Καύνιος ἔρως,’ εἰ μὴ ἦσαν καὶ
“πονηροὶ ἔρωτες.” Ἐπὶ δὲ τοῦ ἐναντίου ἐνστασις 5
φέρεται· οἷον εἰ τὸ ἐνθύμημα ἦν ὅτι “ὁ ἀγαθὸς
“ἀνὴρ πάντας τοὺς φίλους εὖ ποιεῖ” “ἀλλ’ οὐδ’ ὁ
“μοχθηρὸς κακῶς.” Ἐπὶ δὲ τῶν ὁμοίων, εἰ ἦν τὸ 6
ἐνθύμημα ὅτι “οἱ κακῶς πεπονθότες αἰεὶ μισοῦσιν,”
ὅτι “ἀλλ’ οὐδὲ οἱ εὖ πεπονθότες αἰεὶ φιλοῦσιν.”

2. Ἐκ τῶν ἐνδόξων.] Since necessary matter is seldom within the province of the Rhetorician, (see I. Ch. 2, 14, &c.) but the greater number of Enthymems are drawn from probabilities, it is clear that opposite opinions and opposite conclusions may be formed. Probabilities on the one side admit of probabilities on the other.

3. Ἐν τοῖς τοπικοῖς.] We find no allusion to this division of ἐνστάσεις in Aristotle's eight books of Topics. It is probable, therefore, that the present passage alludes to those vulgar topics of argument with which all were conversant. See Rhet. I. Ch. I. 1.

4. “ἢ—καθόλου εἰπόντα.] In which case the objection will imply a *contrary* conclusion, “No love is good:” ἢ κατὰ μέρος, when it will imply a *contradictory* conclusion, “Some love is not

“good.” Compare Analyt. Prior. II. 28. 3. Φέρεται δὲ ἡ ἐνστασις διχῶς τε καὶ διὰ δύο σχημάτων. διχῶς μὲν, ὅτι ἢ καθόλου ἢ ἐν μέρει πᾶσα ἐνστασις· διὰ δύο δὲ σχημάτων, κ. τ. λ.

4. Καύνιος ἔρως.] See Ovid's Metamorph. IX. 453.

5. Ἐπὶ δὲ τοῦ ἐναντίου.] If the adversary's Enthymem depend on the proposition, that “the *virtuous* man “benefits all his friends;” you object that “the *vicious* man does not *injure* “his friends.”

6. Ἐπὶ—τῶν ὁμοίων.] From Similar or Analogous Cases, i. e. by a “Parity of Reasoning.” E. g. If it be proposed to elect Magistrates by lot; an objection will stand: “But you do “not so elect a Pilot; why then one “to hold the helm of the State?”

- 7 Αἱ δὲ κρίσεις αἱ ἀπὸ τῶν γνωρίμων ἀνδρῶν· οἷον εἴ
 τις ἐνθύμημα εἶπεν ὅτι “ τοῖς μεθύουσι δεῖ συγγνώ-
 “ μην ἔχειν· ἀγνοοῦντες γὰρ ἁμαρτάνουσιν” ἔν-
 στασις, ὅτι “ οὐκ οὖν ὁ Πιπτακὸς αἰνετός· οὐ γὰρ
 “ ἂν μείζους ζημίας ἐνομοθέτησεν, εἴαν τις μεθύων
 “ ἁμαρτάνῃ.”
- 8 Ἐπεὶ δὲ τὰ ἐνθυμήματα λέγεται ἐκ τεττάρων·
 τὰ δὲ τέτταρα ταῦτά ἐστιν, εἰκὸς, παράδειγμα,
 τεκμήριον, σημεῖον· ἔστι δὲ τὰ μὲν ἐκ τῶν ὡς ἐπὶ
 τὸ πολὺ ἢ ὄντων ἢ δοκούντων συνηγμένα ἐνθυμή-
 ματα, ἐκ τῶν εἰκότων· τὰ δὲ δι’ ἐπαγωγῆς διὰ
 τοῦ ὁμοίου, ἢ ἐνὸς ἢ πλείονων, ὅταν λαβὼν τὸ
 καθόλου εἶτα συλλογίσηται τὰ κατὰ μέρος, διὰ
 παραδείγματος· τὰ δὲ δι’ ἀναγκαίου καὶ ὄντος, διὰ
 τεκμηρίου· τὰ δὲ διὰ τοῦ καθόλου ἢ τοῦ ἐν μέρει
 ὄντος, εἴαν τε ὦν εἴαν τε μὴ, διὰ σημείων· τὸ δὲ εἰκὸς
 οὐ τὸ αἰεὶ, ἀλλὰ τὸ ὡς ἐπὶ τὸ πολὺ· φανερόν ὅτι
 τὰ τοιαῦτα μὲν τῶν ἐνθυμημάτων αἰεὶ ἐστι λύειν
 9 φέροντα ἔνστασιν. Ἡ δὲ λύσις φαινομένη, ἀλλ’
 οὐκ ἀληθῆς αἰεὶ· οὐ γὰρ ὅτι οὐκ εἰκὸς λύει ὁ
 10 ἐνιστάμενος, ἀλλ’ ὅτι οὐκ ἀναγκαῖον. Διὸ καὶ ἀεὶ
 ἐστι πλεονεκτεῖν ἀπολογούμενον μᾶλλον ἢ κατη-

7. Οὐκ οὖν ὁ Πιπτακὸς αἰνετός.]
 “ Pittacus therefore must be wrong;
 “ for he thought otherwise,” &c. &c.

Pittacus of Mitylene, one of the
 Seven. See Ethics, III. 5. Politics,
 II. Ch. X. ad fin.—Diogenes Laert.
 I. 76.

8. Ἐπεὶ δὲ τὰ ἐνθυμήματα.] We do
 not find the ἀπόδοσις of this proposition,
 until the conclusion of §. 8. φανερόν ὅτι

τὰ τοιαῦτα μὲν. κ. τ. λ.

9. Ἡ δὲ λύσις φαινομένη.] The εἰκὸς
 may be refuted *sophistically*, by shew-
 ing that it is “ not necessarily so;”
correctly, by shewing that it is “ not
 “ usually so.”—Compare Sophist.
 Elench. XVII.—Analyt. Prior, I.
 32, &c.

10. Πλεονεκτεῖν ἀπολογούμενον.] This
 sophistical refutation of the εἰκὸς always

γοροῦντα, διὰ τοῦτον τὸν παραλογισμόν. Ἐπεὶ γὰρ ὁ μὲν κατηγορῶν δι' εἰκότων ἀποδείκνυσιν ἔστι δὲ οὐ ταῦτὸ λῦσαι ἢ ὅτι οὐκ εἰκὸς, ἢ ὅτι οὐκ ἀναγκαῖον· ἀεὶ δὲ ἔχει ἔνστασιν τὸ ὡς ἐπὶ τὸ πολὺ· (οὐ γὰρ ἂν ἦν εἰκὸς, ἀλλ' ἀεὶ καὶ ἀναγκαῖον) ὁ δὲ κριτῆς οἶεται, ἂν οὕτως ἐλύθη, ἢ οὐκ εἰκὸς εἶναι, ἢ οὐχ αὐτῷ κριτέον, παραλογιζόμενος, ὥσπερ ἐλέγομεν· οὐ γὰρ ἐκ τῶν ἀναγκαίων δεῖ αὐτὸν μόνον κρίνειν, ἀλλὰ καὶ ἐκ τῶν εἰκότων· τοῦτο γάρ ἐστι τὸ “ γνώμη τῇ ἀρίστη κρίνειν” οὐκ οὖν ἱκανὸν, ἂν λύσῃ ὅτι οὐκ ἀναγκαῖον· ἀλλὰ δεῖ λύνειν ὅτι οὐκ εἰκὸς· τοῦτο δὲ συμβήσεται ἐὰν ἡ ἢ ἔνστασις μᾶλλον ὡς ἐπὶ τὸ πολὺ. Ἐνδέχεται δὲ 11 εἶναι τοιαύτην διχῶς, ἢ τῷ χρόνῳ, ἢ τοῖς πράγμασι· κυριώτατα δὲ, εἰ ἀμφοῖν· εἰ γὰρ τὰ πλεονάκεις οὕτως, τοῦτ' ἔστιν εἰκὸς μᾶλλον. Λύεται δὲ καὶ τὰ 12 σημεῖα, καὶ τὰ διὰ σημείου ἐνθυμήματα εἰρημένα, καὶ ἡ ὑπάρχοντα, ὥσπερ ἐλέχθη ἐν τοῖς πρώτοις· ὅτι γὰρ ἀσυλλόγιστόν ἐστι πᾶν σημεῖον, δῆλον ἡμῖν ἐκ τῶν Ἀναλυτικῶν. Πρὸς δὲ τὰ παραδειγμα- 13 τώδη ἡ αὐτὴ λύσις, καὶ τὰ εἰκότα· ἐὰν τε γὰρ

gives an advantage to the defendant and objector. For the Judge, hearing instances to the contrary, and being deceived by the fallacy, considers it either as *not* a probability; or as a case too doubtful for his decision.

10. “Γνώμη τῇ ἀρίστη”] See B. I. Ch. XV. 5. *suprà*.

11. Ἡ τῷ χρόνῳ, ἢ τοῖς πράγμασι] i. e. In the *more frequent occurrence* of the same fact, or the *more numerous facts* tending to confirm the probability.

12. Καὶ ἡ ὑπάρχοντα] Enthymems formed from *σημεῖα* are always to be refuted, even though their conclusions may be true; because they are not logically drawn. See B. I. Ch. II. note to §. 15, 16.

12. Ἐκ τῶν Ἀναλυτικῶν.] *Analyt. Prior.* II. 29.

13. Ἐάν τε γὰρ ἔχωμέν τι οὐχ οὕτως, λίσυται,] If Examples be used for Induction (see Ch. XX. §. 9. *suprà*), *one instance* to the contrary will do

ἔχωμέν τι οὐχ οὕτως, λέλυται ὅτι οὐκ ἀναγκαῖον, ἢ καὶ τὰ πλείω καὶ πλεονάκεις ἄλλως· ἐὰν δὲ καὶ τὰ πλείω καὶ τὰ πλεονάκεις οὕτω, μαχητέον ἢ ὅτι τὸ παρὸν οὐχ ὅμοιον, ἢ οὐχ ὁμοίως, ἢ διαφοράν γέ
 14τινα ἔχει. Τὰ δὲ τεκμήριά καὶ τεκμηριώδη ἐνθυμήματα κατὰ μὲν τὸ ἀσυλλόγιστον οὐκ ἔσται λῦσαι· δηλον δὲ καὶ τοῦθ' ἡμῖν ἐκ τῶν Ἀναλυτικῶν· λείπεται δ' ὡς οὐχ ὑπάρχει τὸ λεγόμενον δεικνύναι. Εἰ δὲ φανερόν καὶ ὅτι ὑπάρχει, καὶ ὅτι τεκμήριον, ἄλυστον ἤδη γίνεταί τοῦτο· πάντα γὰρ γίνεταί ἀποδείξει ἤδη φανερά.

ΚΕΦ. κς'.

ΠΕΡΙ ΤΟΥ ΑΥΞΕΙΝ ΚΑΙ ΜΕΙΟΥΝ.

ΤΟ δ' αὖξιν καὶ μειοῦν οὐκ ἔστιν ἐνθυμήματος στοιχείον· τὸ γὰρ αὐτὸ λέγω στοιχείον καὶ τόποι·

away with the *necessary* force of their demonstration; though it is clear that any number of opposing instances cannot refute them as *Examples*, or do away with their force as *corroborative testimonies*.

13. Ἐὰν δὲ καὶ τὰ πλείω—οὕτω, μαχητέον, κ. σ. λ.] If the majority of examples, both in *number of facts* and *frequency of occurrence*, be in favour of the adversary, we must contend that they are not applicable to the present case, &c.

14. Ὡς οὐχ ὑπάρχει τὸ λεγόμενον.] That the *premiss* (assumed by your adversary) is false. See B. I. Ch. II. Note to §. 15.

CHAP. XXVII.

1. Τὸ δ' αὖξιν καὶ μειοῦν] Amplification, *αὖξιν*, is not a *τόπος*, under which may be included many Enthymems on different subjects: compare Ch. XXII. 13, *suprà*; but is itself an Enthymem formed for the purpose of shewing ὅτι μέγα ἢ μικρόν, just as other Enthymems are formed to shew ὅτι ἀγαθόν ἢ κακόν, or ὅτι δίκαιον ἢ ἀδίκον, &c.

Cicero calls it a “vehemens quædam argumentatio.”—In *Partit.* 27. “Sed amplificatio quanquam habet proprium locum, sæpe etiam pri- mum, postremum quidem fere semper, tamen reliquo in cursu orationis

ἔστι γὰρ στοιχείον καὶ τόπος, εἰς ὃ πολλὰ ἐνθυμήματα ἐμπίπτει· τὸ δ' αὖξιν καὶ μειοῦν ἐστιν ἐνθυμήματα πρὸς τὸ δεῖξαι ὅτι μέγα ἢ μικρὸν, ὥσπερ καὶ ὅτι ἀγαθὸν ἢ κακὸν, ἢ δίκαιον ἢ ἀδίκον, καὶ τῶν ἄλλων ὁτιοῦν. Ταῦτα δ' ἔστι πάντα περὶ αὐτῶν οἱ συλλογισμοὶ καὶ τὰ ἐνθυμήματα· ὥστ', εἰ μὴδὲ τούτων ἕκαστον ἐνθυμήματος τόπος, οὐδὲ τὸ αὖξιν καὶ μειοῦν.

Οὐδὲ τὰ λυτικὰ ἐνθυμήματος εἰδὸς τί ἐστιν· ἄλλο τῶν κατασκευαστικῶν· δῆλον γὰρ ὅτι λύνει μὲν ἢ ὁ δείξας, ἢ ὁ ἐνστασιν ἐνεγκών· ἀνταποδεικνύουσι δὲ τὸ ἀντικείμενον· οἷον εἰ ἔδειξεν ὅτι γέγονεν, οὗτος ὅτι οὐ γέγονεν· εἰ δὲ ὅτι οὐ γέγονεν, οὗτος ὅτι γέγονεν. Ὡστε αὕτη μὲν οὐκ ἂν εἴη ἡ διαφορά· τοῖς αὐτοῖς γὰρ χρῶνται ἀμφοτέρω· ὅτι γὰρ οὐκ ἔστιν, ἢ ἔστιν, ἐνθυμήματα φέρουσιν. Ἡ δ' ἐνστασις οὐκ ἔστιν ἐνθύμημα, ἀλλὰ, καθάπερ ἐν τοῖς τοπικοῖς, τὸ εἰπεῖν δόξαν τινὰ, ἐξ ἧς ἔσται δῆλον ὅτι οὐ συλλελόγισται, ἢ

“adhibenda est; maximeque cum ali-
“quid aut confirmatum est aut repre-
“hensum. Itaque ad fidem quoque
“vel plurimum valet; est enim am-
“plificatio, vehemens quædam argu-
“mentatio; ut illa docendi causâ sit,
“hæc commovendi.”

3. Οἷδὲ τὰ λυτικὰ] Enthymems by which arguments are refuted are of the same kind with those by which they are established.

4. Ἡ δ' ἐνστασις] An Objection is not an Enthymem, but merely “an opinion stated for the purpose of
“making it appear that the Adversary

“has not proved the question logically,
“or has assumed some false premiss.”

See Ch. XXV. note to §. 1. It is called δόξα τις, rather than πρότασις, because the latter name is more strictly applied to those propositions which are intended for an Enthymem or Syllogism. The distinction between ἐνστασις and πρότασις is given in the *Analyt. Prior. II. 28*. Διαφέρει δὲ τῆς προτάσεως, ὅτι τὴν μὲν ἐνστασιν ἐνδέχεται εἶναι ἐπὶ μέρους· τὴν δὲ πρότασιν ἢ ὅλως οὐκ ἐνδέχεται, ἢ οὐκ ἐν τοῖς καθόλου συλλογισμοῖς.

ὅτι ψευδός τι εἴληφεν. Ὑπὲρ μὲν παραδειγμάτων,
καὶ γνωμῶν, καὶ ἐνθυμημάτων, καὶ ὅλως τῶν περὶ
τὴν διάνοιαν, ὅθεν τε εὐπορήσομεν, καὶ ὥς αὐτὰ
λύσομεν, εἰρήσθω ἡμῖν τοσαῦτα. Λοιπὸν δὲ διελ-
θεῖν περὶ λέξεως, καὶ τάξεως.

5. Τὴν διάνοιαν,] *The sense of what* in contradistinction to the λέξεις and
is uttered; (as in Poetics, Ch. XV.) *τάξεις.*

ΑΡΙΣΤΟΤΕΛΟΥΣ

ΤΕΧΝΗΣ ΡΗΤΟΡΙΚΗΣ

ΤΩΝ ΕΙΣ ΤΡΙΑ ΤΟ ΤΡΙΤΟΝ.

ΚΕΦ. α'.

ΠΕΡΙ ΤΗΣ ΛΕΞΕΩΣ ΚΑΙ ΤΗΣ ΥΠΟΚΡΙΣΕΩΣ.

ΕΠΕΙΔΗ τρία ἐστὶν ἃ δεῖ πραγματευθῆναι περὶ τὸν λόγον· ἐν μὲν, ἐκ τίνων αἱ πίστεις ἔσονται· δεύτερον δὲ, περὶ τὴν λέξιν· τρίτον δὲ, πῶς χρὴ τάξαι τὰ μέρη τοῦ λόγου· περὶ μὲν τῶν πίστεων εἴρηται καὶ ἐκ πόσων, ὅτι ἐκ τριῶν εἰσι, καὶ ταῦτα ποῖα, καὶ διὰ τί τοσαῦτα μόνα· ἥ γὰρ τῷ αὐτοί τι πεπονθέναι οἱ κρίνοντες, ἥ τῷ ποιούς τινας ὑπολαμβάνειν τοὺς λέγοντας, ἥ τῷ ἀποδεδεῖχθαι, πεί-

1. Ἐπειδὴ τρία ἰστὶν] See Dr. Whately's Rhet. p. 2. "Even as "far as relates to Speeches, properly "so called, he (Aristotle) takes, in "the same Treatise, at one time a "wider, and at another a more restricted, view of the subject; including under the term Rhetoric, in the "opening of his work, nothing beyond "the finding of topics of Persuasion,

"as far as regards the matter of what "is spoken; and afterwards embracing "the consideration of Style, Arrangement, and Delivery."

1. Ὅτι ἐκ τριῶν εἰσι,] B. I. Ch. II. §. 3. *supra*.

1. Καὶ διὰ τί τοσαῦτα μόνα·] See B. I. Ch. III. §. 1. Σύγκριται μὲν γὰρ ἐκ τριῶν ὁ λόγος, ἐκ τοῦ λίγοντος, καὶ περὶ οὗ λίγου, καὶ πρὸς οὗ.

θονται πάντες. Εἴρηται δὲ καὶ τὰ ἐνθυμήματα πόθεν δεῖ πορίζεσθαι· ἔστι γὰρ τὰ μὲν εἶδη τῶν ἐνθυμημάτων· τὰ δὲ τόποι. Περὶ δὲ τῆς λέξεως² ἐχόμενόν ἐστιν εἰπεῖν· οὐ γὰρ ἀπόχρη τὸ ἔχειν ἃ δεῖ λέγειν, ἀλλ' ἀνάγκη καὶ ταῦτα ὡς δεῖ εἰπεῖν, καὶ συμβάλλεται πολλὰ πρὸς τὸ φανῆναι ποιόν τινα τὸν λόγον.

Τὸ μὲν οὖν πρῶτον ἐζητήθη κατὰ φύσιν, ὅπερ³ πέφυκε πρῶτον, αὐτὰ τὰ πράγματα ἐκ τίνων ἔχει τὸ πιθανόν· δεύτερον δὲ, τὸ ταῦτα τῇ λέξει διαθέσθαι· τρίτον δὲ τούτων, ὃ δύναμιν μὲν ἔχει μεγίστην, οὕτω δ' ἐπικεχείρηται, τὰ περὶ τὴν ὑπόκρισιν· καὶ γὰρ εἰς τὴν Τραγικὴν καὶ Ῥαψωδίαν ὁψὲ παρῆλθεν· ὑπεκρίνοντο γὰρ αὐτοὶ τὰς τραγωδίας οἱ ποιηταὶ τὸ

3. Κατὰ φύσιν,] A similar expression occurs in the Poetics, Ch. I. ἀρχόμενοι κατὰ φύσιν πρῶτον ἀπὸ τῶν πρώτων.

3. Ὁ δύναμιν μὲν ἔχει μεγίστην,] See Cicero de Oratore, III. 56. "Actio, inquam, in dicendo una dominatur. Sine hac summus orator esse in numero nullo potest: mediocris, hac instructus, summos sæpe superare. Huic primas dedisse Demosthenes dicitur, cum rogaretur quid in dicendo esset primum; huic secundas; huic tertias."—Compare Quintilian, also, De Institut. Orat. XI. 3. "Equidem vel mediocrem orationem commendatam viribus actionis, affirmaverim plus habituram esse momenti, quam optimam eadem illa destitutam. Si quidem et Demosthenes quid esset in toto dicendi opere primum, interrogatus, pronunciationi palmam dedit, eidem secundum ac tertium locum,

"donec ab eo quaeri desineret, ut jam videri posset non præcipuam sed solam indicasse. . . . Et M. Cicero unam in dicendo actionem dominari putat."—In another part of the same work he pronounces Action to be "quasi vitam Orationis."

Aristotle, though he cannot but allow the very great influence of Action in Oratory, rejects the introduction of it into the present treatise: 1st, Because no one has ever yet attempted to reduce it to Oratorical rules, (§. 3. and 5.); 2dly, Because, when strictly viewed, it appears trivial, and not correctly belonging to a treatise on Rhetoric, but merely influential διὰ τὴν μοχθηρίαν τοῦ ἀκροατοῦ, (§. 5.); 3dly, and principally, Because he considers it a natural gift, rather than an artificial acquisition, §. 7.

3. Ὑπεκρίνοντο γὰρ αὐτοὶ] Plutarch in vit. Solonis, p. 95. Ἐλεύσατο τὸν

πρῶτον. Δῆλον οὖν ὅτι καὶ περὶ τὴν Ῥητορικήν
 ἐστὶ τὸ τοιοῦτον, ὥσπερ καὶ περὶ τὴν Ποιητικήν·
 ὅπερ ἕτεροί τινες ἐπραγματεύθησαν, καὶ Γλαῦκον ὁ
 4 Τῆϊος. Ἔστι δὲ αὕτη μὲν ἐν τῇ φωνῇ, πῶς αὕτῃ
 δεῖ χρῆσθαι πρὸς ἕκαστον πάθος, οἷον πότε μεγάλη,
 καὶ πότε μικρᾶ, καὶ πότε μέση· καὶ πῶς τοῖς
 τόνοις, οἷον ὀξεῖα, καὶ βαρεῖα, καὶ μέση· καὶ ῥυθ-
 μοῖς τίσι πρὸς ἕκαστα· τρία γάρ ἐστι περὶ ὧν

Θίσπιν αὐτὸν ὑποκρινόμενον. ὥσπερ ἴθος
 ἦν τοῖς παλαιοῖς. Compare Horace,
 Art. Poet. 277.

“Quæ canerent agerentque peruncti
 “fæcibus ora.”

Whence Aristophanes calls the
 Tragic Poets, *πρυγοδαίμονες*. *Nubes*
 296.

Οὐ μὴ σκῶψις, μηδὲ ποιήσεις ἅπτερ οἱ
πρυγοδαίμονες οὗτοι.

3. Γλαῦκον ὁ Τῆϊος.] See note to
 Tyrwhit's ed. of Arist. *Poetics*, Ch.
 46. p. 83, 3.

4. Ἔστι—αὔση μὲν ἐν τῇ φωνῇ.] To
 these three *μίγεθος*, *ἁρμονία*, *ῥυθμός*,
 which refer solely to the voice, Cicero,
 not improperly, adds the expression of
 countenance, and gestures of the body.
 De Oratore, III. 57. “Omnis enim
 “motus animi suum quandam a na-
 “turâ habet vultum, et sonum, et
 “gestum; totumque corpus hominis,
 “et ejus totus vultus, omnesque voces,
 “ut nervi in fidibus, ita sonant ut a
 “motu animi quoque sunt pulsa.”

Aristotle, in short, only mentions
 the parts necessary to the *Delivery*;
 Cicero to the *Action* in general, which
 is termed by him “*Sermo corporis*.”
 §. 59. de Orat. III. Compare Quinti-
 lian on the same subject. B. XI.
 Ch. III. “Cum sit autem omnis

“Actio, ut dixi, in duas divisa partes,
 “vocem, gestumque; quorum alter
 “oculos, altera aures movet; per
 “quos duos sensus omnis ad animum
 “penetrat affectus, prius est de voce
 “dicere, cui etiam gestus accommoda-
 “tur. Natura vocis spectatur quan-
 “titate et qualitate,” &c. &c.

4. Τοῖς τόνοις,] Cicero de Orat.
 III. 57. “Nam voces, ut chordæ,
 “sunt intentæ, quæ ad quemque tac-
 “tum respondeant, acuta, gravis; cita,
 “tarda; magna, parva.”

4. Ῥυθμοῖς τίσι πρὸς ἕκαστα.] The
 influence which the different “mea-
 “sures” were supposed to have on
 the different passions of mankind, may
 be illustrated from various authors.
 See Athenæus, XIV. 5.—Cælius,
 Rhod. IX. 3. “Dorius prudentiæ
 “largitor est, et castitatis effector;
 “Phrygius pugnas excitat, votum
 “furoris inflammat; Æolius animi
 “tempestates tranquillat, somnumque
 “jam placatis attribuit; Lydius intel-
 “lectum obtusis acuit, et terreno desi-
 “derio gravatis cœlestium appetentiam
 “inducit, bonorum operator eximius.”
 —Cf. also Aristotle's *Politics*, VIII. 7.

Ἐχμὶ γὰρ τὴν αὐτὴν δύναμιν ἢ Φρυγιστὶ
 τῶν ἁρμονιῶν, ἦν περ αὐλὸς ἐν τοῖς ὀργά-
 νοις· ἅμφω γὰρ ὀργιστικὰ καὶ παθη-

σκοποῦσι, ταῦτα δ' ἐστὶ μέγεθος, ἀρμονία, ῥυθμός. Τὰ μὲν οὖν ἄθλα σχεδὸν ἐκ τῶν ἀγώνων οὗτοι λαμβάνουσι· καὶ καθάπερ ἐκεῖ μείζον δύνανται νῦν τῶν ποιητῶν οἱ ὑποκριταί, καὶ κατὰ τοὺς πολιτικούς ἀγῶνας διὰ τὴν μοχθηρίαν τῶν πολιτειῶν. Οὗπω δὲ σύγκειται τέχνη περὶ αὐτῶν, ἐπεὶ καὶ τὸ περὶ τὴν λέξιν ὁψὲ προῆλθε, καὶ δοκεῖ φορτικὸν εἶναι

τικῶν. . . . Περὶ δὲ τῆς Δωριστὶ πάντες ὁμολογοῦσιν, ὡς στασιμωτάτης οὔσης, καὶ μάλιστα ἥθους ἐχούσης ἀνδρείον . . . φανερὸν ὅτι τὰ Δώρεια μέλη πρέπει παιδίσκεσθαι μᾶλλον τοῖς νεωτέροις. "Ἐτι δ' εἰ τίς ἐστι τοιαύτη τῶν ἀρμονιῶν, ἣ πρέπει τῇ τῶν παιδῶν ἡλικίᾳ, διὰ τὸ δύνασθαι κόσμον τ' ἔχειν ἅμα καὶ παιδείαν· οἷον ἡ Λυδιστὶ φαίνεται πισποῦσθαι μάλιστ' αὐτῶν ἀρμονιῶν.

Plutarch, *Erotic*. II. Ταυτὶ δὲ τὰ Βακχικὰ καὶ Κορυβαντικὰ σκιρτήματα, τὸν ῥυθμὸν μεταβάλλοντες ἐκ τροχαίου, καὶ τὸ μέλος ἐκ Φρυγίου, παραῖνον καὶ καταπαύουσιν. See also VIII. 5. ad fin.

4. 'Ἀρμονία, ῥυθμός.] Plato, *Leg.* II. Τῇ δὲ τῆς κινήσεως τάξει 'Ρυθμὸς ὄνομα εἶη· τῇ δ' αὖ τῆς φωνῆς, τοῦ τε ὀξείος ἅμα καὶ βαρείος συγκεραννυμένων, 'Ἀρμονία ὄνομα.

4. 'Ἐκ τῶν ἀγώνων.] From the Poetical contests. And as there (in Poetical contests, on the stage) the actors have greater consequence than the poets themselves, who wrote what they only recite; so in Political contests and debates, the delivery of an Oration has greater influence than the matter and argument, owing to the universal corruption of States. (Compare B. I. Ch. I. 4.) See note to §. 3. *suprà*. And Cic.

Orat. Ch. 17.

4. Κάθ' ὅσον ἐκεῖ] Terence, *Phormio*, Prolog. 9.

"Quod si intelligeret, cum stetit
"olim nova,

"Actoris operâ magis stetisse quam
"suâ,

"Minus multo audacter, quam nunc
"lædit, læderet."

4. Οἱ ὑποκριταί.] See Twining's Notes to Aristotle's *Poetics* (n. 77): "That Actors, as well as Poets, contended for the prize in these Tragic Games or 'Ἀγῶνες, might be sufficiently proved by a single passage in the *Ethics* of Aristotle, where, explaining the difference between "προαίρεσις and βούλησις, he says, "We may will, or desire, things not "at all in our power to effect; as "that such a particular Actor may "gain the prize, ὑποκριτὴν τινα νικᾶν, "ἢ ἀθλητήν." *Ethics* III. 2.

5. Δοκεῖ φορτικὸν εἶναι] Cf. Aristotle's *Politics*, where φορτικὸς is opposed to ἐλευθέριος, B. VIII. Ch. 5. Καὶ τούτων (τῶν ῥυθμῶν) οἱ μὲν φορτικωτέρως ἔχουσι τὰς κινήσεις, οἱ δὲ ἐλευθεριωτέρως. And again, VIII. 6. Οὐ τῆς αὐτοῦ μεταχειρίζεται χάριν ἀρετῆς, ἀλλὰ τῆς τῶν ἀκούοντων ἡδονῆς, καὶ ταύτης φορτικῆς. Διόπερ οὐ τῶν ἐλευθέρων κρίνομεν εἶναι, ἀλλὰ θητικῶν

καλῶς ὑπολαμβάνομενον· ἀλλ' ὅλης οὔσης πρὸς
 δόξαν τῆς πραγματείας τῆς περὶ τὴν Ῥητορικὴν,
 οὐκ ὡς ὀρθῶς ἔχοντος, ἀλλ' ὡς ἀναγκαίου τὴν
 ἐπιμέλειαν ποιητέον· ἐπεὶ τό γε δίκαιον μηδὲν
 πλείω ζητεῖν περὶ τὸν λόγον, ἢ ὡς μήτε λυπεῖν
 μήτ' εὐφραίνειν· δίκαιον γὰρ αὐτοῖς ἀγωνίζεσθαι
 τοῖς πράγμασιν, ὥστε τᾶλλα ἔξω τοῦ ἀποδεῖξαι
 περιέργα ἐστίν· ἀλλ' ὅμως μέγα δύναται, καθάπερ
 6 εἴρηται, διὰ τὴν τοῦ ἀκροατοῦ μοχθηρίαν. Τὸ μὲν
 οὖν τῆς λέξεως ὅμως ἔχει τι μικρὸν ἀναγκαῖον ἐν
 πάσῃ διδασκαλίᾳ· διαφέρει γάρ τι πρὸς τὸ δηλω-
 σαι, ὡδὶ ἢ ὡδὶ εἰπεῖν, οὐ μέντοι τοσοῦτον· ἀλλ'
 ἅπαντα φαντασία ταῦτά ἐστι καὶ πρὸς τὸν ἀκρο-
 ατὴν· διὸ οὐδεὶς οὕτω γεωμετερεῖν διδάσκει. Ἐκείνη
 μὲν οὖν, ὅταν ἔλθῃ, ταῦτ' ποιήσῃ τῇ Ὑποκριτικῇ.
 Ἐγκεχειρήκασι δὲ ἐπ' ὀλίγον περὶ αὐτῆς εἰπεῖν
 7 τινες· οἷον Θρασύμαχος ἐν τοῖς Ἑλλείοις. Καὶ ἔστι
 φύσεως τὸ ὑποκριτικὸν εἶναι, καὶ ἀτεχνότερον· τὸ

τίαν.—Plutarch. Arist. and Menand.
 Τὸ φορτικὸν, φησὶν, ἐν λόγοις, καὶ θυμι-
 λικόν, καὶ βάνανσον, ὡς ἐστὶν Ἀριστο-
 φανῇ, Μενάνδρῳ δ' οὐδαμῶς.

6. Ἐκείνη μὲν οὖν, ὅταν ἔλθῃ, κ. τ. λ.]
 Ἐκείνη scil. τέχνη. This art, therefore,
 (of Oratorical delivery,) when it shall
 come to be introduced, (οὕτω δὲ ἐπιτε-
 χνίσθηται, see §. 3, *suprà*,) will have
 the same power as the art of His-
 trionic action. (τῇ Ὑποκριτικῇ τέχνῃ,
 see §. 8, *infra*.)

6. Θρασύμαχος.] Thrasymachus of
 Chalcedon, who wrote certain treatises
 to which he gave the name of Ἑλλεοί,

See Hermias in Plat. Phædr. 267. Ὁ
 γὰρ Καλληρόνιος, τουτέστιν ὁ Θρασύ-
 μαχος, ταῦτα ἐδίδαξεν, ὡς δεῖ εἰς οἶκτον
 ἐγείρειν τὸν δικαστὴν, καὶ ἐπισπᾶσθαι
 ἔλεον, γῆρας, πένιαν, τέκνα ὀδορόμενα,
 καὶ τὰ ὅμοια. He is mentioned by
 Cicero de Orat. III. 16, 32, and
 Orator XII.—By Quintilian III. 1, 2,
 IX. 4.

7. Καὶ ἔστι φύσεως τὸ ὑποκριτικὸν
 εἶναι, καὶ ἀτεχνότερον.] Quintilian does
 not approve of the omission on this
 ground. See Instit. Orat. III. 3.
 "Nec audiendi quidam, quorum est
 "Albutius, qui treis modo primas esse

δὲ περὶ τὴν λέξιν ἔντεχνον. Διὸ καὶ τοῖς τοῦτο δυναμένοις γίνεται πάλιν ἄθλα, καθάπερ καὶ τοῖς κατὰ τὴν ὑπόκρισιν ῥήτορσιν· οἱ γὰρ γραφόμενοι λόγοι μείζον ἰσχύουσι διὰ τὴν λέξιν ἢ διὰ τὴν διάνοιαν.

Ἦρξαντο μὲν οὖν κινῆσαι τὸ πρῶτον, ὥσπερ πέ- 8
φυκεν, οἱ ποιηταί· τὰ γὰρ ὀνόματα μιμήματά ἐστιν·
ὑπῆρξε δὲ καὶ ἡ φωνὴ πάντων μιμητικώτατον τῶν
μορίων ἡμῖν· διὸ καὶ αἱ τέχναι συνέστησαν, ἡ τε
Ῥαψωδία, καὶ ἡ Ὑποκριτικὴ, καὶ ἄλλαι γε. Ἐπεὶ 9
δ' οἱ ποιηταὶ, λέγοντες εὐήθη, διὰ τὴν λέξιν ἐδόκουν
πορίσασθαι τήνδε τὴν δόξαν, διὰ τοῦτο ποιητικὴ
πρώτη ἐγένετο λέξις, οἷον ἡ Γοργίου. Καὶ νῦν
ἔτι οἱ πολλοὶ τῶν ἀπαιδευτῶν τοὺς τοιούτους οἶον-
ται διαλέγεσθαι κάλλιστα· τοῦτο δ' οὐκ ἔστιν,
ἀλλ' ἑτέρα λόγου καὶ ποιήσεως λέξις ἐστί· δηλοῖ

“ partes volunt, quia Memoria atque
“ Actio naturā non arte contingat;
“ quarum nos praecepta suo loco dabi-
mus: licet Thrasyarchus quoque
“ idem de Actione credidit.”

8. Κινῆσαι] A like use of the verb
κινεῖν we find in Plutarch, Vit. Solon.
95. Ἀρχομένων δὲ τῶν περὶ τὸν Θίσιον
ἤδη τὴν τραγωδίαν κινεῖν.

8. Τὰ γὰρ ὀνόματα μιμήματά ἐστιν.]
Plato, Cratyl. p. 423. Ὅνομα ἄρ' ἐστίν,
ὡς ἔοικε, μῖμημα φωνῆς ἐκείνου, δ' μιμῶ-
σαι καὶ ὀνομάζει ὁ μιμούμενος τῇ φωνῇ,
δ' ὦν μιμῶται.—Comp. Arist. Poetics,
ch. 3. Ὡς περὶ γὰρ καὶ χρώμασι καὶ
σχήμασι πολλὰ μιμοῦνται τινες ἀπεικά-
ζοντες (οἱ μὲν διὰ τέχνης οἱ δὲ διὰ
συνήθειας), ἔπειτα δὲ διὰ τῆς φωνῆς οὕτω
πάν ταις ἰερημίαις τέχναις, ἅπασαι

μὲν ποιοῦνται τὴν μίμησιν ἐν ῥυθμῷ, καὶ
λόγῳ, καὶ ἁρμονίᾳ.

8. Ἡ φωνὴ πάντων μιμητικώτατον—
διὸ καὶ κ. τ. λ.] Arist. Poetics, ch. 6.
Κατὰ φύσιν δὲ ὄντος ἡμῖν τοῦ μιμῶσθαι,
καὶ τῆς ἁρμονίας καὶ τοῦ ῥυθμοῦ, ἔξ
ἀρχῆς οἱ πεφυκότες πρὸς αὐτὰ μάλιστα,
κατὰ μικρὸν προάγοντες, ἐγέννησαν τὴν
Ποίησιν.

9. Εὐήθη] Compare Ch. XII. 2.
infra. Διὸ καὶ τὰ ὑποκριτικὰ, ἀφηρε-
μίνης τῆς ὑποκρίσεως, οὐ ποιοῦντα τὸ
αὐτῶν ἔργον, φαίνεται εὐήθη.—Isocrates,
in Evag. 191. Ἦν γὰρ τις τῶν ποιητῶν
τῶν εὐδοκιμούντων τὰ μὲν ὀνόματα, καὶ
τὰς διανοίας καταλίπῃ, τὸ δὲ μέτρον
διαλύσῃ, φανήσεται πολὺ καταδείκτρα
τῆς δόξης, ἥς νῦν ἔχομεν περὶ αὐτῶν.

δὲ τὸ συμβαῖνον· οὐδὲ γὰρ οἱ τὰς τραγωδίας ποιοῦν-
 τες ἔτι χρῶνται τὸν αὐτὸν τρόπον· ἀλλ' ὥσπερ καὶ
 ἐκ τῶν τετραμέτρων εἰς τὸ ἱαμβεῖον μετέβησαν,
 διὰ τὸ τῷ λόγῳ τοῦτο τῶν μέτρων ὁμοιότατον εἶναι
 τῶν ἄλλων· οὕτω καὶ τῶν ὀνομάτων ὅσα παρὰ τὴν
 διάλεκτόν ἐστιν, οἷς δ' οἱ πρῶτον ἐκόσμου καὶ
 ἔτι νῦν οἱ τὰ ἐξάμετρα ποιοῦντες, ἀφείκασι· διὸ
 γελοῖον μιμῆσθαι τούτους οἱ αὐτοὶ οὐκ ἔτι χρῶνται
 10 ἐκείνῳ τῷ τρόπῳ. Ὡστε φανερόν ὅτι οὐχ ἅπαντα,
 ὅσα περὶ λέξεώς ἐστιν εἰπεῖν, ἀκριβολογητέον
 ἡμῖν· ἀλλ' ὅσα περὶ τοιαύτης οἷας λέγομεν· περὶ
 δ' ἐκείνης εἴρηται ἐν τοῖς περὶ Ποιητικῆς.

ΚΕΦ. β'.

ΠΕΡΙ ΤΗΣ ΑΡΕΤΗΣ ΤΗΣ ΛΕΞΕΩΣ.

ΕΣΤΩ οὖν ἐκεῖνα τεθεωρημένα· καὶ ὠρίσθω
 λέξεως ἀρετὴ, σαφὴ εἶναι· σημεῖον γὰρ ὅτι ὁ

9. Ἐκ τῶν τετραμέτρων εἰς τὸ ἱαμβεῖον] Compare Arist. Poetics, ch.

10. Τό τε μέτρον ἐκ τετραμέτρου ἱαμβεῖον γίνετο. Τὸ μὲν γὰρ πρῶτον τετραμέτρῳ ἔχρωντο διὰ τὸ σατυρικὴν καὶ ὀρχηστικωτέραν εἶναι τὴν ποίησιν. Λέξεως δὲ γινομένης, αὐτὴ ἡ φύσις τὸ οἰκεῖον μέτρον εὖρε μάλιστα γὰρ λεκτικὸν τῶν μέτρων τὸ ἱαμβεῖόν ἐστι. Σημεῖον δὲ τούτου· πλεῖστα γὰρ ἱαμβεῖα λέγομεν ἐν τῇ διαλέκτῳ τῇ πρὸς ἀλλήλους, κ. τ. λ.

9. Παρὰ τὴν διάλεκτον] Such as are not used in common conversation. Cf. the passage from Poetics, 10.

above quoted: ἐν τῇ διαλέκτῳ τῇ πρὸς ἀλλήλους.

CHAP. II.

1. Ἔστω οὖν κ. τ. λ.] We proceed, then, to treat of Rhetorical Diction.

1. Λέξεως ἀρετὴ.] Poetics 37. Λέξεως δὲ ἀρετὴ, σαφὴ καὶ μὴ ταπεινὴν εἶναι.

Dr. Whately's Rhet. p. 174. "It is sufficiently evident (though the maxim is often practically disregarded) that the first requisite of style, not only in Rhetorical, but in

λόγος, εὖ μὴ δηλοῖ, οὐ ποιήσῃ τὸ ἑαυτοῦ ἔργον· καὶ μήτε ταπεινὴν μήτε ὑπὲρ τὸ ἀξίωμα, ἀλλὰ πρέπουσαν· ἢ γὰρ ποιητικὴ ἴσως οὐ ταπεινὴ, ἀλλ' οὐ πρέπουσα λόγῳ. Τῶν δ' ὀνομάτων καὶ ῥημάτων σαφὴ μὲν ποιεῖ τὰ κύρια· μὴ ταπεινὴν δέ, ἀλλὰ κεκοσμημένην, τᾶλλα ὀνόματα, ὅσα εἴρηται ἐν τοῖς

“all compositions, is Perspicuity. And “it is equally self-evident (though “this truth is still more frequently “overlooked) that Perspicuity is a “relative quality, and consequently “cannot properly be predicated of “any work, without a tacit reference “to the class of readers or hearers for “whom it is designed.”

2. Τὰ κύρια] See the several divisions of Nouns in Arist. Poetics, Ch. XXXV. Αἶγος δὲ κύριον μὲν, ᾧ χρεῶνται ἱκαστοὶ· γλῶτταν δὲ, ᾧ ἑστειροὶ· ὥστε φανερόν ὅτι καὶ γλῶτταν καὶ κύριον εἶναι δυνατόν τὸ αὐτὸ, μὴ τοῖς αὐτοῖς δέ.

Compare Twining's Poetics, Note 179. “Κύριον.—I have translated this “common, not proper, because this last “term would convey a wrong idea; “for κύριον here is plainly opposed, “not to μεταφορὰ only, but to all the “other species of words just enumerated; not to what is figurative only, “as the Latin *proprium* is, but to “whatever is unusual. This appears “indeed from the Definition, ‘a word “that every body uses.’ What we “call proper words are only one sort “of the κύρια ὀνόματα of Aristotle. “The expression must even include “all those words which, though originally metaphorical, are (as Mr. “Harris says) so naturalized by common use, that ceasing to be Metaphors, they are become (as it were)

“the proper words.” (For instance, the foot of a mountain, the eye of a needle, the bed of a river, &c. Philological Inquiries, p. 198.) “The “same clear opposition of κύριον to “whatever is uncommon in speech appears throughout the next Chapter, “where γλῶττα, μεταφορὰ, &c. are “all said to be παρὰ τὸ κύριον, and included under one common term of “ξενικά.”

2. Σαφῆ μὲν ποιεῖ τὰ κύρια] Campbell's Philos. of Rhet. B. III. Ch. I. §. 1. “I begin with proper terms, “and observe, that the quality of chief “importance in these for producing “the end proposed, is their speciality. “The more general the terms are, the “picture is the fainter; the more “special they are, it is the brighter. “The same sentiments may be expressed with equal justness, and even “perspicuity, in the former way as in “the latter; but as the colouring will “in that case be more languid, it cannot give equal pleasure to the fancy, “and by consequence will not contrIBUTE so much either to fix the attention or to impress the memory.”

2. Τᾶλλα ὀνόματα.] Poetics, Ch. XXXV. Ὀνόματος δὲ εἶδη, τὸ μὲν ἀπλοῦν· τὸ δὲ διπλοῦν. Ἄπαν δὲ ὀνόματα εἰσιν, ἢ κύριον, ἢ γλῶττα, ἢ μεταφορὰ, ἢ κόσμος, ἢ πεποιημένον, ἢ ἐπεκτιταμένον, ἢ ὑφηρεημένον, ἢ ἐξηλλαγμένον.

περὶ Ποιητικῆς· τὸ γὰρ ἐξαλλάξαι ποιεῖ φαίνεσθαι σεμνοτέραν· ὅπερ γὰρ πρὸς τοὺς ξένους οἱ ἄνθρωποι καὶ πρὸς τοὺς πολίτας, τὸ αὐτὸ πάσχουσι καὶ 3 πρὸς τὴν λέξιν. Διὸ δεῖ ποιεῖν ξένην τὴν διάλεκτον· θαυμασταὶ γὰρ τῶν ἀπόντων εἰσὶν· ἡδὺ δὲ τὸ θαυμαστόν ἐστι. Ἐπὶ μὲν οὖν τῶν μέτρων πολλά τε ποιεῖ τοῦτο, καὶ ἀρμόττει ἐκεῖ· πλεόν γὰρ ἐξέστηκε περὶ ἅ καὶ περὶ οὓς ὁ λόγος· ἐν δὲ τοῖς ψιλοῖς λόγοις πολλῶ ἐλάττω εἰσὶν· ἡ γὰρ ὑπόθεσις ἐλάττων· ἐπεὶ καὶ ἐνταῦθα, εἰ δοῦλος καλλιεποῖτο ἢ λίαν νέος, ἀπρεπέστερον, ἢ περὶ λίαν μικρῶν· ἀλλ' ἔστι καὶ ἐν τούτοις ἐπισυστελλόμενον καὶ

2. Τὸ γὰρ ἐξαλλάξαι] Poetics XXXVII. Σιμνὴ δὲ καὶ ἐξαλλάττουσα τὸ ἰδιωτικόν, ἢ τοῖς ξενικοῖς κειχρημένη. And in the same chapter: Οὐκ ἐλάχιστον δὲ μέρος συμβάλλονται εἰς τὸ σαφὲς τῆς λέξεως καὶ μὴ ἰδιωτικὸν αἱ ἐπικτάσεις, καὶ ἀποκοπαί, καὶ ἐξαλλάγαι τῶν ὀνομάτων.

2. Ὅτι γὰρ πρὸς τοὺς ξένους.] Cicero in Partit. 22. "Fit enim suavis oratio, cum aliquid aut invisum, aut inauditum, aut novum dicas: delectat enim quicquid est mirabile." De Orat. III. 39. "Admirandum videtur quid sit quod omnes translatis et alienis magis delectant verbis, quam propriis ac suis."

3. Πλίον γὰρ ἐξίστηκε.] For the subjects of Poetry, whether persons or things, are more eminent. Comp. Isocrates in Evag. 190. Καὶ γὰρ πλησιάζοντας τοῖς ἀνθρώποις τοὺς θεοὺς οἷόν τ' αὐτοῖς ἔστι ποιῆσαι, καὶ διαλεγόμενους καὶ συναγωνιζόμενους, οἷς ἂν βουληθῶσι.

3. Εἰ δοῦλος καλλιεποῖτο.] Horace, Art. Poet. 114.

"Intererit multum Davusne loquatur an heros,

"Maturusne senex, an adhuc florentem juventutem

"Fervidus," &c.

Cicero, Orator XXI. "Quam enim indecorum est, de stillicidiis cum apud unum judicem dicas, amplius simis verbis et locis uti communibus; de Majestate Populi Romani summis et subtiliter!"

Plato in Apolog. Socrat. Οὐ μέντοι μὰ Δία, ὧ ἄνδρες Ἀθηναῖοι, πεκαλλιεπημένους γὰρ λόγους, ὥσπερ οἱ τούτων, ῥήμασιν τε καὶ ὀνόμασιν, οὐδὲ κεκοσμημένους, ἀλλ' ἀκούσασθε εἰκὴ λεγόμενα τοῖς ἐπιτυχοῦσιν ὀνόμασιν.

3. Ἄλλ' ἔστι καὶ ἐν τούτοις] But also in these (τοῖς ψιλοῖς λόγοις), the τὸ πρέπον, the due proportion of ornament &c., is contracted and dilated according to the less or greater dignity of the subject.

αὐξανόμενον τὸ πρέπον. Διὸ δεῖ λανθάνειν ποιούν- 4
 τας, καὶ μὴ δοκεῖν λέγειν πεπλασμένως ἀλλὰ πε-
 φυκότως· τοῦτο γὰρ πιθανὸν, ἐκείνο δὲ τούναντίον·
 ὥς γὰρ πρὸς ἐπιβουλεύοντα διαβάλλονται, καθάπερ
 πρὸς τοὺς οἶνους τοὺς μεμιγμένους· καὶ οἶον ἢ
 Θεοδώρου φωνὴ πέπονθε πρὸς τὴν τῶν ἄλλων
 ὑποκριτῶν· ἢ μὲν γὰρ τοῦ λέγοντος ἔοικεν εἶναι·
 αἱ δ' ἀλλότριαι. Κλέπτεται δ' εὖ, εἴαν τις ἐκ τῆς
 εἰωθυίας διαλέκτου ἐκλέγων συντιθῇ· ὅπερ Εὐρι-
 πίδης ποιεῖ, καὶ ὑπέδειξε πρῶτος.

Ὅντων δ' ὀνομάτων καὶ ῥημάτων, ἐξ ὧν ὁ λόγος 5
 συνέστηκε, τῶν δὲ ὀνομάτων τοσαύτ' ἐχόντων εἶδη
 ὅσα τεθεώρηται ἐν τοῖς περὶ Ποιήσεως, τούτων
 γλώτταις μὲν, καὶ διπλοῖς ὀνόμασι, καὶ πεποιημέ-
 νοις, ὀλιγάκις καὶ ὀλιγαχοῦ χρηστέον· ὅπου δὲ,
 ὕστερον ἐροῦμεν· τό τε διὰ τὶ εἴρηται· ἐπὶ τὸ
 μείζον γὰρ ἐξάλλάττει τοῦ πρέποντος. Τὸ δὲ 6
 κύριον, καὶ τὸ οἰκεῖον, καὶ μεταφορὰ, μόναι χρή-

4. Διὸ δεῖ λανθάνειν] Twining, 470.

4. Τοὺς οἶνους τοὺς μεμιγμένους.] Plutarch, Sympos. IV. p. 661. Διὸ φεύγουσι τὸν μεμιγμένον οἶνον οἱ πίνοντες· οἱ δὲ μιγνύοντες πιεῶνται λανθάνειν, ὥς ἐπιβουλεύοντες.

4. Θεοδώρου] The actor Theodorus is mentioned also in the Politics, VII. 17. Ἰσως δ' οὐ κακῶς ἔλεγε τὸ τοιοῦτον Θεοδῶρος, ὁ τῆς τραγῳδίας ὑποκριτής· οὐθενὶ γὰρ πώποτε παρήκεν ἑαυτοῦ προσιδάγειν, οὐδὲ τῶν ὑπερῶν ὑποκριτῶν, ὥς οἰκειομένων τῶν θεατῶν τοῖς πρώταις ἀποαῖς.

4. Κλέπτεται] Demetr. Phal. de Elocut. §. 239: Ἡ σύνθεσις,—κλέπτουσα

τοῦ διανοήματος τὴν ἄδειαν. Dionys. Hal. Περὶ συνθ. ὀνομ. ch. 19. Καὶ τάσους φωνῆς—κλέπτουσαι τῇ ποιικιλίᾳ τὸν λόγον.

5. Ἐν τοῖς περὶ Ποιήσεως.] See note to §. 2. *supra*, and Poetics, ch. 35.

5. Γλώτταις μὲν, καὶ διπλοῖς ὀνόμασι, καὶ πεποιημένοις] See the division of Nouns quoted from the Poetics in note to §. 2. *supra*, and III. §. 2. *infra*. Mr. Harris calls γλώττας "Exotic words." Philolog. Inq. p. 191.

5. Ὅστιρον ἐροῦμεν] Ch. III. §. 3. and Ch. VII. §. 11.

6. Τὸ δὲ κύριον, καὶ τὸ οἰκεῖον, καὶ μεταφορὰ] Τὸ κύριον, the Proper,

with its original meaning.

σιμοι πρὸς τὴν τῶν ψιλῶν λόγων λέξιν· σημείον δὲ, ὅτι τοῦτοις μόνοις πάντες χρώνται· πάντες γὰρ μεταφοραῖς διαλέγονται, καὶ τοῖς οἰκείοις, καὶ τοῖς κυρίοις. Ὡστε δῆλον ὡς, ἐὰν εὖ ποιῇ τις, ἔσται τε ξενικὸν, καὶ λαμβάνειν ἐνδέχεται, καὶ σαφηνιεῖ· ταύτη δ' ἦν ἡ τοῦ ῥητορικοῦ λόγου ἀρετή. Τῶν δ' ὀνομάτων τῷ μὲν σοφιστῇ ὁμωνυμίαι χρήσιμοι· παρὰ ταύτας γὰρ κακουργεῖ· τῷ ποιητῇ δὲ συνω-

in the sense of the *common*, word; in opposition to what is *unusual*, as well as to what is *figurative*: see note to §. 2.

Τὸ οἰκίον, the *peculiar* word, or Epithet; see Twining's *Poetics*, note 190. "These οἰκίᾱ ὀνόματα seem plainly synonymous with ἐπίθετα, "mentioned presently after (§. 9.):— "Δεῖ δὲ καὶ τὰ ἐπίθετα καὶ τὰς μεταφορὰς κ. τ. λ.—By οἰκίᾱ and ἐπίθετα, "Aristotle seems to have expressed "the genus, of which κόσμος, the "ornamenting or embellishing epithet" (in *Rhet.* mentioned *once* only, see *Ch. VII. 2. infrā*) "was a species." And Tyrwhit, *Poet.* p. 140, (after quoting the present passage): "Quæ "autem hic οἰκίᾱ vocavit, in sequente "de iis tractatione fere ubique ἐπίθετα "appellat. In uno denique loco "vocem κόσμον pro epitheto clare "ponit: c. 7. Μητ' ἐπὶ τῷ εὐτελεῖ ὀνόματι ἐστὶν κόσμος."

Μεταφορὰ, see Harris's *Philological Inquir.* p. 189. "A metaphor "is the transferring of a word from "its *usual meaning* to an *analogous meaning*, and then the employing "it agreeably to such transfer. For "example, the *usual meaning* of "Evening is the *Conclusion of Day*. "But Age too is a *conclusion*: the

"conclusion of *human life*. Now "there being an analogy in all conclusions, we say, 'As Evening is "to the Day; so is Age to human "Life.' Hence, by an easy permutation, we say alternately, that "Evening is the *Age of the Day*; "and that Age is the *Evening of "Life*.'" For the Definition of Metaphor, however, and its *four* species, as given by Aristotle in the *Poetics*, see note to §. 8. *infrā*.

6. Μόνοι χρήσιμοι] Aristotle barely allows the introduction of γλῶτται, διπλᾶ ὀνόματα, ποιημένα, &c. (see §. 5. *suprà*,) and only in particular cases. See *Ch. III. §. 3. ad fin.*—*Ch. VII. §. 11.*—Cicero appears to sanction a more frequent use of them. *De Oratore III. 88. &c.*: "Tria sunt "in verbo simplici quæ orator afferat "ad illustrandam atque exornandam "orationem, aut inusitatum verbum, "aut novatum, aut translatum," &c.—*Cf. Quintilian VIII. 1, 2, 3, &c.*

6. Μεταφοραῖς διαλέγονται,] Cicero, *Orat. ad Brut. 24.* "Translatione "frequentissime sermo omnis utitur, "non modo urbanorum sed etiam rusticorum: siquidem est eorum 'gemmare vites,' 'sitere agros,' 'lætasse segetes,' 'luxuriosa frumenta.'"

νυμιαί' λέγω δὲ κύριά τε καὶ συνώνυμα, οἷον τὸ
 “πορεύεσθαι” καὶ τὸ “βαδίζειν.” ταῦτα γὰρ ἀμφό-
 τερα καὶ κύρια, καὶ συνώνυμα ἀλλήλοις.

Τί μὲν οὖν τούτων ἕκαστόν ἐστι, καὶ πόσα εἶδη⁸
 μεταφοῶς, καὶ ὅτι τοῦτο πλεῖστον δύναται καὶ ἐν
 ποιήσει καὶ ἐν λόγοις, αἱ μεταφοραὶ, εἴρηται,

8. Πόσα εἶδη μεταφοῶς] Poetics, Ch. XXXV. Μεταφορὰ δ' ἐστὶν ὁνό-
 μωτος ἀλλοτρίου ἐπιφορὰ ἢ ἀπὸ γένους
 ἐπὶ εἶδος, ἢ ἀπὸ εἶδους ἐπὶ γένους, ἢ ἀπὸ
 εἶδους ἐπὶ εἶδος, ἢ παρὰ τὸ ἀνάλογον.
 Metaphor, however, is by more recent
 authors taken in a less extended signi-
 fication, as referring only to the two
 last of the four kinds enumerated by
 Aristotle, where there is an expression
 of resemblance between two objects;
 and not unfrequently limited to the
 fourth, of resemblance from analogy
 (see note to §. 6. suprâ.); the names
 of “Synecdoche,” “Metonymy,” &c.
 being applied to such tropes as fall
 under the two first heads.—Compare
 Blair's Rhetoric, p. 183. “When
 “the whole is put for a part, or a
 “part for the whole; a genus for a
 “species, or a species for a genus, &c.
 “the figure is then called a synecdoche.
 “It is very common, for instance, to
 “describe a whole object by some
 “remarkable part of it; as when we
 “say, ‘A fleet of so many sail,’ in
 “the place of ‘ships;’ when we use
 “the ‘head’ for the ‘person;’ the
 “‘waves’ for the ‘sea.’”—Again,
 p. 185. “When grey hairs are put
 “for old age, as, ‘to bring one's grey
 “hairs with sorrow to the grave,’
 “some writers would call this a
 “Metaphor, though it is not properly
 “one, but what Rhetoricians call a

“Metonymy; that is, the effect put
 “for the cause; grey hairs being the
 “effect of old age, but not bearing
 “any sort of resemblance to it. Aris-
 “totle, in his Poetics, uses Metaphor
 “in this extended sense, for any figu-
 “rative meaning imposed upon a word;
 “as a whole put for a part, or a part
 “for the whole; a species put for the
 “genus, or a genus for the species.
 “But it would be unjust to tax this
 “most acute writer with any inaccu-
 “racy on this account; the minute
 “subdivisions and various names of
 “Tropes being unknown in his days,
 “and the inventions of later rheto-
 “ricians.”—Compare also Dr. Whate-
 ly's Rhet. p. 197. “The use of this
 “Trope, enumerated by Aristotle among
 “the Metaphors, but since more com-
 “monly called Synecdoche, is very
 “frequent. “Consider the *lilies* how
 “they grow; they *toil* not, neither do
 “they *spin*,” &c. &c. And p. 204.
 “Metonymy likewise (in which a part
 “is put for a whole, a cause for an
 “effect,” &c.)—P. 205. “And a si-
 “milar use may be made of Metonymy
 “also; as when we speak of the
 “‘Throne’ or the ‘Crown’ for ‘Roy-
 “alty;’ the ‘sword’ for ‘military
 “violence,” &c.—Compare Twin-
 ing's Poetics, note 183.—Quintilian
 VIII. 6. &c.

καθάπερ ἐλέγομεν, ἐν τοῖς περὶ Ποιητικῆς. Το-
 σούτῳ δ' ἐν λόγῳ δεῖ μᾶλλον φιλοπονεῖσθαι περὶ
 αὐτῶν, ὅσῳ ἐξ ἐλαττόνων βοηθημάτων ὁ λόγος
 ἐστὶ τῶν μέτρων. Καὶ τὸ σαφές, καὶ τὸ ἡδὺ, καὶ
 τὸ ξενικὸν ἔχει μάλιστα ἢ μεταφορά· καὶ λαβεῖν
 οὐκ ἔστιν αὐτὴν παρ' ἄλλου. Δεῖ δὲ καὶ τὰ ἐπί-
 θετα, καὶ τὰς μεταφορὰς ἀρμοστούσας λέγειν·
 τοῦτο δ' ἔσται ἐκ τοῦ ἀνάλογον· εἰ δὲ μὴ, ἀπρε-
 πές φανέεται διὰ τὸ παράλληλα τὰ ἐναντία μά-
 λιστα φαίνεσθαι. Ἀλλὰ δεῖ σκοπεῖν, ὥς νέφ-
 φοινικίς, οὕτω γέροντι τί· οὐ γὰρ ἢ αὐτὴ πρέπει
 10 ἐσθής. Καὶ εἴαν τε κοσμεῖν βούλῃ, ἀπὸ τοῦ βελ-
 τίονος τῶν ἐν ταύτῳ γένει φέρειν τὴν μεταφορὰν,
 εἴαν τε ψέγειν, ἀπὸ τῶν χειρόνων. Λέγω δ' οἷον
 ἐπεὶ τὰ ἐναντία ἐν τῷ αὐτῷ γένει, τὸ φάναι τὸν
 μὲν πτωχεύοντα “εὐχεσθαι,” τὸν δ' εὐχόμενον
 “πτωχεύειν,” ὅτι ἄμφω αἰτήσεις, τὸ εἰρημένον

8. Λαβεῖν οὐκ ἔστιν αὐτὴν παρ' ἄλλου.]
 Compare Poetics, Ch. XXXVII. τὸ δὲ
 μέγιστον, τὸ μεταφορικὸν εἶναι μόνον
 γὰρ τοῦτο οὔτε παρ' ἄλλου ἐστὶ λαβεῖν,
 εὐφυΐας τε σημειῶν ἐστί. Τὸ γὰρ εὖ
 μεταφέρειν, τὸ τὸ ὅμοιον θεωρεῖν ἐστί.

10. Ἀπὸ τοῦ βελτίονος κ. σ. λ.]
 Metaphors then, in the first place,
 should be ἐκ τοῦ ἀνάλογον: observing
 that, if the desire of the Orator be to
 praise his subject, the metaphor be
 drawn from the better species under
 the same genus; if to blame it, from
 the worse. E. g. in the example before
 us, τὸ εὐχεσθαι is the better species, for
 it is a word applied to petitions from
 the Gods, &c. and therefore carries

with it a certain dignity; whereas τὸ
 πτωχεύειν is the worse, being applied
 only to mendicants and beggars; though
 both these species equally come under
 the common genus τὸ αἰτεῖν.—Com-
 pare Harris's Phil. Inq. p. 198. “We
 “observe, too, that a singular use may
 “be made of Metaphors, either to
 “exalt, or depreciate, according to the
 “sources from which we derive them.
 “... There are times when, in order
 “to exalt, we may call Beggars
 “‘Petitioners,’ and Pickpockets ‘Col-
 “lectors,’” &c. &c.—Dr. Whately,
 Rhet. 204. “Thus a loud and ve-
 “hement speaker may be described
 “either as bellowing, or as thundering.”

ἐστὶ ποιεῖν· ὥς καὶ Ἰφικράτης Καλλίαν “μητραγύρτην,” ἀλλ’ οὐ “δαδοῦχον” ὁ δὲ ἔφη, “ἀμύητον αὐτὸν εἶναι· οὐ γὰρ ἂν μητραγύρτην αὐτὸν καλεῖν, ἀλλὰ δαδοῦχον” ἄμφω γὰρ περὶ θεόν· ἀλλὰ τὸ μὲν τίμιον, τὸ δὲ ἄτιμον. Καὶ ὁ μὲν “διονυσοκόλακας,” αὐτοὶ δ’ αὐτοὺς “τεχνίτας” καλοῦσι· ταῦτα δ’ ἄμφω μεταφοραί· ἡ μὲν ῥυπαινόντων, ἡ δὲ τούναντίον. Καὶ οἱ μὲν λησταὶ αὐτοὺς “ποριστὰς” καλοῦσι νῦν. Διὸ ἔξεστι λέγειν τὸν ἀδικήσαντα μὲν “ἁμαρτάνειν,” τὸν δὲ

10. “Μητραγύρτην”—“δαδοῦχον”]
The term ἀγύρτης was applied to a common beggar. Compare Sophocles Ed. Tyr. 387.

Ἵφίς μάγον τοῖνδε μηχανορῥάφον
Δόλιον ἀγύρτην. ὅστις ἐν τοῖς κέρδεσι
Μόνον δίδορκε, κ. τ. λ.

Callias was one of those who collected the tribute to Idæa Mater on the days of her festivals, Μητρεφικαὶ ἡμέραι. Iphicrates, therefore, gives him the undignified title of μητραγύρτης; “whereas, says Callias, had he “been initiated, he would have known “the proper appellation to be δαδοῦχος,” which implied an honourable office. Callias is called ὁ δαδοῦχος by Xenophon, Hellenics, VI. 3. Ἐπεὶ δὲ κατέστησαν ἐπὶ τοὺς ἐκκλητίους τε τῶν Λακεδαιμονίων καὶ τοὺς συμμάχους, πρῶτος ἔλεξεν αὐτῶν Καλλίας ὁ δαδοῦχος. Thus, also in the present day the Etonians, who collect the tribute at their festival of the “Montem,” give themselves the more dignified title of “Salt-bearers.”—Cicero alludes to the Μητρεφικαὶ ἡμέραι, in Leg. II. 9. “Præter Idææ matris famulos, eosque

“certis diebus, ne quis stipem cogito.” Compare Clem. Alex. Pædag. III. 4. Περιφέρονται δὲ αὐταὶ ἀνὰ τὰ ἱερὰ ἐκθύμεναι καὶ μαντευόμεναι, ἀγύρταις καὶ μητραγύρταις, καὶ γραΐαις βαιμολόχοις οἰκοφθορούσαις ὁσημέραι συμπομπέουσαι.

10. “Διονυσοκόλακας.”—“τεχνί-
“τας”] This appears to allude to certain Actors whom some one opprobriously termed διονυσοκόλακας, “flatterers of Bacchus;” while they gave themselves the more honourable title of “Artists.” Compare Athenæus, V. p. 198. Μισθὸς ἐπαροῦστο Φίλισκος ὁ ποιητής, ἱερεὺς ᾧν Διονύσου, καὶ πάντες οἱ περὶ Δίονυσον τεχνίται.

Victorius considers that διονυσοκόλακες became a term of reproach from its similarity to (or, as he thinks, its identity with) the name of those base flatterers of the Tyrant Dionysius, alluded to by Athenæus, VI. p. 249.

10. Καλοῦσι νῦν.] Our author says “now call themselves,” probably from the little discredit which was attached to the character of ληστής, in former days. See Thucyd. B. I. Chap. 5.

ἀμαρτάνοντα “ ἀδικῆσαι” καὶ τὸν κλέψαντα καὶ
 “ λαβεῖν” καὶ “ πορθῆσαι.” Τὸ δὲ, ὡς ὁ Τήλεφος
 Εὐριπίδου φησὶ,

Κώπας ἀνάσσειν, κάποβας εἰς Μυσίαν,

ἀπρεπὲς, ὅτι μείζον τὸ “ ἀνάσσειν” ἢ κατ’ ἀξίαν·
 11 οὐ κέκλεπται οὖν. Ἔστι δὲ καὶ ἐν ταῖς συλλαβαῖς
 ἀμαρτία, ἐὰν μὴ ἡδείας ἢ σημεία φωνῆς· οἷον
 Διονύσιος προσαγορεύει ὁ Χαλκοῦς ἐν τοῖς ἐλε-
 γείοις “ κραυγὴν Καλλιόπης” τὴν ποιήσιν, ὅτι
 ἄμφω φωναί· φαύλη δὲ ἡ μεταφορὰ ταῖς ἀσήμεοις
 φωναῖς.

12 Ἔτι δὲ οὐ πόρρωθεν δεῖ ἀλλ’ ἐκ τῶν συγγενῶν

10. Κώπας ἀνάσσειν,] We find other instances of this same Metaphor. Eurip. Cyclops, 86.

Ὅρῳ πρὸς ἀκκαῖς ναὸς Ἑλλάδος σκάφος
 Κώπης σ’ ἀνακτας.
 Æschylus, Persæ, 376.

— πῶς δ’ ἀνὴρ κώπης ἀναξ.
 And another very similar in Euripides, Helenus, 1048.

Πείσεως ἂν τιν’ οἵτινες τετραζύγων
 Ὅχων ἀνάσσουσ’ ὥσπερ νῶν δοῦναι διφρους.
 Perhaps, however, when we consider that the word *χειρῶναξ* was in the most common use for “ an artizan,” we may be led to accuse Aristotle of too rigid a criticism in the instance before us.

10. Ἀπρεπὲς, ὅτι μείζον] Cicero de Oratore, III. 41. “ Nolo esse aut “ majus quam res postulet, ut Tem-
 “ pestas commissationis; aut minus,

“ ut Commissatio tempestatis.”

11. Ἐν ταῖς συλλαβαῖς ἀμαρτία,] Even the word itself, without reference to its signification, may tend to render the Metaphor ἀπὸ τοῦ χείρονος, as, for instance, applying to Poetry such a word as *κραυγὴ*; which was considered among the number of *φωναὶ ἄσημοι*.

11. Ὁ Χαλκοῦς] Athen. XV. p. 669. Μνημονεύσω τοῦ Χαλκοῦ ποιητοῦ καὶ ῥήτορος Διονυσίου· Χαλκοῦς δὲ προσηγορεύθη διὰ τὸ συμβουλευεσθαι Ἀθηναίοις *χαλκῶ νομίσματι χρῆσθαι*.

12. Ἔτι δὲ οὐ πόρρωθεν] In the second place, the Metaphors should not be *far-fetched*.—Compare Cic. de Orat. III. 41. “ Deinde videndum “ est, ne longe simile sit ductum. “ Syrtim patrimonii; scopulum libentius “ dixerim. *Charybdin* bonorum; *vo-
 “ raginem* potius. Facilius enim ad

καὶ τῶν ὁμοειδῶν μεταφέρειν τὰ ἀνώνυμα ὀνομασμένως, ὃ λεχθὲν δῆλόν ἐστιν ὅτι συγγενές οἶον ἐν τῷ αἰνίγματι τῷ εὐδοκιμοῦντι,

Ἄνδρ' εἶδον πυρὶ χάλκον ἐπ' ἀνέρι κολλήσαντα·

ἀνώνυμον γὰρ τὸ πάθος· ἔστι δ' ἄμφω πρόσθεσις τις· κόλλησιν τοίνυν εἶπε τὴν τῆς σικύας προσβολήν. Καὶ ὅλως ἐκ τῶν εὖ ἡνιγμένων ἐστὶ μεταφορὰς λαβεῖν ἐπιεικεῖς· μεταφοραὶ γὰρ αἰνιττονται· ὥστε δῆλον ὅτι εὖ μετενήμεκται. Καὶ 13 ἀπὸ καλῶν· κάλλος δὲ ὀνόματος τὸ μὲν, ὥσπερ

“ea, quæ visa, quam ad illa, quæ audita sunt, mentis oculi feruntur.”

12. Τὰ ἀνώνυμα ὀνομασμένως,] i. e. To give a name to objects, ideas, &c. which have no proper term to express them.

And such, according to Cicero, was the origin of all metaphorical expressions; De Oratore, III. 38. “Tertius ille modus transferendi verba late patet, quem necessitas genuit inopiâ coacta et angustis; post autem delectatio jucunditasque celebravit. Nam ut vestis frigoris depellendi causâ reperta primo, post adhiberi cœpta est ad ornatum etiam corporis et dignitatem: sic verbi translatio instituta est inopiæ causâ, frequentata delectationis.”

12. Τὸ πάθος·] The operation, called by us “Cupping,” which was performed with a brazen machine in days of old.

12. Ὅλως ἐκ τῶν εὖ ἡνιγμένων] Cicero de Orat. III. 42. “Est hoc

“magnum ornamentum orationis, in quo obscuritas fugienda est. Etenim ex hoc genere fiunt ea quæ dicuntur ænigmata.”

13. Καὶ ἀπὸ καλῶν·] Sc. δεῖ μεταφέρειν. In the third place the Metaphors should be drawn from fair and becoming subjects.—Cicero de Orat. III. 41. “Fugienda est omnis turpitude earum rerum, ad quas eorum animos qui audiunt trahit similitudo. Nolo ‘morte, dici, Africani castrata tam esse rempublicam;’ nolo ‘stercus curiæ’ dici Glauciam; quamvis sit simile, tamen est in utroque deformis cogitatio similitudinis.”

Thus the following metaphor though suited to the subject and not far-fetched, wants the qualification of being ἀπὸ καλῶν. “Plato has called ‘Mathematical demonstration the cathartics or purgatives of the soul, as being the most proper means to cleanse it from error, and give it a proper relish of truth.’ Spectator, No. 507.

Δικύμνιος λέγει, ἐν τοῖς ψόφοις, ἡ τῷ σημαινο-
 μένῳ· καὶ αἰσχος δὲ ὡσαύτως· ἔτι δὲ τρίτον, ὃ
 λύει τὸν σοφιστικὸν λόγον· οὐ γὰρ, ὡς ἔφη
 Βρύσων, οὐδένα αἰσχρολογεῖν, εἴπερ τὸ αὐτὸ
 σημαίνει· τόδε ἀντὶ τοῦδε εἰπεῖν· τοῦτο γάρ ἐστι
 ψεῦδος· ἔστι γὰρ ἄλλο ἄλλου κυριώτερον, καὶ
 ὁμοιωμένον μᾶλλον, καὶ οἰκειότερον τῷ ποιεῖν τὸ
 πρᾶγμα πρὸ ὁμμάτων. Ἔτι οὐχ ὁμοίως ἔχον
 σημαίνει τόδε καὶ τόδε· ὥστε καὶ οὕτως ἄλλου
 ἄλλο κάλλιον καὶ αἰσχίον θετέον· ἄμφω μὲν γὰρ
 τὸ καλὸν καὶ τὸ αἰσχρὸν σημαίνουσιν· ἀλλ' οὐχ ἡ
 καλὸν, ἡ οὐχ ἡ αἰσχρόν· ἡ ταῦτα μὲν, ἀλλὰ μᾶλ-
 λον καὶ ἥττον. Τὰς δὲ μεταφορὰς ἐντεῦθεν οἰ-
 στέον· ἀπὸ καλῶν ἡ τῇ φωνῇ, ἡ τῇ δυνάμει, ἡ τῇ
 ὄψει, ἡ ἄλλῃ τινὶ αἰσθήσει. Διαφέρει δ' εἰπεῖν,
 οἶον “ ῥοδοδάκτυλος ἠὼς,” μᾶλλον ἢ “ φοινικο-
 δάκτυλος,” ἢ ἔτι φαυλότερον, “ ἐρυθροδάκτυλος.”

14 Καὶ ἐν τοῖς ἐπιθέτοις ἔστι μὲν τὰς ἐπιθέσεις
 ποιεῖσθαι ἀπὸ φαύλου ἢ αἰσχροῦ, οἶον “ ὁ
 μητροφόντης.” ἔστι δ' ἀπὸ τοῦ βελτίονος, οἶον

13. Ἐν τοῖς ψόφοις, κ. τ. λ.] The superior beauty of one word above another may consist either, 1. in sound; or 2. in signification; or 3. in the different use of words with the same signification.

13. Ἡ τῇ ὄψει, ἢ ἄλλῃ τινὶ αἰσθήσει.] Cicero de Orat. III. 40. “ Omnis “ translatio—ad sensus ipsos admove-
 “ tur; maxime oculorum, qui est
 “ sensus acerrimus. Nam et odor
 “ urbanitatis; et mollitudo humani-

“ tatis; et murmur maris; et dulcedo
 “ orationis; sunt ducta a ceteris sen-
 “ sibus: illa vero oculorum multo
 “ acriora, quæ ponunt pæne in con-
 “ spectu animi quæ cernere et videre
 “ non possumus.”

14. Ὁ μητροφόντης.] Euripides, Orest. 1603.

Men. Ὁ μητροφόντης, ἐπὶ φόνῳ πράσ-
 σει φόνον.

Orest. Ὁ πατὴρ δὲ ἀμύντωρ, ὃν ἐν πρού-
 δωκας θανεῖν.

“ὁ πατὴρ ἀμύντωρ.” Καὶ ὁ Σιμωνίδης, ὅτε μὲν ἐδίδου μισθὸν ὀλίγον αὐτῷ ὁ νικήσας τοῖς ὀρεῦσιν, οὐκ ἤθελε ποιεῖν, ὥς δυσχεραίνων εἰς ἡμιόνους ποιεῖν· ἐπεὶ δ’ ἱκανὸν ἔδωκεν, ἐποίησε

Χαίρετ’ ἀελλοπόδων θυγατρὲς ἵππων·

καίτοι καὶ τῶν ὄνων θυγατέρες ἦσαν. Ἐπὶ τὸ 15 αὐτὸ ὑποκορίζεσθαι. Ἔστι δὲ ὁ ὑποκορισμὸς, ὃς ἔλαττον ποιεῖ καὶ τὸ κακὸν καὶ τὸ ἀγαθόν· ὥσπερ καὶ ὁ Ἀριστοφάνης σκώπτει ἐν τοῖς Βαβυλωνίοις, ἀντὶ μὲν χρυσίου “χρυσιδάριον,” ἀντὶ δ’ ἱματίου “ἱματιδάριον,” ἀντὶ δὲ λαιδορίας “λοιδορημάτιον” καὶ ἀντὶ νοσήματος “νοσημάτιον.” Εὐλαβεῖσθαι δὲ δεῖ καὶ παρατηρεῖν ἐν ἀμφοῖν τὸ μέτριον.

14. ‘Ο Σιμωνίδης,] The hero of Simonides’ poetry on this occasion was Anaxilaus the Messenian, King of Rhegium. He is reported to have been so elated with his Olympic victory, as to have invited to a feast all the Greeks there present. In allusion to which act of ostentation, it was remarked, “What would he have done, had he won the prize with horses, instead of mules?”

15. Ἐν τοῖς Βαβυλωνίοις,] This Play

of Aristophanes is not extant; it is alluded to by Athenæus, Pollux, and others.

15. “Χρυσιδάριον,”] Cf. Aristophanes, Nubes, 942.

——Ἱματίοισιν

Καινοῖς αὐτὸν καὶ διανοίαις

Κατατοξεύσω.

Acharn. 444. and Plut. 984.

Καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτῶνιον

Ἐκέλευσεν ἄν, σὴ μητρὶ θ’ ἱματίδιον.

ΚΕΦ. γ'.

ΠΕΡΙ ΨΥΧΡΑΣ ΛΕΞΕΩΣ.

ΤΑ δὲ ψυχρὰ ἐν τέτταρσι γίγνεται κατὰ τὴν λέξιν· ἐν τε τοῖς διπλοῖς ὀνόμασιν· οἷον Λυκόφρων “ τὸν πολυπρόσωπον οὐρανὸν,” “ τῆς μεγαλοκορύφου γῆς,” καὶ, “ ἀκτὴν δὲ στενοπόρον” καὶ ὡς Γοργίας ὠνόμαζε, “ πτωχόμουσος κόλαξ,” “ ἐπιорκίσαντας καὶ κατευορκήσαντας” καὶ ὡς Ἀλκιδάμας, “ μένους μὲν τὴν ψυχὴν πληρουμένην, πυρίχρων δὲ τὴν ὄψιν γιγνομένην” καὶ “ τελεσφόρον ᾠήθη τὴν προθυμίαν αὐτῶν γενήσεσθαι.”

1. Τὰ δὲ ψυχρὰ] Demetr. Phal. περὶ Ἑρμην. §. 116. Πρῶτα δὲ περὶ τοῦ γινωσκόντος τοῦ μεγαλοπρεπεῖς λέξωμεν ὄνομα μὲν οὖν αὐτῶ ψυχρὸν. Ὁρίζεται “ Ψυχρὸν ἔστι τὸ ὑπερβάλλον τὴν οἰκίαν ἀπαγγελίαν.”—Cicero pro A. Cæcina, §. 21. “ Cave in ista tam frigida, “ tamque jejuna calumnia delitescas.” De Oratore II. 68. “ In quo ut ea, “ quæ sint frigidiora vitemus,” &c.—Quintilian speaks of “ frigida dicta,” VI. 3. “ Frigus quæstionum et argumentorum.” II. 12. “ Illa verò “ frigida et puerilis est in scholis affectatio.” IV. 2. &c.—Cf. Dr. Whately, Rhet. p. 212. “ Aristotle bestows “ on such a style (the poetical) the “ appellation of ‘frigid’ (ψυχρὸν), “ which at first sight may appear “ remarkable, because ‘warm,’ ‘glowing,’ and such like metaphors, seem “ naturally applicable to Poetry. This “ very circumstance, however, does in

“ reality account for the use of the “ other expression. We are, in “ poetical prose, reminded of, and for “ that reason disposed to miss, the “ ‘warmth and glow’ of Poetry : it is “ on the same principle that we are “ disposed to speak of coldness in the “ rays of the moon, because they remind “ us of sunshine, but want its warmth ; “ and that (to use an humbler and “ more familiar instance) an empty “ fireplace is apt to suggest an idea of “ cold.”

1. Τοῖς διπλοῖς] See towards the end of §. 3. infra. Cicero calls these “ verba juncta.”

1. Λυκόφρων] Not Lycophron the poet ; who lived only 246 A. C. and therefore subsequent to the time of Aristotle ; but Lycophron the Sophist. See Victor ad Dem. Phal. p. 109.

1. Τελεσφόρον] Sophocles, Electra : “ Ἄ γὰρ προσεῖδον νεκτὶ τῇδε φάσματά, Εἰ μιν πέφηνεν ἰσθλὰ, δὸς τελεσφόρα,

καὶ “τελεσφόρον τὴν πειθὼ τῶν λόγων κατέστησε” καὶ “κυανόχρων τὸ τῆς θαλάττης ἔδαφος.” Πάντα ταῦτα γὰρ ποιητικὰ διὰ τὴν δίπλωσιν φαίνεται.

Μία μὲν οὖν αὕτη αἰτία· μία δὲ, τὸ χρῆσθαι 2 γλώτταις· οἷον Λυκόφρων Ξέρξην, “τὸν πέλωρον ἄνδρα” καὶ Σκίρων, “σίνις ἀνὴρ” καὶ Ἀλκι-

2. Γλώτταις.] See Ch. II. §. 2 and 5. And Twining's Poetics, note 204: “By γλώττα I think we are to understand any word, that belongs either to another language, or another dialect of the same language, and that is not naturalized by common and popular use. For foreign words by long usage become common and popular words,” &c.

2. Πέλωρον] A Thessalian word; according to Eustathius, in Iliad XVII.

2. Καὶ Σκίρων, “σίνις ἀνὴρ.”] The history of the robber and murderer Sciron of Megara, slain by Theseus, is found in Pausanias I.; Diodorus IV. 59.; &c. Xenophon, Memor. II. From him were named the “Petræ Scironides.” Cf. Eurip. Hippol. 977.

Οὐ μαρτυρεῖται μὲν Ἰσθμῖος Σίνις ποτὲ Κτανεῖν ἑαυτὸν, ἀλλὰ κομπάζειν μάτην.

Οὐδ' αἱ θαλάσσης σύννομοι Σκιρώνιδες Φήσουσι πέτραι, τοῖς κυκοῖς μὲν εἶναι βαρύν.

Scholiast. Ὁ Σκείρων ἐν Μεγάρῳ ἦν, τύραννος ξένος, ὃν τῇ χερσὶν ἔρριψεν ὁ Θησεύς. Σκιρώνιδες δὲ πέτραι καλοῦνται ἀπὸ τοῦ Σκείρωνος ὃς τὴν χερσὶν ἔρριψεν, οὗ μέμνηται Καλλιμάχος. Οὗτος ἠνάγκαζε τοὺς παριόντας νίπτειν τοὺς πόδας, καὶ λακτιζομένους

ὑπ' αὐτοῦ βρῶμα ἐποίει γίνεσθαι χελώνης. Θησεὺς δὲ τοῦτον ὑπεράνω τῆς κεφαλῆς ῥίψας εἰς τὴν θαλάσσαν, ἐποίησε βρωθῆναι ὑπὸ τῆς χελώνης.

See Virgil, “Ciris,” 465.

“Præterit abruptas Scironis protinus arces,

“Infestumque suis diræ testudinis exit

“Spelæum, multoque cruentas hospite cautes.”

Ovid's Metamorph. VII. 443.

“Tutus ad Alcatheen Lelegeia morientia limes

“Composito Scirone patet; sparsique latronis

“Terra negat sedem, sedem negat ossibus unda.

“Quæ jactata diu fertur durasse vetustas

“In scopulos, scopulis nomen Scironis inhæret.”

2. “Σίνις ἀνὴρ.”] This is supposed also to allude to the story of Sinis, who resembled Sciron both in the character of his life, and in the manner of his death at the hands of Theseus. He was a robber of great strength, who infested the Isthmus, and destroyed those who fell in his way by tying them to the extremities of two pine-trees, bent with mighty force towards each other, and which tore their

δάμας, “ ἄθυρμα τῇ ποιήσει,” καὶ “ τὴν τῆς φύσεως ἀτασθαλίαν,” καὶ “ ἀκράτῳ τῆς διανοίας ὀργῇ τεθηγμένον.”

- 3 Τρίτον δ' ἐν τοῖς ἐπιθέτοις, τὸ ἢ μακροῖς ἢ ἀκαίροις ἢ πυκνοῖς χρῆσθαι· ἐν μὲν γὰρ ποιήσει πρέπει “ γάλα λευκὸν” εἰπεῖν· ἐν δὲ λόγῳ τὰ μὲν ἀπρεπέστερα, τὰ δὲ, ἂν ᾗ κατακορῇ, ἐξελέγχει καὶ ποιεῖ φανερόν ὅτι ποίησίς ἐστιν· ἐπεὶ δεῖ γε χρῆσθαι αὐτῇ, ἐξαλλάττει γὰρ τὸ εἰωθὸς καὶ ξενικὴν ποιεῖ τὴν λέξιν· ἀλλὰ δεῖ στοχάζεσθαι τοῦ μετρίου· ἐπεὶ μείζον ποιεῖ κακὸν τοῦ εἰκῇ

bodies asunder by their recoil. He was thence called Πιτυοκάμπτης.—See Pausan. in Corinthiacis, p. 44.—Ovid Metam. VII. 440.

“ Occidit ille Sinis, inagnis male

“ viribus usus ;

“ Qui poterat curvare trabes ; et

“ agebat ab alto

“ Ad terram latè sparsuras corpora

“ pinus.”

The Greek Scholiast in Eurip. Hippol. 977. mentions also another device of his cruelty: Ἰσθμοὶ Σίνις ἐγένετο ὅστις εἶχε κράββατον ἀνὰ μέσον τῆς ὁδοῦ, καὶ κρατῶν τοὺς παριόντας προσεμέτρει τῷ κράββατῳ καὶ εἰ μὲν ᾗ μακρὸς, ἀπέκοπτεν ἐκ τῶν ποδῶν αὐτοῦ, ἵνα ἐξισώθῃ τῷ κράββατῳ. Τοῦτον ἐφόνευσεν ὁ Θησεύς μύθος. Ἦν δὲ οὗτος ὁ Σίνις υἱὸς Πήμοιος, περὶ τὸν Ἰσθμον ξυνοικούντων, ὁ καὶ πιτυοκάμπτης.

Others suppose the σίνις in the present passage, καὶ ὁ Σκίρων “ σίνις ἀνῆρ,” to have been an obsolete word, synonymous with σῖνος, or derived from it ; and applied to Sciron as a public pest.

2. Ἀλκιδάμας.] See note to B. I.

Ch. XIII. 3.

2. “ Ἀθυρμα τῇ ποιήσει,”] I. q. Παίγιον. See Eustath. in Odys. XVIII.

3. ἢ μακροῖς,] Such, for instance, as were used by the ancient Comedians. See Aristophanes, passim.

3. Ἐν μὲν γὰρ ποιήσει] Quintilian, VIII. Ch. 6. “ Eo (ἐπιθέτω). Poetæ “ et frequentius et liberius utuntur ; “ Namque illis satis est convenire verbo “ cui apponitur : itaque et ‘ dentes “ albi,’ et ‘ humida vina,’ in his non “ reprehenduntur. Apud Oratorem, “ nisi aliquid efficitur, redundat.”

3. Στοχάζεσθαι τοῦ μετρίου] Dionys. Halicarn, accuses Thucydides of having transgressed the proper limits of Rhetorical diction ; particularly in his celebrated funeral Oration: “ Ἥλλαξε τὴν ἐρμηνείαν εἰς ὄγκον ἅμα καὶ κόσμον ὀνομάτων ἀηθέστερον.

3. Ἐπὶ μείζον] Cicero, Orat. Ch. 22. “ In omnibus rebus videndum est, “ quatenus ; etsi enim suus cuique “ modus est ; tamen magis offendit “ nimium, quam parum.”

λέγειν· ἡ μὲν γὰρ οὐκ ἔχει τὸ εὖ, ἡ δὲ τὸ κακῶς. Διὸ τὰ Ἀλκιδάμαντος ψυχρὰ φαίνεται· οὐ γὰρ ὡς ἡδύσματι χρῆται, ἀλλ' ὡς ἐδέσματι, τοῖς ἐπιθέτοις οὕτω πυκνοῖς καὶ μείζουσι καὶ ἐπιδήλοις· οἶον οὐχ ἰδρῶτα, ἀλλὰ “ τὸν ὑγρὸν ἰδρῶτα” καὶ οὐκ εἰς Ἴσθμια, ἀλλ' “ εἰς τὴν τῶν Ἴσθμίων πανήγυριν” καὶ οὐχὶ νόμους, ἀλλὰ “ τοὺς τῶν πόλεων βασιλεῖς νόμους” καὶ οὐ δρόμον, ἀλλὰ “ δρομαίᾳ τῇ τῆς ψυχῆς ὁρμῇ” καὶ οὐχὶ μουσεῖον, ἀλλὰ “ τὸ τῆς φύσεως παραλαβὼν μουσεῖον” καὶ “ σκυθρωπὸν τὴν φροντίδα τῆς ψυχῆς” καὶ οὐ χάριτος, ἀλλὰ “ πανδήμου χάριτος δημιουργός” καὶ “ οἰκονόμος τῆς τῶν ἀκούοντων ἡδονῆς” καὶ οὐ κλάδοις, ἀλλὰ “ τοῖς τῆς ὕλης κλάδοις ἀπέκρυσεν” καὶ οὐ τὸ σῶμα παρήμπισχεν, ἀλλὰ “ τὴν τοῦ σώματος αἰσχύνην” καὶ “ ἀντίμιμον τὴν τῆς ψυχῆς ἐπιθυμίαν” (τοῦτο δ' ἄμα καὶ διπλοῦν καὶ ἐπίθετον· ὥστε ποίημα γίγνεται) καὶ “ οὕτως ἔξεδρον τὴν τῆς μοχθηρίας ὑπερβολήν.” Διὸ ποιητικῶς λέγοντες τῇ ἀπρεπείᾳ τὸ γελοῖον καὶ τὸ ψυχρὸν ἐμποιοῦσι, καὶ τὸ ἀσαφές διὰ τὴν ἀδολεσχίαν· ὅταν γὰρ γιγνώσκοντι ἐπεμ-

3. Οὐ γὰρ ὡς ἡδύσματι κ. σ. λ.] The epithets used by Alcidas are so frequent, so much too long, and so glaring, that they seem not the seasoning, but the *very food*, of his Oratory.

3. Μείζουσι,] This probably refers to the length of the word, as μακροῖς above mentioned.

3. Βασιλεῖς νόμους.] The same phrase is attributed to the Poet Agatho in Plato, Sympos. p. 191. “Α δ' ἄν τις

ἐκὼν ἐκόντι ὁμολογήσῃ. Φασὶν οἱ πόλεως βασιλεῖς νόμοι δίκαια εἶναι.

Some editions read βασιλεῖς νομίμους.

3. Ἀντίμιμον] Aristophanes, Thesmoph. 17.

“Ὀὐ μὲν βλέπειν χρὴ, πρῶτ' ἐμνηχανήσατο

“Ὀφθαλμον ἀντίμιμον ἡλίου τροχῷ.

3. Ἐπιμβάλλῃ.] Plato, Cratyl. p. 414. “Ὡς τε ἐπιμβάλλοντες πολλὰ ἐπὶ τὰ πρῶτα ὀνόματα, τελευτῶντες ποιοῦσι

βάλλη, διαλύει τὸ σαφὲς τῷ ἐπισκοτεῖν. Οἱ δὲ ἄνθρωποι τοῖς διπλοῖς χρῶνται ὅταν ἀνώνυμον ᾖ, καὶ ὁ λόγος εὐσύνθετος, οἶον τὸ “χρονотριβεῖν” ἀλλ’, ἂν πολὺν, πάντως ποιητικόν. Διὸ χρησιμωτάτη ἡ διπλὴ λέξις τοῖς διθυραμβοποιοῖς· οὗτοι γὰρ ψοφώδεις· αἱ δὲ γλῶτται τοῖς ἐποποιοῖς· σεμνὸν γὰρ καὶ αὐθαδές· ἡ μεταφορὰ δὲ τοῖς ἱαμβείοις· τούτοις γὰρ νῦν χρῶνται, ὥσπερ εἴρηται.

4 Καὶ ἔτι τέταρτον, τὸ ψυχρὸν ἐν ταῖς μεταφοραῖς γίγνεται· εἰσὶ γὰρ καὶ μεταφοραὶ ἀπρεπεῖς· αἱ μὲν διὰ τὸ γελοῖον (chrῶνται γὰρ καὶ οἱ κωμωδοποιοὶ μεταφοραῖς), αἱ δὲ διὰ τὸ σεμνὸν ἄγαν καὶ τραγικόν· ἀσαφεῖς δὲ, ἂν πόρρωθεν. Οἶον Γοργίας, “χλωρὰ καὶ ἔναιμα τὰ πράγματα.” “σὺ δὲ ταῦτα

μηδ’ ἂν ἵνα ἀνθρώπων συνίεναι ᾖ, τι ποτὶ βούλειται τὸ ὄνομα.

3. Ὅταν γὰρ γινώσκοντι ἐπιμεβάλλη, κ. τ. λ.] Dr. Whately's *Rhet.* p. 213. “The use of Epithets in prose compositions is not to be proscribed; as the judicious employment of them is undoubtedly conducive to Energy. In no place, however, will it be advisable to introduce any Epithet which does not fulfil one of these two purposes: 1st, to explain a Metaphor; thus Æschylus speaks of the ‘winged hound of Jove,’ meaning the Eagle; to have said ‘the winged Eagle’ would have had a very different effect. 2dly, When the Epithet expresses something which, though implied in the subject, would not have been likely to occur at once spontaneously to the hearer's mind; and yet is important to be noticed with a view to the purpose

“in hand. Indeed it will generally happen that the Epithets employed by a skilful Orator will be found to be in fact so many *abridged arguments*, the force of which is sufficiently conveyed by a mere hint: E. g. If any one say, ‘we ought to take warning from the bloody revolution of France,’ the Epithet suggests one of the reasons for our being warned; and that not less clearly, and more forcibly, than if the argument had been stated at length.”

3. Διθυραμβοποιοῖς.] Horace, *Ode* IV. 2. 10.

“Seu per audaces nova Dithyrambos
“Verba devolvit.”

4. Χλωρὰ καὶ ἔναιμα.] Fresh and recent, as though still dripping with blood.

We also find in some editions *χλωρὰ καὶ ἄναιμα*, *pale and lifeless*. The

αἰσχροῦς μὲν ἔσπειρας, κακῶς δὲ ἐθέρισας” ποιη-
 τικῶς γὰρ ἄγαν. Καὶ ὡς Ἀλκιδάμας, “ τὴν
 φιλοσοφίαν ἐπιτείχισμα τῶν νόμων” καὶ “ τὴν
 Ὀδύσσειαν, καλὸν ἀνθρωπίνου βίου κάτοπτρον”
 καὶ “ οὐδὲν τοιοῦτον ἄθυρμα τῇ ποιήσει προσ-
 φέρων” ἅπαντα γὰρ ταῦτα ἀπίθانا διὰ τὰ
 εἰρημένα. Τὸ δὲ Γοργίου εἰς τὴν χελιδόνα, ἐπεὶ
 κατ’ αὐτοῦ πετομένη ἀφῆκε τὸ περίττωμα, ἄριστα
 τῶν τραγικῶν· εἶπε γὰρ, “ Αἰσχρόν γε, ὦ Φιλο-
 μήλα” ὄρنيθι μὲν γὰρ, εἰ ἐποίησεν, οὐκ αἰσχρόν·
 παρθένῳ δὲ αἰσχρόν. Εὐ³ οὖν ἐλοιδόρησεν, εἰπὼν
 ὃ ἦν, ἀλλ’ οὐχ ὃ ἔστιν.

word *χλωρὸν* admits of both interpretations.—See Sophocles, *Trachin.* 1057.

Ἐκ δὲ *χλωρὸν* αἰμά μου

Πέπωκεν ἤδη, καὶ διέφθαρμαι δέμας.

4. Τὸ δὲ Γοργίου] Plutarch, *Sympos.* B. VII. p. 727. Γοργίας δὲ ὁ σοφιστῆς, χελιδόνας ἀφείσης ἐπ’ αὐτὸν ἀπόπαυτον, ἀναβλέψας πρὸς αὐτήν, οὐ καλὰ ταῦτ’, εἶπεν, ὦ Φιλομήλα.

4. “ὦ Φιλομήλα.”] The fable records that Procne was changed into the *Swallow*; Philomela into the *Nightingale*.

4. Παρθένῳ δὲ αἰσχρόν.] This figure is called *Hypallage*. Quintilian, VIII.

6. “Sed, ut ait Cicero, ὑπαλλαγήν” *Rhetores dicunt. Ut Cererem cor-*

ruptam undis;” et “*Receptus terrâ* “*Neptunus classes Aquilonibus arcet.*” —Cicero in *Orat.* Ch. 27. “*Mutata, in* “*quibus pro verbo proprio subjicitur* “*aliud, quod idem significet, sumptum* “*ex re aliquâ consequenti. Quod* “*quanquam transferendo fit, tamen* “*alio modo transtulit, cum dixit Ennius* “*‘arcem et urbem orbas;’ alio modo,* “*si pro patriâ arcem dixisset. Et* “*‘horridam Africam terribili tremere* “*tumultu’ cum dicit, pro Afris im-* “*mutat Africam. Hanc Hypallagen* “*Rhetores, quia quasi summutantur* “*verba pro verbis; Metonymiam* “*Grammatici vocant, quod nomina* “*transferuntur.*”

ΚΕΦ. δ'.

ΠΕΡΙ ΕΙΚΟΝΟΣ.

ΕΣΤΙ δὲ καὶ ἡ εἰκὼν μεταφορά· διαφέρει γὰρ
μικρόν· ὅταν μὲν γὰρ εἴπῃ τὸν Ἀχιλλέα,

Ὡς δὲ λέων ἐπόρουσεν,

1. Ἡ εἰκὼν μεταφορά·] Quintilian, VIII. 6. "In totum autem Metaphora brevior est Similitudo; eoque distat, quod illa comparatur rei, quam volumus exprimere; hæc, pro ipsâ re dicitur; comparatio est enim, cum dico fecisse quid hominem ut leonem; translatio, cum dico de homine leo est."—See also Quintil. VIII. 3. "Præclare vero ad inferendam rebus lucem, repertæ sunt Similitudines; quarum aliæ sunt quæ probationis gratiâ inter argumenta ponuntur" (the Παραβολὴ of Aristotle; see B. II. Ch. XX. 4.); "aliæ ad exprimendam rerum imaginem compositæ, quod est hujus loci proprium:

"Inde lupi ceu raptores atrâ in
"nebulâ;"—et,

"Avi similis, quæ circum littora,
"circum

"Piscosos scopulos humilis volat
"æquora juxta."

"Quo in genere id est præcipue custodiendum, ne id, quod similitudinis gratiâ adscivimus, aut obscurum sit aut ignotum. Debet enim quod illustrandæ alterius rei gratiâ assumitur, ipsum esse clarius eo quod illuminat."

1. Διαφέρει γὰρ μικρόν·] Dr. Whate-

ly's Rhet. p. 200. "The Simile or Comparison may be considered as differing in form only from a Metaphor; the resemblance being in that case stated, which in the Metaphor is implied. Each may be founded either on direct resemblance between the objects themselves in question (as when we speak of 'table-land, or compare great waves to mountains;) or on the analogy which is the resemblance of Ratios,—a similarity of the relations they bear to certain other objects, as when we speak of 'the light of reason;' or compare a wounded and captive warrior to a stranded ship," (Lady of the Lake.) "It has been already observed under the head of Example, that we are carefully to distinguish between an Illustration (i. e. an Argument from Analogy or Resemblance), and what is properly called a Simile or Comparison, introduced merely to give force or beauty to the expression. The aptness of an Illustration sometimes leads men to over-rate, and sometimes to under-rate, its force as an argument." See note to B. II. Ch. XX. 4. suprâ.

εἰκὼν ἐστίν· ὅταν δὲ “λέων ἐπόρουσε,” μεταφορά· διὰ τὸ γὰρ ἄμφω ἀνδρείους εἶναι, προσηγόρευσε, μετενέγκας λέοντα τὸν Ἀχιλλέα. Χρήσιμον δὲ ἡ² εἰκὼν καὶ ἐν λόγῳ, ὀλιγάκις δέ· ποιητικὸν γάρ. Οἰστέαί δὲ ὥσπερ αἱ μεταφοραί· μεταφοραί γάρ εἰσι διαφέρονται τῷ εἰρημένῳ.

Εἰσὶ δ' εἰκόνες οἷον ἥν Ἀνδροτίων εἰς Ἰδριέα,³ ὅτι “ὅμοιος τοῖς ἐκ τῶν δεσμῶν κυνιδίοις” ἐκεῖνά τε γὰρ προσπίπτοντα δάκνει, καὶ Ἰδριέα λυθέντα ἐκ τῶν δεσμῶν εἶναι χαλεπὸν. Καὶ ὡς Θεοδάμας εἵκαζεν Ἀρχίδαμον Εὐξένῳ γεωμετρεῖν οὐκ ἐπισταμένῳ, ἐν τῷ ἀνάλογον· ἔσται γὰρ καὶ ὁ Εὐξενος Ἀρχίδαμος γεωμετρικός. Καὶ τὸ ἐν τῇ πολιτείᾳ τῇ Πλάτωνος, ὅτι οἱ τοὺς τεθνεώτας σκυλεύοντες εἰκόασιν τοῖς κυνιδίοις, “ἅ τοὺς λίθους δάκνει, τοῦ βάλλοντος οὐχ ἀπτόμενα.” Καὶ ἡ εἰς τὸν δῆμον, ὅτι “ὅμοιος ναυκλήρῳ ἰσχυρῷ μὲν, ὑποκώφῳ δέ.” Καὶ ἡ εἰς τὰ μέτρα τῶν ποιητῶν,

3. Ἀνδροτίων εἰς Ἰδριέα] Androtion, the pupil of Isocrates. See Ruhnken, Orat. Gr. Idrieus, probably the king of Caria mentioned by Isocrates in Orat. ad Philipp.

3. Χαλεπὸν.] Xenophon, Κυρ. Ἀναβ. Β. V. ad fin. Ἀν οὖν σωφρονήτῃ, τουτῷ τάναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας δισμύουσι, τὰς δὲ νύκτας ἀφιᾶσι.

3. Ἀρχίδαμον Εὐξένῳ κ. τ. λ.] That Archidamus was another Euxenus without his knowledge of Geometry; and, vice versâ, Euxenus was another Archidamus become a Geometrician.

3. ἅ τοὺς λίθους δάκνει,] Compare Plato de Repub. V. p. 469. Ἀνελεύθερον δὲ οὐ δοκεῖ, καὶ φιλοχρήματον νεκρὸν συλᾶν, καὶ γυναικείας καὶ σμικρὰς διανοίας, πολέμιον νομίζειν τὸ σῶμα τοῦ τεθνεώτος, ἀποπταμένου τοῦ ἐχθροῦ, λελοιπότες δὲ ᾧ ἐπολέμει; ἢ οἷσι τι διάφορον δρᾶν τοὺς τοῦτο ποιοῦντας τῶν κυνῶν. αἱ τοῖς λίθοις, οἷς ἂν βληθῶσιν, χαλεπαίνουσι, τοῦ βάλλοντος οὐχ ἀπτόμεναι;

3. “Ναυκλήρῳ ἰσχυρῷ μὲν, ὑποκώφῳ δέ.”] Plato de Republ. VI. 488. Νόησον γὰρ τοιοῦτον γενόμενον, εἴτε πολλῶν νεῶν περὶ, εἴτε μίᾳς ναυκλήρον, μεγέθει μὲν καὶ ῥάμῃ ὑπὲρ τοὺς ἐν νηὶ ἅπαντας, ὑπόκωφον δέ.

ὅτι “ ἔοικε τοῖς ἄνευ κάλλους ὠραίοις” οἱ μὲν γὰρ ἀπανθήσαντες, τὰ δὲ διαλυθέντα, οὐχ ὅμοια φαίνεται. Καὶ ἡ Περικλέους εἰς Σαμίους, “ ἐοικέναι αὐτοὺς τοῖς παιδίοις, ἃ τὸν ψωμὸν δέχεται μὲν, κλαίοντα δέ” καὶ εἰς Βοιωτοὺς, ὅτι “ ὅμοιοι “ τοῖς πρίνοις· τούς τε γὰρ πρίνους ὑφ’ αὐτῶν κατακόπτεσθαι, καὶ τοὺς Βοιωτοὺς πρὸς ἀλλήλους “ μαχομένους.” Καὶ ὁ Δημοσθένης τὸν δῆμον, ὅτι “ ὁμοίός ἐστι τοῖς ἐν τοῖς πλοίοις ναυτιῶσιν.” Καὶ ὡς ὁ Δημοκράτης εἶκασε τοὺς ῥήτορας ταῖς τίτθαις, “ αἱ τὸ ψώμισμα καταπίνουσαι, τῷ σιάλῳ “ τὰ παιδιά παραλείφουσι.” Καὶ ὡς Ἀντισθένης Κηφισόδοτον τὸν λεπτὸν λιβανωτῷ εἶκασεν, ὅτι “ ἀπολλύμενος εὐφραίνει.” Πάσας γὰρ ταύτας

3. Οἱ μὲν γὰρ ἀπανθήσαντες] For the youthful having lost their bloom, and verses being deprived of their metre, no longer appear like the same.

3. Σαμίους] That the Samians did not seem pleased with the good things the Athenians provided them, but received their liberty and deliverance from the Persian yoke, just “ as children swallow the sop from their “ nurses’ hands, but cry at the same “ time.” See Thucydides, I. 115.—Diodorus, XII. 27.

3. Ὅμοιοι τοῖς πρίνοις—κατακόπτεσθαι] That the Bœotians, from their internal discords, were like the oaks in the mountain-forests, perpetually knocking their heads together, and beating each other to the ground. See Thucydides, II. 77. “ Ἦδη γὰρ ἐν ὄρεσιν ὕλην τριφθεῖσα ὑπ’ ἀνέμων πρὸς αὐτὴν, ἀπὸ ταυτομάτου πῦρ καὶ φλόγα ἀπ’ αὐτοῦ ἀνῆκε.

3. Ὅμοιος—ναυτιῶσι.] As fastidious as the appetites of persons sick at sea.

3. Δημοκράτης] Mentioned by Plutarch in Politic. Præcept. 803.

3. Τοὺς ῥήτορας ταῖς τίτθαις] Aristophanes has made use of the same simile. Equites, 715.

Κλ. Ἐπίσταμαι γὰρ αὐτὸν, οἷς ψωμίζονται.

Ἄλ. Κᾶθ’ ὥσπερ αἱ τίτθαι γε σιτίζεις κακῶς.

Μασώμινος γὰρ τῷ μὲν ὀλίγον ἐντιθῆς, αὐτὸς δ’ ἐκείνου τριπλάσιον κατίσπασκας.

3. Κηφισόδοτον] The Orator Cephisodotus mentioned by Demosthenes, c. Leptin. p. 501.—Xenophon. Hellen. VI. 3. 2. and VII. 1. 12.

3. “ Ἀπολλύμενος εὐφραίνει.”] Because the gradual consumption of Cephisodotus, who (it seems) got thinner and thinner every day, was as

καὶ ὡς εἰκόνας καὶ ὡς μεταφορὰς ἔξεστι λέγειν ὥστε ὅσαι ἂν εὐδοκιμῶσιν ὡς μεταφοραὶ λεχθεῖσαι, δῆλον ὅτι αὗται καὶ εἰκόνες ἔσονται, καὶ αἱ εἰκόνες μεταφοραὶ λόγου δεόμεναι. Αἰεὶ δὲ⁴ δεῖ τὴν μεταφορὰν τὴν ἐκ τοῦ ἀνάλογον ἀνταποδιδόναι, καὶ ἐπὶ θάτερα, καὶ ἐπὶ τῶν ὁμογενῶν οἶον, εἰ ἡ φιάλη “ἀσπὶς Διονύσου,” καὶ τὴν ἀσπίδα ἀρμόττει λέγεσθαι “φιάλην Ἀρεως.” Ὁ μὲν οὖν λόγος συντίθεται ἐκ τούτων.

ΚΕΦ. ε΄.

ΟΤΙ ΧΡΗ ΕΛΛΗΝΙΖΕΙΝ.

ΕΣΤΙ δ' ἀρχὴ τῆς λέξεως τὸ Ἑλληνίζειν τοῦτο δ' ἐστὶν ἐν πέντε. Πρῶτον μὲν ἐν τοῖς²

agreeable to men's wishes, as the consumption of frankincense to their olfactory nerves.

4. Ἐκ τοῦ ἀνάλογον] See note to Ch. III. §. 7. *suprà*.

4. Φιάλη “ἀσπὶς Διονύσου,”] This same bold metaphor is mentioned with approbation also in the *Poetics*, §. 35. Ὁμοίως ἔχει φιάλη πρὸς Διόνυσον, καὶ ἀσπὶς πρὸς Ἀρην. ἔρεϊ τοῖνον καὶ τὴν ἀσπίδα “φιάλην Ἀρεως,” καὶ τὴν φιάλην “ἀσπίδα Διονύσου.” Tyrwhit quotes a passage in Athenæus, X. p. 433, from which he supposes Timotheus to have been the original author of this metaphor, and on its account, to have been ridiculed by Antiphanes. The passage alluded to,

being corrupt, is thus restored by Tyrwhit.

— ἥτοι δ' ἥρωος ὄπλον,
(Φιάλην Ἀρεως κατὰ Τιμοθέον,)
Ξυστόν τε βέλος.

CHAR. V.

1. Τὸ Ἑλληνίζειν] The Greeks termed τὸ Ἑλληνίζειν and Ἑλληνισμός, what the Romans expressed by “*Latine loqui*,” and “*Latinitas*.”—Compare Quintilian, I. IV. Diog. Laert. in Zen. VII. 59. Ἀρεται δὲ λόγου εἰς πέντε, Ἑλληνισμός, σαφήνεια, συντομία, πρέπον, κατασκευή κ. τ. λ.

Cicero, de Orat. III. 13. “*Prætereamus igitur præcepta Latine lo-*

συνδέσμοις, ἂν ἀποδιδῶ τις ὥς πεφύκασι πρό-
 τεροι καὶ ὕστεροι γίνεσθαι ἀλλήλων, οἷον ἔνιοι
 ἀπαιτοῦσιν· ὥσπερ ὁ “ μὲν,” καὶ ὁ “ ἐγὼ μὲν,”
 ἀπαιτεῖ τὸν “ δέ,” καὶ τὸν “ ὁ δέ.” Δεῖ δὲ,
 ἕως μέμνηται, ἀνταποδιδόναι ἀλλήλοις, καὶ μήτε
 μακρὰν ἀπαρτᾶν, μήτε σύνδεσμον πρὸ συνδέσμου
 ἀποδιδόναι τοῦ ἀναγκαίου· ὀλιγαχοῦ γὰρ ἄρμόττει.
 “ Ἐγὼ δ’, ἐπεὶ μοι εἶπεν· ἦλθε γὰρ Κλέων
 “ δεόμενός τε καὶ ἀξιῶν· ἐπορευόμην παραλαβὼν
 “ αὐτούς.” Ἐν τούτοις γὰρ πολλοὶ πρὸ τοῦ
 ἀποδοθησομένου συνδέσμου προεμβέβληνται σύν-
 δεσμοί· ἂν δὲ πολὺ τὸ μεταξὺ γένηται τοῦ
 “ ἐπορευόμην,” ἀσαφές. Ἐν μὲν δὴ τὸ εὖ ἐν
 3 τοῖς συνδέσμοις. Δεύτερον δὲ, τὸ τοῖς ἰδίους
 4 ὀνόμασι λέγειν, καὶ μὴ τοῖς περιέχουσιν. Τρίτον,
 μὴ ἀμφιβόλοις· ταῦτα δὲ, ἂν μὴ τὰ ἐναντία

“ quendi, quæ puerilis doctrina tradit,
 “ et subtilior cognitio ac ratio littera-
 “ rum alit, aut consuetudo sermonis
 “ quotidiani ac domestici, libri con-
 “ firmant, et lectio veterum oratorum
 “ et poetarum.”

Aristotle gives its five efficient; 1. τὸ εὖ ἐν τοῖς συνδέσμοις; 2. τὸ τοῖς ἰδίους ὀνόμασι λέγειν; 3. μὴ ἀμφιβόλοις; 4. τὸ εὖ ἐν τοῖς γένεσι; 5. ἐν τῇ ἀριθμῇ.

2. “ Ὡς περ ὁ “ μὲν”—ἀπαιτεῖ τὸν “ δέ.”] Demetrius Phal. Περὶ Ἑρμην. §. 53, instructs us, however, that too great an accuracy in the use of conjunctives is injurious to the grandeur of the style: Χρὴ δὲ καὶ τοὺς συνδέσμους μὴ μαλὰ ἀνταποδιδόνθαι ἀκριβῶς· οἷον, τῇ “ μὲν” συνδέσμου, τὸν “ δέ” μικρο-
 πρεπὲς γὰρ ἢ ἀκριβεία. κ. σ. λ.

3. Τὸ τοῖς ἰδίους ὀνόμασι] Cicero, de Orat. III. 13. “ Latine scilicet dicendo, verbis usitatis ac proprie demonstrantibus ea, quæ significari ac declarari volumus.”

3. Καὶ μὴ τοῖς περιέχουσιν.] Cf. Quintilian VIII. 2. “ Primus enim intellectus est, sua cujusque rei appellatio, quâ non semper utimur. Nam et obscœna vitabimus, et sordida, et humilia. In quo vitio cavendo non mediocriter quidam errare solent, qui omnia quæ sunt in usu, etiam si causæ necessitas postulet, reformidant.”

Cicero de Divin. II. 64: “ Ut si quis medicus ægroto imperet, ut sumat,

“ Terrigenam, herbigradam, do-

προαιρῆται· ὅπερ ποιοῦσιν ὅταν μὴδὲν μὲν ἔχωσι λέγειν, προσποιῶνται δέ τι λέγειν· οἱ γὰρ τοιοῦτοι ἐν ποιήσει λέγουσι ταῦτα, οἷον Ἑμπεδοκλῆς. Φενακίζει γὰρ τὸ κύκλω πολὺ ὄν, καὶ πάσχουσιν οἱ ἀκροαταί, ὅπερ οἱ πολλοὶ παρὰ τοῖς μάντεσιν· ὅταν γὰρ λέγωσιν ἀμφίβολα, συμπαρανεύουσι·

Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει.

Καὶ διὰ τὸ ὅλως ἔλαττον εἶναι ἀμάρτημα, διὰ τῶν γενῶν τοῦ πράγματος λέγουσιν οἱ μάντιες· τύχοι γὰρ ἂν τις ἐν τοῖς ἀρτιασμοῖς ἄρτια ἢ περισσὰ εἰπὼν, μᾶλλον ἢ τὸ πόσα ἔχει· καὶ τὸ ὅτι ἔσται, ἢ τὸ πότε· διὸ οἱ χρησμολόγοι οὐ προσορίζονται πότε. Ἄπαντα δὲ ταῦτα ὅμοια· ὥστ’,

“ miportam, sanguine cas-
“ sam,”

“ potius quam hominum more, ‘ coch-
“ leam.”—Nam Pacuvianus Am-
phion :

“ Quadrupes, tardigrada, agrestis,
“ humilis, aspera,

“ Capite brevi, cervice anguinā,
“ adspectu truci,

“ Eviscerata, inanima, cum ani-
“ mali sono ;’

“ cum dixisset obscurius, &c.—At ille
“ uno verbo ‘ Testudo.’”

4. Μὴ ἀμφιβόλοις.] “ Sine ambiguo
“ verbo aut sermone.” Cicero de
Orat. III. 13.

4. Οἷον Ἑμπεδοκλῆς.] Cf. Cicero in
Lucullo, XXIII. “ Furere tibi Em-
“ pedocles videtur ; at mihi dignissi-
“ mum rebus iis, de quibus loquitur,
“ sonum fundere. Parmenides, Xe-
“ nophanes, minus bonis quanquam
“ versibus, sed tamen illis versibus in-

“ crepant eorum arrogantiam, quasi
“ irati, qui cum sciri nihil possit, aude-
“ ant se scire dicere.”

4. Κροῖσος Ἄλυν διαβάς] See Herod.
I. ch. 53 and 91. Similar to this is
the response of the Oracle to Pyrrhus,
as related by Ennius. “ Aio tē, Ἄε-
“ cida, Romanos vincere posse.”—
Compare Cicero de Divinat. ii. 56.
“ Nam cum sors illa edita est opulen-
“ tissimo regi Asiæ,

“ ‘ Croesus Halyn penetrans, mag-
“ ‘ nam pervertet opum vim,’

“ hostium vim se perversurum puta-
“ vit ; pervertit autem suam. Utrum
“ igitur eorum accidisset, verum ora-
“ culum fuisset.”

4. Οὐ προσορίζονται πότε.] Cicero
de Divin. II. 54. “ Callide enim,
“ qui illa composuit, perfecit ut, quan-
“ doque accedisset, prædictum vide-
“ retur, hominum et temporum defini-
“ tione sublatâ.”

5 ἂν μὴ τοιούτου τινὸς ἕνεκα, φευκτέον. Τέταρτον, ὡς Πρωταγόρας τὰ γένη τῶν ὀνομάτων διήρει, ἄρρενα, καὶ θήλεα, καὶ σκεύη· δεῖ γὰρ ἀποδιδόναι καὶ ταῦτα ὀρθῶς. “ Ἡ δ’ ἐλθοῦσα καὶ δια-
6 λεχθεῖσα ὦχετο.” Πέμπτον, ἐν τῷ τὰ πολλὰ καὶ ὀλίγα καὶ ἐν ὀρθῶς ὀνομάζειν. “ Οἱ δ’ ἐλθόντες ἔτυπτόν με.”

Ὅλως δὲ δεῖ εὐανάγνωστον εἶναι τὸ γεγραμμένον, καὶ εὐφραστον· ἔστι δὲ τὸ αὐτό· ὅπερ οἱ πολλοὶ σύνδεσμοι οὐκ ἔχουσιν, οὐδ’ ἂ μὴ ῥάδιον διαστίξαι, ὥσπερ τὰ Ἡρακλείτου. Τὰ γὰρ Ἡρακλείτου διαστίξαι ἔργον, διὰ τὸ ἄδηλον εἶναι ποτέρῳ πρόσκειται, τῷ ὕστερον ἢ τῷ πρότερον. Οἷον ἐν τῇ ἀρχῇ αὐτοῦ τοῦ συγγράμματος· φησὶ γὰρ “ Τοῦ λόγου τοῦδ’ ἑόντος αἰεὶ

5. Τὰ γένη] It appears singular, that Aristotle, mentioning numbers and genders, should have omitted cases of nouns and tenses of verbs, which are equally necessary to correctness of language; and with respect to which we sometimes find the best writers falling into mistakes.

5. Σκεύη] Poetics, ch. 36. “Ἐπὶ τῶν ὀνομάτων τὰ μὲν ἄρρενα, τὰ δὲ θήλια, τὰ δὲ μετὰξὺ” in which passage the appellation approaches more nearly to that of the Latin, “*neutra*.”

5. Δεῖ γὰρ ἀποδιδόναι] Cicero de Orat. III. 11. “Atque ut Latine “*loquamur, non solum videndum est, “ut et verba efferamus ea, quæ nemo “jure reprehendat; et ea sic et casibus, et temporibus, et genere, et numero conservemus,*” &c.—In Partit. ch. 6. “Consecutio autem, ne gene-

“*ribus, numeris, temporibus, personis, “casibus, perturbatur oratio.*”

6. Ὡσπερ τὰ Ἡρακλείτου.] The Ephesian Philosopher, called, from his obscurity, σκοτεινός. See Cicero, de Fin. ii. 5. “Si aut de industriâ facias, ut Heraclitus cognomento qui “σκοτεινός perhibetur, quia de naturâ “nimis obscure memoravit.”—Nat. Deor. i. 26. “Nec consulto dicis “occulte, tanquam Heraclitus.”—De Divin. ii. 64. “Valde Heraclitus “obscurus, minime Democritus.”

6. Τοῦ λόγου τοῦδ’ ἑόντος αἰεὶ] This passage is quoted by Clem. Alex. Strom. V. p. 716. “Ἀντικρὺς δὲ ὁ μὲν Ἡράκλειτος, τοῦ λόγου τοῦδ’ ἑόντος αἰεὶ ἄξύνετοι γίνονται οἱ ἄνθρωποι, καὶ πρόσθεν ἢ ἀκούσαι, καὶ ἀκούσαντες τὸ πρῶτον.

“ἀξύνετοι ἄνθρωποι γίνονται” ἄδηλον γὰρ τὸ “αἰεῖ” πρὸς ὁποτέρῳ διαστίξαι. Ἐτι δὲ ποιεῖ σολοικίζειν τὸ μὴ ἀποδιδόναι, ἐὰν μὴ ἐπιζευγνύῃς ἀμφοῖν ὃ ἀρμόττει· οἷον ἢ ψόφον ἢ χρώμα, τὸ μὲν “ἰδὼν” οὐ κοινόν· τὸ δ’ “αἰσθόμενος” κοινόν. Ἀσαφῆ δὲ καὶ ἂν μὴ προθεῖς εἴπῃς, μέλλων πολλὰ μεταξὺ ἐμβάλλειν· οἷον “Ἐμελλον γὰρ, διαλεχθεὶς ἐκείνῳ τάδε καὶ τάδε καὶ ὧδε, πορεύεσθαι” ἀλλὰ μὴ “Ἐμελλον γὰρ διαλεχθεὶς πορεύεσθαι,” εἶτα “τάδε καὶ τάδε καὶ ὧδε ἐγένετο.”

ΚΕΦ. 5’.

ΠΕΡΙ ΟΓΚΟΥ ΤΗΣ ΛΕΞΕΩΣ.

Εἰς ὄγκον δὲ τῆς λέξεως συμβάλλεται τάδε, τὸ λόγῳ χρῆσθαι ἀντ’ ὀνόματος· οἷον μὴ “κύκλον,” ἀλλ’ “ἐπίπεδον τὸ ἐκ τοῦ μέσου ἴσον.” Εἰς δὲ συντομίαν τὸ ἐναντίον, ἀντὶ τοῦ λόγου ὄνομα. Καὶ ἐὰν αἰσχροὺς ἢ ἀπρεπές· ἐὰν μὲν ἐν τῷ λόγῳ ἢ αἰσχρὸν, τοῦνομα λέγειν· ἐὰν δὲ ἐν τῷ ὀνόματι, τὸν λόγον. Καὶ μεταφοραῖς δηλοῦν, καὶ τοῖς

1. Ὀγκον] “The Elevation of language.” Majoragius and others translate this by the word “Amplitudinem;” Victorius quotes Dion. Halicarn. in Vit. Lysisæ, in allusion to the ὄγκος τῆς λέξεως, as implying “orationem, quæ haberet in se gravitatem et amplitudinem non parvam.”

1. Λόγῳ χρῆσθαι] To use the Definition instead of the simple Noun.

In this way Milton endeavours to elevate the expression of “nine days,” by the circumlocution:

“Nine times the space that mea-

“sures night and day

“To mortal man.”

4 ἐπιθέτοις, εὐλαβούμενον τὸ ποιητικόν. Καὶ τὸ ἐν πολλὰ ποιεῖν, ὅπερ οἱ ποιηταὶ ποιοῦσιν· ἐνὸς ὄντος λιμένος, ὁμῶς λέγουσι

λιμένους εἰς Ἀχαιούς·

καί,

Δέλτου μὲν αἶδε πολύθυροι διαπτυχαί.

5 Καὶ μὴ ἐπιζευγύναι, ἀλλ' ἐκατέρω ἐκάτερον·
 “Τῆς γυναικὸς τῆς ἡμετέρας.” ἐὰν δὲ συντόμως,
 6 τὸ ἐναντίον· “Τῆς ἡμετέρας γυναικός.” Καὶ μετὰ συνδέσμου λέγειν· ἐὰν δὲ συντόμως, ἄνευ

3. Εὐλαβούμενον τὸ ποιητικόν.] Dionys. Halicarn. accuses Thucydides of having fallen into this error, and, in endeavouring to give dignity and sublimity to his speeches, of having too freely used the ποιητικῇ κατασκευῇ.

4. Καὶ τὸ ἐν πολλὰ ποιεῖν.] Quintilian does not merely confine himself to making plurals out of singulars; but asserts that every liberty with regard to numbers as well as persons, cases, &c. gives ornament to Rhetorical diction. Thus Livy writes, “Romanus ‘proelio victor,’ meaning the Roman armies.

The dignity and sublimity given by plurals is illustrated by Longinus, de Sublim. §. 23. Ἄλλ' ἐκείνα μᾶλλον παρατηρήσεις ἄξια, ὅτι ἐστ' ὅπου προσπίπτει τὰ πληθυντικὰ μεγαλοῤῥημονήσεις, καὶ αὐτῶ δοξοκομποῦνται τῷ ἥχῳ τοῦ ἀριθμοῦ· ταῦτα παρὰ τῇ Σοφοκλεΐ τὰ ἐπὶ τοῦ Οἰδίπου· (1403.)

— ὦ γάμοι, γάμοι,

Ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες, πά-
 λιν

Ἀνείτε ταῦτ' ὃν σπέρμα, κῆρυδι-
 ζατε

Πατέρας, ἀδελφούς, παῖδας, αἶμ' ἑμ-
 φύλιον,

Νύμφας, γυναῖκας, μητέρας τε,
 κ. τ. λ.

See also Œdip. Tyr. 987.

Καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατὴρς
 τάφοι.

4. Λιμένους εἰς Ἀχαιούς.] These words appear to be the conclusion of a Senarius, but of what author is unknown.

4. Δέλτου] Eurip. Iphig. in Taur. 727.

5. Καὶ μὴ ἐπιζευγύναι, ἀλλ' ἐκατέρω ἐκάτερον.] I. e. not to connect two different words, or cases, with one article; but to give each its own article.

6. Μετὰ συνδέσμου] Πόλλαις μέντοι τίθεντίς πως ἰφεξῆς συνδέσμοι καὶ τὰ μικρὰ μεγάλα ποιοῦσι. Dem. Phal.

μὲν συνδέσμον, μὴ ἀσύνδετα δέ· οἷον “πορευθεὶς καὶ διαλεχθεὶς,” “πορευθεὶς διελέχθην.” Καὶ τὸ Ἀντιμάχου χρήσιμον, ἐξ ὧν μὴ ἔχει λέγειν, ὃ ἐκεῖνος ποιεῖ ἐπὶ τοῦ Τευμησσοῦ,

Ἔστι τις ἡνεμόεις ὀλίγος λόφος·

αὖξεται γὰρ οὕτως εἰς ἄπειρον. Ἔστι δὲ τοῦτο καὶ ἐπὶ ἀγαθῶν καὶ κακῶν, ὅπως οὐκ ἔχει, ὅποτέ-
ρως ἂν ᾖ ἡ χρήσιμον. Ὅθεν καὶ τὰ ὀνόματα οἱ
ποιηταὶ φέρουσι, τὸ “ἄχορδον,” καὶ τὸ “ἄλυρον”
μέλος· ἐκ τῶν στερήσεων γὰρ ἐπιφέρουσιν· εὐδο-
κιμῇ γὰρ τοῦτο ἐν ταῖς μεταφοραῖς λεγόμενον
ταῖς ἀνάλογον· οἷον τὸ φάναι τὴν σάλπιγγα
εἶναι “μέλος ἄλυρον.”

περὶ Ἑρμ. §. 54. See also Longinus, §. 19—21.

Thus Virgil, Georg. II. 192.

“Pateris libamus et auro.”

Æneid. I. 65.

“Molemque et montes insuper altos

“Imposuit.

Æneid. III. 223.

“In partem, prædamque.

6. Μὴ ἀσύνδετα δέ·] Though without a conjunctive, the words must not be entirely unconnected, as *ἡ πορεύθη διαλέχθην*.

7. Ἀντιμάχου] A native of Claros, which was colonized from Colophon. Hence he is called a *Clarian* by Cicero in Brut. 51. and a *Colophonian* by Dion. Halic. De comp. Verb. Ch. 75.

7. Τευμησσοῦ,] Teumessus, or Tel-

messus, a small hill in Boeotia; which Strabo mentions as having been celebrated by Antimachus with this negative praise. “Ὁν ἐκόσμησεν Ἀντίμαχος διὰ πολλῶν ἐπῶν, τὰς μὴ προσούσας ἀριτὰς διαριθμούμενος. Strabo, IX. p. 409. Compare Lucretius, III. 26.

“Sedesque quietæ

“Quas neque concutiunt venti, nec
“nubila nimbis

“Adspergunt, neque nix acri con-
“creta pruina

“Cana cadens violat, semperque
“innubilis æther

“Integit,” &c.

7. “Ἀχορδον,”] See *infra*, Ch. XI. 12. τὸ ζῶν φόρμιξ ἄχορδος. Demetrius Phal. §. 86. “Ὡς ὁ Θέογνις παρατίθεται τὸ “τοξοφόρμιγγα ἄχορδον.”

ΚΕΦ. Ζ'.

ΠΕΡΙ ΤΟΥ ΠΡΕΠΟΝΤΟΣ ΤΗΣ ΛΕΞΕΩΣ.

ΤΟ δὲ πρέπον ἔξει ἡ λέξις, ἐὰν ἡ παθητικὴ τε καὶ ἠθικὴ καὶ τοῖς ὑποκειμένοις πράγμασιν ἀνάλογον. Τὸ δ' ἀνάλογόν ἐστιν, ἐὰν μήτε περὶ εὐόγκων αὐτοκαβδάλως λέγηται, μήτε περὶ εὐτελῶν σεμνῶς· μηδ' ἐπὶ τῷ εὐτελεῖ ὀνόματι ἐπὶ κόσμος· εἰ δὲ μὴ, κωμωδία φαίνεται· οἷον ποιεῖ Κλεοφῶν· ὁμοίως γὰρ ἔνια ἔλεγεν καὶ εἰ εἴπειεν αὖ “πότνια συκῇ.”

3 Παθητικὴ δὲ, ἐὰν μὲν ἡ ὕβρις, ὀργιζομένου λέξις· ἐὰν δὲ ἀσεβῇ καὶ αἰσχρὰ, δυσχεραίνοντως καὶ εὐλαβουμένως λέγειν· ἐὰν δὲ ἐπαινετὰ, ἀγαμένως· ἐὰν δὲ ἐλεεινὰ, ταπεινῶς· καὶ ἐπὶ τῶν
4 ἄλλων δὲ ὁμοίως. Πιθανοῖ δὲ τὸ πρᾶγμα καὶ ἡ οἰκεία λέξις· παραλογίζεται γὰρ ἡ ψυχὴ ὥς

1. Τὸ—*πρέπον*] Cicero in Orat. Ch. 21. “Est eloquentiæ, sicut reli-
“quarum rerum, fundamentum sa-
“pientia: ut enim in vitâ, sic in ora-
“tione, nihil est difficilius quam quid
“deceat videre; *πρέπον* appellant hoc
“Græci, nos dicamus sane *decorum*.”

2. Τὸ δ' ἀνάλογον.] Cicero in Orat. Ch. 29. “Is erit igitur eloquens, qui
“poterit parva submisce, modica tem-
“perate, magna graviter dicere.”

2. *Κόσμος*.] The ornamental or embellishing epithet. See note to Ch. II. §. 6. *suprà*.—Cf. Arist. Poetics, §. 35.

Tyræ.—And Twining, note 190.

2. *Κλεοφῶν*.] Cleophon was a Tragic Poet, by birth an Athenian. (See Suidas in v. Cleophon.) He is mentioned by Aristotle (Poet. §. 4.) as well as a poem of his, called *Man-drabulus*. (Soph. Elench. Ch. XV.)

3. *Ἀγαμένως*.] *Θαυμαστῶς*. Hesych.

4. *Παραλογίζεται*] The paralogism *παρὰ τὸ ἐπόμενον*, “a Consequent,” which consists in taking the terms of a proposition as convertible which are not logically so. (See *suprà* II. Ch. XXIV. §. 7.)

ἀληθῶς λέγοντος, ὅτι ἐπὶ τοῖς τοιούτοις οὕτως ἔχουσιν· ὥστ' οἴονται, εἰ καὶ μὴ οὕτως ἔχει ὡς ὁ λέγων, τὰ πράγματα οὕτως ἔχειν. Καὶ συν-5 ομοιοπαθεῖ ὁ ἀκούων ἀεὶ τῷ παθητικῶς λέγοντι, καὶ μὴ μὲν λέγει· διὸ πολλοὶ καταπλήττουσι τοὺς ἀκροατὰς θορυβοῦντες.

Καὶ ἠθικὴ δὲ αὕτη ἡ ἐκ τῶν σημείων δεῖξις, ὅτι ἀκολουθεῖ ἡ ἀρμόττουσα ἐκάστῳ γένει καὶ ἔξει. Λέγω δὲ γένος μὲν, καθ' ἡλικίαν, οἶον παῖς ἢ ἀνὴρ ἢ γέρων· καὶ γυνή ἢ ἀνὴρ· καὶ Λάκων ἢ Θετταλός· ἔξεις δὲ, καθ' ἃς ποιός τις τῷ βίῳ· 7 οὐ γὰρ καθ' ἅπασαν ἔξιν οἱ βίοι ποιοῖ τινες· ἐὰν οὖν καὶ τὰ ὀνόματα οἰκεῖα λέγῃ τῇ ἔξει, ποιήσει τὸ ἦθος· οὐ γὰρ ταῦτά οὕθ' ὡσαύτως ἄγροικος ἂν καὶ πεπαιδευμένος εἴπειεν. Πάσχουσι δέ τι οἱ ἀκροαταὶ καὶ ᾧ κατακόρως χρώνται οἱ λογογράφοι, “ τίς δ' οὐκ οἶδεν;” “ ἅπαντες ἴσασιν.”

5. Καὶ μὲν λέγει·] Οὐδὲν λέγειν, a common phrase for “ saying nothing to the purpose,” or “ proving nothing.” See Ethics, VII. 13. Οἱ δὲ τὸν τροχιζόμενον καὶ τὸν δυστυχίαις μεγάλαις περιπίπτοντα, εὐδαίμονα φάσκοντες εἶναι ... οὐδὲν λέγουσι. So Ethics, X. 2. πῶς λέγουσιν ἂν τι; We find the same phrase in Cicero, Tusc. II. “ Omittamus igitur hunc, nihil prorsus dicentem.” And in Terence, Eumenuch. “ Abi sis : nihil dicis, Parmeno.”

6. ἠθικῇ] According with this is the instruction given by Horace, de Art. Poet. 317.

“ Respicere exemplar vitæ morum-
“ que jubebo

“ Doctum imitatorem et veras hinc
“ ducere voces.”

6. ἡ ἀρμόττουσα κ. τ. λ.] Compare Horace de Art. Poet. 114.

“ Intererit multum Davusne loqua-
“ tur an Heros,

“ Maturusne Senex, an adhuc flo-
“ rente juventâ

“ Fervidus ; et Matrona potens an
“ sedula nutrix ;

“ Mercatorne vagus, cultorne viren-
“ tis agelli ;

“ Colchus an Assyrius ; Thebis nu-
“ tritus an Argis.”

7. Οἱ λογογράφοι·] Aristotle is supposed in this passage to allude in some measure to Isocrates, who, as he never could overcome his timidity suffici-

ὁμολογεῖ γὰρ ὁ ἀκούων αἰσχυνόμενος, ὅπως μετέχη
οὐπὲρ καὶ οἱ ἄλλοι πάντες.

- 8 Τὸ δ' εὐκαίρως, ἢ μὴ εὐκαίρως χρῆσθαι, κοινὸν
ἡπάντων τῶν εἰδῶν ἐστίν. *Ακος δ' ἐπὶ πάσῃ
ὑπερβολῇ τὸ θρυλούμενον· δεῖ γὰρ αὐτὸν αὐτῷ
προεπιπλήττειν· δοκεῖ γὰρ ἀληθὲς εἶναι, ἐπεὶ οὐ
10 λανθάνει γε ὃ ποιεῖ τὸν λέγοντα. *Ἐτι τοῖς
ἀνάλογον μὴ πᾶσιν ἅμα χρῆσασθαι· οὕτω γὰρ
κλέπτεται ὁ ἀκροατής. Λέγω δὲ οἶον, ἐὰν τὰ
ὀνόματα σκληρὰ ᾖ, μὴ καὶ τῇ φωνῇ, καὶ τῷ
προσώπῳ, καὶ τοῖς ἀρμόττουσιν· εἰ δὲ μὴ, φα-
νερὸν γίγνεται ἕκαστον ὃ ἐστίν. *Ἐὰν δὲ τὸ
μὲν, τὸ δὲ μὴ, λανθάνει ποιῶν τὸ αὐτό. *Ἐὰν
οὖν τὰ μαλακὰ σκληρῶς, καὶ τὰ σκληρὰ μαλακῶς
11 λέγεται, ἀπίθανον γίγνεται. Τὰ δὲ ὀνόματα
διπλᾶ, καὶ τὰ ἐπίθετα πλείω, καὶ τὰ ξένα, μάλιστα
ἀρμόττει λέγοντι παθητικῶς· συγγνώμη γὰρ ὀργι-
ζομένῳ κακὸν φάναι “οὐρανόμηκες,” ἢ “πελώ-

ently to enable him to display his rhetorical powers by haranguing in the assemblies of the people, confined himself to written orations. His works abound with phrases of this sort: Τὴς γὰρ οὐκ οἶδεν ὅτι συνθήκαι εἰσίν; Paneg. Κόωνα δὲ τίς οὐκ οἶδεν ὅτι δυστυχισμένης τῆς πόλεως, κ. τ. λ. Evag.

9. *Ακος — τὸ θρυλούμενον] The common and proverbial expression here alluded to: δεῖ αὐτὸν αὐτῷ προεπιπλήττειν, is exemplified by Quintilian, VIII. 3. 36. “Et si quid “periculosius fuisse videmur, quibus-
“dam remediis præmuniendum est;

“Ut ita dicam”—“Si licet dicere”—
“Quodammodo”—“Permitte mihi
“sic.” “Quæ de re Græcum erit
“illud elegantissimum quo præci-
“pitur ita, προεπιπλήσσειν τῇ ὑπερ-
“βολῇ.”

10. *Ἐὰν οὖν τὰ μαλακὰ σκληρῶς,] But if for the purpose of avoiding too great analogy, he should use too little, by saying harsh words with a soft tone of voice, soft expression of countenance, &c. and vice versâ, he will take away the property which alone it is desirable the speech should contain; that of its being calculated to persuade. A medium therefore is to be observed.

ριον" εἰπεῖν· καὶ ὅταν ἔχῃ ἤδη τοὺς ἀκροατὰς, καὶ ποιήσῃ ἐνθουσιάζσαι ἢ ἐπαίνοισι ἢ ψόγοις, ἢ ὀργῇ ἢ φιλίᾳ· οἷον καὶ Ἰσοκράτης ποιεῖ ἐν τῷ Πανηγυρικῷ ἐπὶ τέλει, "Φήμην δὲ καὶ μνήμην"· καὶ, "οἱ τινες ἔτλησαν" φθέγγονται· τε γὰρ τὰ τοιαῦτα ἐνθουσιάζοντες· ὥστε καὶ ἀποδέχονται δηλονότι ὁμοίως ἔχοντες. Διὸ καὶ τῇ ποιήσει ἤρμοσεν· ἐνθεον γὰρ ἢ ποιήσις. Ἡ δὲ οὕτω δεῖ, ἢ μετ' εἰρωνείας, ὅπερ Γοργίας ἐποίει, καὶ τὰ ἐν τῷ Φαίδρῳ.

11. "Ὅταν ἔχῃ ἤδη τοὺς ἀκροατὰς.] Cicero means this when he says, in *Oratore*, Ch. 62. "Id autem tum "valet, cum is qui audit ab Oratore "jam obsessus est ac tenetur; non "enim id agit, ut insidietur et ob- "servet, sed jam favet, processumque "vult: dicendique vim admirans, non "anquirit quod reprehendat."

11. 'Ενθουσιάζσαι] Cicero *Orat.* Ch. 8. "Facile enim est verbum "aliquod ardens, ut ita dicam, notare; "idque restinctis jam animorum in- "cendiis, irridere."

11. "Φήμην δὲ καὶ μνήμην"] See *Isocrat. Panegy.* Ch. 60. p. 79. The fine passage alluded to occurs at the conclusion of the oration: Φήμην δὲ καὶ μνήμην καὶ δόξαν πόσῃν τινα χρὴ νομίζειν, ἢ ζῶντας ἔξιν, ἢ τελευτήσαντας καταλείψιν, τοῖς ἐν τούτοις τοῖς ἔργοις ἀριστεύσαντας. The other passage occurs in the same Oration, p. 60. Καίτοι πᾶς ἂν ἐκείνων ἀνδρες ἀμείνους ἢ μᾶλλον φιλέλληνες ὄντες ἐπι-δαιχθεῖεν οἱ τινες ἔτλησαν ἐπιδεῖν κ. τ. λ.

11. "Ὡστε καὶ ἀποδέχονται] i. e.

The audience approve of these enthusiastic expressions, because they sympathize with them.

11. "Ενθεον γὰρ ἢ ποιήσις] Compare *Poetics*, §. 30, note. And Cicero de *Oratore*, II. 46. "Poetam bonum "neminem sine inflammatione animo- "rum existere posse, et sine quodam "afflatu quasi furoris."

11. Μετ' εἰρωνείας, ὅπερ Γοργίας.] Aristotle has spoken of Gorgias in a similar strain. *Politics*, III. 1. 9. Γοργίας μὲν οὖν Λιοντίνος τὰ μὲν ἴσως ἀπορῶν, τὰ δὲ εἰρωνευόμενος, ἔφη. καθάπερ ἄλλοις εἶναι τοὺς ὑπὸ τῶν δολμοποιῶν πιποημένους, οὕτω καὶ Λαρισσαίους τοὺς ὑπὸ τῶν δημιουργῶν πεποημένους· εἶναι γὰρ τινὰς καὶ Λαρισσαίους.

11. Τὰ ἐν τῷ Φαίδρῳ] See Plato in *Phædr.* p. 338. "Ὡστε ἰὰν ἄρα πόλλα κς νυμφόληπτος, προῖόντος τοῦ λόγου, γίνωμαι, μὴ θαυμάσης· τὰ νῦν γὰρ οὐκ ἔτι πῶρ' διθυράμβων φθίγγομαι. And again: Οὐκ ἦσθου, ᾧ μακάρις, ὅτι ἔφη ἤδη φθίγγομαι; ἀλλ' οὐκ ἔτι διθυράμβους. καὶ ταῦτα ψέγον· ἰὰν δὲ ἱπαινῶν τὸν ἔτερον ἄρξωμαι, τί με οἷμαι ποιήσειν;

ΚΕΦ. η'.

ΠΕΡΙ ΤΟΥ ΡΥΘΜΟΥ.

ΤΟ δὲ σχῆμα τῆς λέξεως δεῖ μήτε ἔμμετρον εἶναι, μήτε ἄρρυθμον· τὸ μὲν γὰρ ἀπίθανον (πεπλᾶσθαι γὰρ δοκεῖ), καὶ ἅμα καὶ ἐξίστησι· προσέχειν γὰρ ποιεῖ τῷ ὁμοίῳ, πότε πάλιν ἥξει· ὥσπερ οὖν τῶν κηρύκων προλαμβάνουσι τὰ παιδία τὸ “ Τίνα αἰρεῖται ἐπίτροπον ὁ ἀπελευθερούμενος; ” “ Κλέωνα ” τὸ δὲ ἄρρυθμον ἀπέραντον·

1. Τὸ δὲ σχῆμα] One of the ornamental, though not essential, parts of the Oration, is *the form* of the diction; which comprehends both the Rhythm, and also the Arrangement of the language, (whether Connected, Periodic, Antithetical, &c.) See the following Chapter, and Ch. X. §. 5.

The difference between Rhythm and Metre cannot perhaps be better explained than in the words of Harris, Philolog. Inquir. Part II. Ch. 2. p. 67. “ Rhythm differs from Metre, inas-
“ much as Rhythm is *Proportion ap-*
“ *plied to any motion whatever*; Metre
“ *is Proportion applied to the motion of*
“ *words spoken*. Thus, in the drum-
“ *ming of a march, or the dancing*
“ *of a hornpipe, there is Rhythm,*
“ *though no Metre*. Hence it follows
“ *that though all Metre is Rhythm;*
“ *yet all Rhythm is not Metre.*”—
Cf. Longinus, Fragm. III. §. 5. “Ὅταν
μὲν γὰρ τοὺς χαλκίας ἴδωμεν τὰς σφύρας
καταφρονήσας, ἅμα τινὰ καὶ ῥυθμὸν
ἀποούμεν. Μίτρον δ' οὐκ ἂν γίνετο
χωρὶς λίξιως ποιῶς καὶ ποσῆς.

1. Ἐξίστησι· προσέχειν γὰρ κ. τ. λ.]
i. e. Metrical sentences draw the
hearer away from the subject, fixing
his attention to the recurrence of the
similar foot, &c. in the verse.

1. “Ὀσπερ οὖν — “ Κλέωνα ”] This
is an allusion to a custom at Athens.
Emancipated slaves like the *μῆτοικοι*,
seldom arrived at the dignity of
Citizens, or were allowed to manage
any business in their own names;
but were obliged to select some one
of the Citizens as their “ Patron,”
(*προστάτην, ἐπίτροπον*.) under whose
name to be enrolled, and to whose
care and protection to be committed.
Compare Soph. CEd. Tyr. 411.

“Ὀστ' οὐ Κλέοντος προστατὸν γιγνέ-
σθαι.

The popularity of the demagogue
Cleon, of course, caused many to solicit
and obtain his “ Patronage; ” indeed
so many, that the boys in the street
anticipated the close of the Crier's
proclamation on these occasions by
calling out “ Κλέωνα. ” We do indeed
find instances of Slaves, who were

δεῖ δὲ πεπεράνθαι μὲν, μὴ μέτρῳ δέ· ἀηδὲς γάρ²
καὶ ἄγνωστον τὸ ἄπειρον. Περαινέται δὲ ἀριθμῶ
πάντα· ὁ δὲ τοῦ σχήματος τῆς λέξεως ἀριθμὸς
ῥυθμὸς ἐστίν, οὗ καὶ τὰ μέτρα τμητά. Διὸ³
ῥυθμὸν δεῖ ἔχειν τὸν λόγον, μέτρον δὲ μὴ· ποίημα
γὰρ ἔσται· ῥυθμὸν δὲ μὴ ἀκριβῶς· τοῦτο δὲ
ἔσται, εἰ μὴ μέχρι τοῦ ἦ.

Τῶν δὲ ῥυθμῶν ὁ μὲν ἡρώος σεμνὸς, καὶ οὐ⁴
λεκτικὸς, καὶ ἁρμονίας δεόμενος· ὁ δ' ἱαμβὸς αὐτῇ
ἐστίν ἢ λέξις ἢ τῶν πολλῶν· διὸ μάλιστα πάν-
των τῶν μέτρων ἱαμβεῖα φθέγγονται λέγοντες.

dignified with the full rights of Athenian Citizens, but, as we may readily suppose, not without raising envy and opposition. See, for example, Aristoph. *Βάτραχοι*. 694.

Καὶ γὰρ αἰσχρὸν ἐστὶ, τοὺς μὲν ναυμα-
χῆσαντας μίαν,

Καὶ Πλαταιᾶς εὐθὺς εἶναι, κἄντι δού-
λων δισπότας.

2. Ἀριθμὸς ῥυθμὸς ἐστίν.] Comp. Arist. Probl. XIX. 38. ῥυθμῶ δὲ χαί-
ρομεν, διὰ τὸ γινώσκον καὶ τεταγμένον
ἀριθμὸν ἔχειν.

3. Μὴ ἀκριβῶς.] Cicero de Orat. III. 48. "Namque illud ego assentire
"Theophrasto qui putat orationem
"non astrictē sed remissius numero-
"sam esse oportet."

4. Ὁ μὲν ἡρώος σεμνός, καὶ οὐ λεκτι-
κός.] Demetr. Phal. §. 42. Ὁ μὲν
οὖν ἡρώος σεμνός, καὶ οὐ λογικός, ἀλλ'
ἡρώδης.

Comp. Cicero Orator, Ch. 57.
"Longi Aristoteli videtur secus, qui
"judicat heroum numerum grandio-
"rem quam desideret soluta Oratio."

And Quintil. IX. 4. "Herous, qui
"est idem, dactylus Aristoteli Am-
"plior," &c.

4. Ὁ δὲ ἱαμβὸς—ἢ λέξις ἢ τῶν
πολλῶν.] Compare Arist. Poetics,
§. 10. Πλεῖστα γὰρ ἱαμβεῖα λέγομεν
ἐν τῇ διαλέκτῳ τῇ πρὸς ἀλλήλους· ἐξά-
μετρα δὲ ὀλιγάκις, καὶ ἐκβαίνοντες τῆς
λεκτικῆς ἁρμονίας. And just above;
μαλίστα γὰρ λεκτικὸν τῶν μέτρων τὸ
ἱαμβεῖόν ἐστιν.

Cicero, Orat. 56. "Senarios vero
"et Hipponacteos effugere vix possu-
"mus; magnam enim partem ex Iam-
"bis nostra constat Oratio." And
again, de Orat. III. 47. "Nam cum
"sint numeri plures, Iambum et Tro-
"chæum frequentem segregat ab Ora-
"tore Aristoteles, Catule, vester; qui
"naturâ tamen incurrunt ipsi in ora-
"tionem sermonemque nostrum."
—Comp. also Horace de Art. Poet. 81.

"Hunc socci cepere pedem, grandes
"cothurni

"Alternis aptum sermonibus," &c.

Δεῖ δὲ σεμνότητα γενέσθαι καὶ ἐκστῆσαι. Ὁ δὲ τροχαῖος κορδακιώτερος· δηλοῖ δὲ τὰ τετράμετρα· ἔστι γὰρ τροχερὸς ῥυθμὸς τὰ τετράμετρα. Λείπεται δὲ παιὰν, ᾧ ἐχρῶντο μὲν ἀπὸ Θρασυμάχου ἀρξάμενοι· οὐκ εἶχον δὲ λέγειν τίς ἦν. Ἔστι δὲ τρίτος ὁ παιὰν, καὶ ἐχόμενος τῶν εἰρημένων· τρία γὰρ πρὸς δύο ἐστίν. Ἐκείνων δὲ ὁ μὲν, ἐν πρὸς ἔν· ὁ δὲ, δύο πρὸς ἔν. Ἐχεται δὲ τῶν λόγων τούτων ὁ ἡμιόλιος· οὗτος δ' ἐστὶν ὁ παιὰν.

5 Οἱ μὲν οὖν ἄλλοι διὰ τε τὰ εἰρημένα ἀφετέοι, καὶ διότι μετρικοί· ὁ δὲ παιὰν ληπτέος· ἀπὸ μόνου

4. Δεῖ δὲ σεμνότητα] Cicero Orat. 57. "Iambum autem judicat Aris-
"toteles nimis e vulgari esse ser-
"mone. Ita neque humilem nec ab-
"jectam orationem, nec nimis altam
"probat; plenam tamen eam vult esse
"gravitatis, ut eos qui audiant, ad
"majorem admirationem possit tra-
"ducere."

4. Ὁ δὲ τροχαῖος κορδακιώτερος.] Cicero Orat. 57. "Trochæum au-
"tem, qui est eodem spatio quo
"choreus, *Cordacem* appellat, quia
"contractio et brevis dignitatem non
"habet." See also Quint. IX. 4.
"Trochæum, ut nimis currentem
"damnat, eique *Cordacis* nomen im-
"ponit."

Ὁ Κόρδαξ—κωμικῆς ἀρχήσεώς ἐστιν
ἴδος. Harpocrat. Κορδακισμὸς,—ἔστιν
ἴδος ἀρχήσεως αἰσχροῦς καὶ ἀπρέπους.
Ulpian. in Demosth. Olynth. 2.

4. Δηλοῖ δὲ τὰ τετράμετρα.] I. e.
The systems of Trochaic Tetrameters,
which are to be found in most of the
earlier Tragedies; and are thus ac-

counted for by Aristotle in his Poetics,
§. 10. Τὸ δὲ μέτρον ἐκ τετραμέτρου
ἱαμβεῖον ἰγνίετο. Τὸ μὲν γὰρ πρῶτον
τετραμέτρον ἐχρῶντο διὰ τὸ σατυρικὴν
καὶ ἀρχηστεικωτέραν εἶναι τὴν ποίησιν.

4. Ἔστι δὲ τρίτος ὁ παιὰν.] The 1st
kind of metre mentioned is the Heroic,
containing dactyls, spondees, and (ac-
cording to Cicero de Orat. III. 47.)
anapæsts; which are all in the pro-
portion of *one to one*, two short sylla-
bles being taken as equivalent to one
long. The 2d kind is in the proportion
of *one to two*, and comprehends the
Iambic and Trochaic. The 3d kind
is the Pæan, being in the proportion
of *three to two*. Cf. Quintilian,
IX. 4.

4. Ἡμιόλιος.] Compare Cicero Ora-
tor. 56. "Pes enim qui adhibetur ad
"numeros partitur in tria, ut necesse
"sit partem pedis aut æqualem esse
"alteri parti, aut altero tanto, aut
"sesqui esse majorem. Ita fit æqualis
"Dactylus; duplex Iambus; sesqui
"Pæan."

γὰρ οὐκ ἔστι μέτρον τῶν ῥηθέντων ῥυθμῶν· ὥστε μάλιστα λανθάνειν.

Νῦν μὲν οὖν χρῶνται τῷ ἐνὶ παιᾶνι, καὶ ἀρχόμενοι· δεῖ δὲ διαφέρειν τὴν τελευτὴν τῆς ἀρχῆς. Ἔστι δὲ παιᾶνος δύο εἶδη ἀντικείμενα ἀλλήλοις·⁶ ὧν τὸ μὲν ἐν ἀρχῇ ἀρμόττει, ὥσπερ καὶ χρῶνται· οὗτος δ' ἐστίν, οὗ ἄρχει μὲν ἡ μακρὰ, τελευτῶσι δὲ τρεῖς βραχεῖαι·

Δαλογενὲς, εἴτε Λυκίαν·

καὶ

Χρυσεοκόμα Ἑκατε, παῖ Διός.

Ἄλλος δ' ἐξ ἐναντίας, οὗ βραχεῖαι ἄρχουσι τρεῖς, ἡ δὲ μακρὰ τελευταία·

Μετὰ δὲ γὰν ὕδατά τ' ὠκεανὸν ἠφάνισε νύξ.

Οὗτος δὲ τελευτὴν ποιεῖ· ἡ γὰρ βραχεῖα, διὰ τὸ ἀτελὲς εἶναι, ποιεῖ κολοβόν. Ἀλλὰ δεῖ τῇ μακρᾷ ἀποκόπτεσθαι, καὶ δῆλην εἶναι τὴν τελευτὴν, μὴ διὰ τὸν γραφέα, μηδὲ διὰ τὴν παραγραφὴν, ἀλλὰ

5. Οὐκ ἔστι μέτρον] i. e. A metrical System. The same is said by Cicero Orat. 57. "Pæan autem minime est aptus ad versum; quo libentius eum recepit oratio."

6. Παιᾶνος δύο εἶδη] Aristotle only mentions the *first* and *fourth* Pæans, as those alone are to be used by Orators. Cf. Cicero de Orat. III. 47. "Probatum autem ab eodem illo (Aristotele) maxime Pæan; qui est duplex. Nam aut a longâ oritur,

"quam tres breves consequuntur: ut hæc verba, Desinite, Incipite, Comprime; aut a brevibus deinceps tribus, extremâ productâ atque longâ: sicut illa sunt, Domuerant, Sonipedes. Atque illi Philosopho ordini placet a superiore pæane, posteriore finire."

6. Μὴ διὰ τὸν γραφέα,] Not merely through the means of the Transcriber's punctuation, or of the marginal Annotations, but of the Rhythm itself. Compare Cicero Orat. 68. "Ne infi-

7 διὰ τὸν ῥυθμόν. Ὅτι μὲν οὖν εὐρυθμον δεῖ εἶναι τὴν λέξιν, καὶ μὴ ἄρρυθμον, καὶ τίνες εὐρυθμον ποιούσι ῥυθμοὶ, καὶ πῶς ἔχοντες, εἴρηται.

ΚΕΦ. θ'.

ΠΕΡΙ ΛΕΞΕΩΣ ΕΙΡΟΜΕΝΗΣ ἢ ΚΑΤΕΣΤΡΑΜΜΕΝΗΣ, ΚΑΙ ΠΕΡΙ ΑΝΤΙΘΕΣΕΩΣ, ΚΑΙ ΠΑΡΙΣΩΣΕΩΣ, ΚΑΙ ΠΑΡΟΜΟΙΩΣΕΩΣ.

ΤΗΝ δὲ λέξιν ἀνάγκη εἶναι ἢ εἰρομένην καὶ τῷ συνδέσμῳ μίαν, ὥσπερ αἱ ἐν τοῖς διθυράμβοις ἀναβολαί· ἢ κατεστραμμένην καὶ ὁμοίαν ταῖς τῶν ἀρχαίων ποιητῶν ἀντιστροφῶσι. Ἡ μὲν οὖν εἰρομένη λέξις ἢ ἀρχαία ἐστίν· “ Ἡροδότου

“ nite feratur ut flumen Oratio, quæ “ non aut spiritu pronunciantis, aut in- “ terductu librarii, sed numero coacta “ debet insistere.” And de Orat. III. 44. “ Neque librariorum notis, sed “ verborum et sententiarum modo in- “ terpunctas clausulas, &c.”

CHAP. IX.

1. Τῷ συνδέσμῳ μίαν,] Aristotle, of course, under the word σύνδεσμος, meant to comprehend pronouns and participles, as well as copulative conjunctions.

1. Ἀναβολαί·] This word is generally understood as the *Exordia*, or *Proemia*, like the preludes in Music. Compare Homer, Od. A. 155.

Ἦτοι ὁ φορμίζων ἀνιβάλλιτο καλὸν αἰεδῖν.

Twining, however, (Note 17, to Arist. Poetics,) considers that our Author alludes to “ the long, irregular, protracted odes of the more modern Dithyrambic poets, as distinguished and opposed to the old and simple Dithyrambic in stanzas.”

1. Κατεστραμμένην] Comp. Cicero de Orat. III. “ Sed efficiendum est “ ne fluat oratio ;—ne excurrat longius ; ut membris distinguatur ; ut “ conversiones habeat.” He elsewhere calls the Periodic style “ quasi conversio verborum.”

1. Ἀντιστροφῶσι] We are told by our Author himself, Probl. XIX. 15, that the modern Dithyrambic Poets had rejected the more ancient and simple form of alternate stanzas.

“Θουρίου ἥδ’ ἱστορίας ἀπόδεξις” ταύτη γὰρ πρότερον μὲν ἅπαντες, νῦν δὲ οὐ πολλοὶ χρῶνται. Λέγω δὲ εἰρομένην, ἣ οὐδὲν ἔχει τέλος καθ’ αὐτήν, ἂν μὴ τὸ πρᾶγμα λεγόμενον τελειωθῇ. Ἔστι δὲ ἀηδὴς διὰ τὸ ἄπειρον· τὸ γὰρ τέλος πάντες βούλονται καθορᾶν· διόπερ ἐπὶ τοῖς καμπτήρσιν ἐκπνέουσι καὶ ἐκλύονται· προορῶντες γὰρ τὸ πέρασ οὐ κάμνουσι πρότερον. Ἡ μὲν οὖν εἰρομένη τῆς λέξεως ἔστιν ἥδε.

Κάτεστραμμένη δὲ ἡ ἐν περιόδοις· λέγω δὲ³ περίοδον λέξιν ἔχουσαν ἀρχὴν καὶ τελευτὴν αὐτὴν καθ’ αὐτήν, καὶ μέγεθος εὐσύνοπτον· ἡδεῖα δ’ ἡ

2. Θουρίου] So called because he joined the Athenian colony which founded Thurii. Strabo. Herodotus was originally a native of Halicarnassus; his History commences with the words, Ἡροδότου Ἀλικαρνασσοῦς ἱστορίας ἀπόδεξις ἥδε.

2. Διόπερ ἐπὶ τοῖς καμπτήρσιν] A simile taken from racers in the Stadium; who (he says) are more distressed and dispirited at the turns, than when they have the goal in sight.

3. Λέγω δὲ περίοδον] Campbell’s Philosophy of Rhet. b. III. ch. III. §. 3. “A Period is a complex sentence, wherein the meaning remains suspended till the whole is finished. The connection, consequently, is so close between the beginning and the end, as to give rise to the name *period*, which signifies circuit.”—Compare Dr. Whately’s Rhet. p. 253. “By a Period is to be understood in this place any sentence, whether simple or complex, which is so framed that the Grammatical con-

struction will not admit of a close before the end of it; in which, in short, the meaning remains suspended, as it were, until the whole is finished. A loose sentence, on the contrary, is any that is not a period; any whose construction will allow of a stop, so as to form a perfect sentence at one or more places, before we arrive at the end. E. g. ‘We came to our journey’s end—’ ‘at last—with no small difficulty—’ ‘after much fatigue—through deep roads—and bad weather.’” The same words may be formed into a Period, thus; ‘At last, after much fatigue, through deep roads, and bad weather, we came, with no small difficulty, to our journey’s end.’

To that which is here called περίοδος, Cicero gives a multiplicity of names. In Oratore 61. “Quem Græci περίοδον, nos tum ambitum, tum circuitum, tum comprehensivum, aut continuationem, aut circumscriptionem dicimus.”

τοιαύτη, καὶ εὐμαθής· ἡδεῖα μὲν διὰ τὸ ἐναντίως ἔχειν τῷ ἀπεράντῳ, καὶ ὅτι αἰεὶ τι ἔχειν οἶεται ὁ ἀκροατῆς τῷ αἰεὶ πεπεράνθαι τι αὐτῷ· τὸ δὲ μηδὲν προνοεῖν εἶναι, μηδὲ ἀνύειν, ἀηδές· εὐμαθής δὲ, ὅτι εὐμνημόνευτος· τοῦτο δὲ, ὅτι ἀριθμὸν ἔχει ἢ ἐν περιόδοις λέξις, ὃ πάντων εὐμνημονευτότατον. Διὸ καὶ τὰ μέτρα πάντες μνημονεύουσι μᾶλλον ἢ τῶν χύδην· ἀριθμὸν γὰρ ἔχει, ᾧ μετρεῖται. Δεῖ δὲ τὴν περίοδον καὶ τῇ διανοίᾳ τετελειῶσθαι, καὶ μὴ διακόπτεσθαι, ὥσπερ τὰ Σοφοκλέους ἰαμβεῖα,

Καλυδῶν μὲν ἦδε γαῖα Πελοπέας χθονός.

τοῦναντίον γάρ ἐστιν ὑπολαβεῖν τῷ διαιρεῖσθαι, ὥσπερ καὶ ἐπὶ τοῦ εἰρημένου, τὴν Καλυδῶνα εἶναι τῆς Πελοποννήσου.

5 Περίοδος δὲ, ἡ μὲν ἐν κώλοις, ἡ δὲ ἀφελής. Ἔστι δὲ ἐν κώλοις μὲν λέξις ἡ τετελειωμένη τε καὶ διηρημένη καὶ εὐανάπνευστος, μὴ ἐν τῇ διαιρέσει, ὥσπερ ἡ εἰρημένη περίοδος, ἀλλ' ὅλη.

3. Τῶν χύδην.] By τὰ χύδην is here meant "promiscuous unarranged writings," such as ordinary prose.—Isocrates uses the word in a similar sense. Orat. Panathen. p. 238. Ὅμοιος ἂν εἶναι δόξαιμι τοῖς εἰκῇ καὶ φορτικῶς καὶ χύδην ὅ τι ἂν ἐπέλθῃ λέγουσιν.

4. Σοφοκλείους] Instead of Sophocles, Euripides is the author of this line, in one of his lost plays, entitled Meleager. It is quoted by Lucian in Symp. as of that Tragedian: Καὶ Εὐριπίδης.

Καλυδῶν μὲν ἦδε γαῖα Πελοπίας χθονός,

Ἐν ἀντιπρόθετοις πῖδι' ἔχουσ' εὐδαίμονα.

5. Περίοδος δὲ, ἡ μὲν ἐν κώλοις, ἡ δὲ ἀφελής.] Comp. Quintilian, IX. 4. "Genera ejus (periodi. scil.) duo sunt; "alterum simplex, cum sensus unius "longiore ambitu circumducitur; alterum quod constat membris et incisus, "quæ plures sensus habent." Instead of ἀφελής, the word ἀπλή is used by Demetrius, Phaler. 34. Γίνεται δὲ καὶ ἀπλή περίοδος.

5. Μὴ ἐν τῇ διαιρέσει,] I. e. not from the mere division or dissection of any number of words from the rest of the

Κῶλον δ' ἐστὶ τὸ ἕτερον μόνιον ταύτης. Ἀφελῆ⁶
 δὲ λέγω τὴν μονόκωλον. Δεῖ δὲ καὶ τὰ κῶλα,
 καὶ τὰς περιόδους, μήτε μειούρους εἶναι, μήτε
 μακράς. Τὸ μὲν γὰρ μικρὸν προσπταίνει πολ-
 λάκις ποιεῖ τὸν ἀκροατὴν· ἀνάγκη γὰρ, ὅταν ἔτι
 ὁρμῶν ἐπὶ τὸ πόρρω, καὶ τὸ μέτρον οὐ ἔχει
 ἐν ἑαυτῷ ὅρου, ἀντισπασθῇ παύσαμένου, οἷον
 προσπταίνει γίνεσθαι διὰ τὴν ἀντίκρουσιν. Τὰ
 δὲ μακρὰ ἀπολείπεσθαι ποιεῖ, ὥσπερ οἱ ἐξωτέρω
 ἀποκάμπτοντες τοῦ τέρματος· ἀπολείπουσι γὰρ
 καὶ οὗτοι τοὺς συμπεριπατοῦντας· ὁμοίως δὲ καὶ
 αἱ περίοδοι αἱ μακραὶ οὔσαι λόγος γίνεταί, καὶ
 ἀναβολῇ ὅμοιον. Ὡστε γίνεταί ὃ ἔσκωψε
 Δημόκριτος ὁ Χίος εἰς Μελανιππίδην, ποιήσαντα
 ἀντὶ τῶν ἀντιστροφῶν ἀναβολάς·

Χ Οἱ τ' αὐτῷ κακὰ τεύχει ἀνὴρ, ἄλλω κακὰ τεύχων·
 Ἡ δὲ μακρὰ ἀναβολὴ τῷ ποιήσαντι κακίστη.

Ἀρμόττει γὰρ τὸ τοιοῦτον καὶ εἰς τοὺς μακρο-
 κόλους λέγειν. Αἱ δὲ λίαν βραχύκωλοι οὐ

context, (like the passage from Euripides' Meleager above quoted); but from the proper formation and distinction of parts in the whole sentence, the sense also being complete.

6. Διὶ δὲ κ. τ. λ.] Compare Cicero in Oratore, ch. 66. "Ut et aures impleat, et neque brevior sit quam satis sit, neque longior;—ne brevis vitas defraudasse aures videatur, neve longitudo obtudisse."

6. Μειούρους] Curtailed. Μείουρος

στίχος· ὃ κατὰ τὸ τέλος ἐλλείπων χρόνος. Hephaest. p. 92. To which is opposed δολιχόουρος.

6. Ἐτι ὁρμῶν ἐπὶ τὸ πόρρω κ. τ. λ.] The hearer, whose ideas continue to hasten forward, and to the extent and limit which he has proposed in his own mind, receives a sort of check and repulse from the sudden cessation of the periods.

6. Ἀντὶ τῶν ἀντιστροφῶν ἀναβολάς.] See notes to §. 1. suprā.

περίοδος γίνεται· προπετὴ οὖν ἄγει τὸν ἀκροατήν.

- 7 Τῆς δὲ ἐν κώλοις λέξεως ἡ μὲν διηρημένη ἐστίν, ἡ δὲ ἀντικειμένη. Διηρημένη μὲν, οἷον “Πολλάκις ἐθαύμασα τῶν τὰς πανηγύρεις συναγόντων, καὶ τοὺς γυμνικοὺς ἀγῶνας καταστησάντων.” Ἀντικειμένη δὲ, ἐν ᾗ ἐκατέρῳ τῷ κώλῳ, ἢ πρὸς ἐναντίῳ ἐναντίον σύγκειται, ἢ ταὐτὸ ἐπέξευκται τοῖς ἐναντίοις· οἷον “Ἀμφοτέρους δ’ ὤνησαν, καὶ τοὺς ὑπομείναντας καὶ τοὺς ἀκολουθήσαντας· τοῖς μὲν γὰρ πλείῳ τῆς οἴκοι προσεκτήσαντο, τοῖς δὲ ἱκανὴν τὴν οἴκοι κατέλιπον” ἐναντία ὑπομονὴ ἀκολούθησις, ἱκανὸν πλείον. “Ὡστε καὶ τοῖς χρημάτων δεομένοις, καὶ τοῖς ἀπολαῦσαι βουλομένοις” ἀπόλαυσις κτήσεται ἀντίκειται. Καὶ ἔτι, “Συμβαίνει πολλάκις ἐν ταύταις καὶ τοὺς φρονίμους ἀτυχεῖν, καὶ τοὺς ἄφρονας κατορθοῦν.” “Εὐθὺς μὲν τῶν ἀριστείων ἡξιώθησαν, οὐ πολὺ δὲ ὕστερον τὴν ἀρχὴν τῆς θαλάσσης ἔλαβον.” “Πλεῦσαι μὲν διὰ τῆς ἡπείρου, πεζεῦσαι δὲ διὰ τῆς θαλάττης, τὸν μὲν Ἑλλήσποντον ζεύξας, τὸν δ’ Ἀθω

7. Πολλάκις ἐθαύμασα κ. τ. λ.] The beginning of Isocrates' Oratio Panegyrica.

7. “Ἀμφοτέρους δ’ ὤνησαν,—κατέλιπον.”] The words of Isocrates are; Ἀμφοτέρους δὲ, καὶ τοὺς ἀκολουθήσαντας καὶ τοὺς ὑπομείναντας ἔωσαν· τοῖς μὲν γὰρ ἱκανὴν τὴν οἴκοι χάραν κατέλιπον, τοῖς δὲ πλείῳ τῆς ὑπαρχούσης ἐπύρρισαι. Orat. Panegy. p. 47.

7. “Ὡστε καὶ—βουλομένοις.”] This

quotation from Isocrates is imperfect. The passage is; “Ὡστε καὶ τοῖς χρημάτων δεομένοις, καὶ τοῖς ἀπολαῦσαι τῶν ὑπαρχόντων ἐπιθυμοῦσιν, ἀμφοτέρους ἀρμόττειν.

7. “Συμβαίνει—κατορθοῦν.”] Aristotle here proceeds to give various examples from the same Oration of Isocrates, though without thinking it necessary to point out the distinct points of ἀντίθεσις.

“ διορύξας.” Καὶ “ φύσει πολίτας ὄντας, νόμῳ
 “ τῆς πόλεως στέρεσθαι.” “ Οἱ μὲν γὰρ αὐτῶν
 “ κακῶς ἀπώλοντο, οἱ δ’ αἰσchrῶς ἐσώθησαν.”
 “ Ἰδία μὲν τοῖς βαρβάροις οἰκέταις χρήσθαι,
 “ κοινῇ δὲ πολλοὺς τῶν συμμάχων περιορᾶν
 “ δουλεύοντας.” “ Ἡ ζῶντας ἄξειν, ἢ τελευ-
 “ τήσαντας καταλείψειν.” Καὶ ὁ εἰς Πειθόλαόν
 τις εἶπε καὶ Λυκόφρονα ἐν τῷ δικαστηρίῳ, “ Οὔτοι
 “ δ’ ὑμᾶς οἶκοι μὲν ἔοντες ἐπώλουν· ἐλθόντες δ’
 “ ὥς ἡμᾶς ἐώνηνται.” Ἀπαντα γὰρ ταῦτα ποιεῖ
 τὸ εἰρημένον. Ἠδεῖα δὲ ἐστὶν ἡ τοιαύτη λέξις, 8
 ὅτι τὰ ἐναντία γνωριμώτατα, καὶ παράλληλα μᾶλ-
 λον γνώριμα· καὶ ὅτι ἔοικε συλλογισμῷ· ὁ γὰρ
 ἔλεγχος συναγωγὴ τῶν ἀντικειμένων ἐστίν. Ἀντί-9
 θεσις μὲν οὖν τὸ τοιοῦτόν ἐστι· Παρίσωσις δὲ,
 εἰς ἴσα τὰ κῶλα· Παρομοίωσις δὲ, ἂν ὅμοια τὰ
 ἔσχατα ἔχη ἐκάτερον τῶν κώλων. Ἀνάγκη δὲ
 ἢ ἐν ἀρχῇ ἢ ἐπὶ τελευτῆς ἔχειν· καὶ ἀρχὴ
 μὲν αἰεὶ τὰ ὀνόματα· ἢ δὲ τελευτὴ τὰς ἐσχάτας
 συλλαβὰς, ἢ τοῦ αὐτοῦ ὀνόματος πτώσεις, ἢ τὸ
 αὐτὸ ὄνομα. Ἐν ἀρχῇ μὲν τὰ τοιαῦτα, “ Ἀγρὸν
 “ γὰρ ἔλαβεν ἀργὸν παρ’ αὐτοῦ.”

“ Δωρητοὶ τ’ ἐπέλοντο, παρὰρρητοὶ τ’ ἐπέεσσιν.”

7. Πειθόλαον—καὶ Λυκόφρονα] These are probably the Pitholaus and Lycophron (mentioned by Diodorus, Book XVI.) who having murdered Alexander of Phœæ at the instigation of his wife, their sister, Thebe, took possession of the sovereign power; from

which they were subsequently ejected by Philip of Macedon.

8. Ὁ γὰρ ἔλεγχος κ. τ. λ.] See Book II. Ch. XXIV. §. 8.

9. Δωρητοὶ—ἐπίεσσιν.] Homer, Iliad I. 522.

Ἐπὶ τελευτῆς δὲ, “Ὠθήθησαν αὐτὸν παιδίον
 “τετοκέσαι, ἀλλ’ αὐτοῦ αἴτιον γεγονέναι.” “Ἐν
 “πλείσταις δὲ φροντίσι, καὶ ἐν ἐλαχίσταις
 “ἐλπίσι.” Πτώσις δὲ ταύτου, “Ἀξίος δὲ
 “σταθῆναι χαλκοῦς, οὐκ ἄξιος ὦν χαλκοῦ.”
 Ταῦτ’ οὖν δ’ ὄνομα, “Σὺ δ’ αὐτὸν καὶ ζῶντα
 “ἔλεγες κακῶς, καὶ νῦν γράφεις κακῶς.”
 Ἀπὸ συλλαβῆς δὲ, “Τί ἂν ἔπαθες δεινὸν, εἰ
 ἄνδρ’ εἶδες ἀργόν;” Ἔστι δὲ ἅμα πάντ’ ἔχειν
 ταῦτ’, καὶ ἀντίθεσιν εἶναι ταῦτ’, καὶ πᾶρισον,
 καὶ ὁμοτέλευτον. Αἱ δ’ ἀρχαὶ τῶν περιόδων
 10 σχεδὸν ἐν τοῖς Θεοδεκτείοις ἐξηρίθμηνται. Εἰςὶ
 δὲ καὶ ψευδεῖς ἀντιθέσεις, οἷον καὶ Ἐπίχαρμος
 ἐποίει,

Τόκα μὲν ἐν τήνων ἐγὼν ἦν, τόκα δὲ παρὰ τήνοις ἐγώ.

9. “Ὠθήθησαν—γεγονέναι.”] This is evidently a corrupt passage. Many emendations have been proposed, but none which do not present a difficulty. Buhle wishes to substitute Ὠθήθησαν αὐτὸν εὖ πεποιμέναι, ἀλλ’ αὐτὸν αἴτιον γεγονέναι.

9. Ἔστι δὲ ἅμα πάντ’ ἔχειν ταῦτ’,] in many examples may be found, where Ἀντίθεσις, Παρίσωνσις, and Παρομοίωσις occur in the same passage. E. g. Plutarch, Κτᾶσθαι μὲν ὡς χρῆτο, χρῆσθαι δὲ ὡς τιμῶτο.

Cicero pro Milone: “Qui non “poenam confessioni sed defensionem “dedit, is causam interitus quærendam “non interitum putavit.” Perhaps a more happy instance cannot be quoted, than a line in Milman’s Apollo Bel-

videre.

“Too fair to worship, too divine to
 “love.”

9. Θεοδεκτείοις] It appears probable that Aristotle is here quoting his own works; and, if so, this passage would set at rest a question which has long been the subject of doubt. See Quintilian, II. 15. 10. “A quo non dis-
 “sentit Theodectes, sive ipsius id opus
 “est quod de Rhetoricâ nomine ejus
 “inscribitur; sive, ut creditum est,
 “Aristotelis.”

10. Τόκα μὲν κ. σ. λ.] Where the arrangement of the words and difference of prepositions make an ἀντίθεσις appear to exist; when in fact the sense of both parts is the same.

Ἐν τήνων sub. εἰκίε. Cf. Dr.

ΚΕΦ. ι'.

ΠΟΘΕΝ ΛΕΓΕΤΑΙ ΤΑ ΑΣΤΕΙΑ ΚΑΙ ΤΑ ΕΥΔΟΚΙΜΟΥΝΤΑ.

ΕΠΕΙ δὲ διώρισται περὶ τούτων, πόθεν λέγεται τὰ ἀστεία καὶ τὰ εὐδοκίμουντα λεκτέον. Ποιεῖν μὲν οὖν ἐστὶ τοῦ εὐφροῦς ἢ τοῦ γεγυμνασμένου, δεῖξαι δὲ τῆς μεθόδου ταύτης· εἰπώμεν οὖν καὶ διαριθμησώμεθα.

Ἀρχὴ δ' ἔστω ἡμῖν αὕτη. Τὸ γὰρ μανθάνειν² ῥαδίως ἢ δὲ φύσει πᾶσιν ἐστὶ· τὰ δὲ ὀνόματα σημαίνει τι· ὥστε ὅσα τῶν ὀνομάτων ποιεῖ ἡμῖν μάθησιν, ἡδιστα. Αἱ μὲν οὖν γλῶτται ἀγνώτες· τὰ δὲ κύρια ἴσμεν. Ἡ δὲ μεταφορὰ ποιεῖ τοῦτο μάλιστα· ὅταν γὰρ εἴπῃ τὸ γῆρας “καλάμην,” ἐποίησε μάθησιν καὶ γνῶσιν διὰ τοῦ γένους· ἄμφω γὰρ ἀπηνθηκότα. Ποιοῦσι μὲν οὖν καὶ αἱ³

Whately's Rhet. p. 266. “One
“rule always to be observed with
“respect to the Antithetical construc-
“tion, is to remember, that in a true
“Antithesis, the opposition is always
“in the *ideas* expressed. Some writers
“abound with a kind of mock-Anti-
“thesis, in which the same, or nearly
“the same, sentiment, which is ex-
“pressed by the first clause, is re-
“peated in a second; or at least in
“which there is but little of real con-
“trast between the clauses which are
“expressed in a contrasted form.”

CHAP. X.

1. Τοῦ εὐφροῦς,] See note to §. 15.
Ch. VI. Book I.

2. Αἱ γλῶτται—τὰ δὲ κύρια] See
note to §. 2. Ch. II. *suprà*.

3. Καλάμην—ἀπηνθηκότα.] Ulysses
addresses the swineherd Eumæus,
Odys. Ε. 214.

Ἄλλ' ἡμης καλάμην γέ σ' ὀϊομαι
εἰσόρωντα

Γινώσκειν.

2. Διὰ τοῦ γένους.] I. e. Through
the Genus “Decay,” which is common
to both.

τῶν ποιητῶν εἰκόνες τὸ αὐτό· διόπερ, ἂν εὖ, ἀστείον φαίνεται. Ἔστι γὰρ ἡ εἰκὼν, καθάπερ εἴρηται πρότερον, μεταφορὰ, διαφέρουσα προσθέσει· διὸ ἦττον ἡδὺ, ὅτι μακροτέρως· καὶ οὐ λέγει ὡς τοῦτο ἐκεῖνο· οὐκ οὖν οὐδὲ ζητεῖ τοῦτο
 4 ἡ ψυχὴ. Ἀνάγκη δὲ καὶ λέξιν καὶ ἐνθυμήματα ταῦτα εἶναι ἀστεία, ὅσα ποιεῖ ἡμῖν μάθησιν ταχεῖαν· διὸ οὔτε τὰ ἐπιπόλαια τῶν ἐνθυμημάτων εὐδοκιμεῖ· (ἐπιπόλαια γὰρ λέγομεν τὰ παντὶ δῆλα, καὶ ἃ μηδὲν δεῖ ζητῆσαι)· οὔτε ὅσα εἰρημένα ἀγνοούμενά ἐστιν· ἀλλ' ὅσων ἡ ἅμα λεγομένων ἡ γνῶσις γίγνεται, καὶ εἰ μὴ πρότερον ὑπῆρχεν, ἡ μικρὸν ὑστερίζει ἡ διάνοια· γίγνεται γὰρ οἷον
 5 μάθησις, ἐκείνως δὲ οὐδέτερον. Κατὰ μὲν οὖν τὴν διάνοιαν τοῦ λεγομένου τὰ τοιαῦτα εὐδοκιμεῖ τῶν ἐνθυμημάτων· κατὰ δὲ τὴν λέξιν, τῷ μὲν σχήματι, ἐὰν ἀντικειμένως λέγεται· οἷον “Καὶ τὴν τοῖς ἄλλοις κοινὴν εἰρήνην νομιζόντων τοῖς αὐτῶν ἰδίοις πόλεμον” ἀντίκειται πόλεμος εἰρήνῃ.
 6 Τοῖς δ' ὀνόμασιν, ἐὰν ἔχῃ μεταφοράν· καὶ ταύτην μὴτ' ἀλλοτρίαν, χαλεπὸν γὰρ συνιδεῖν· μὴτ' ἐπιπόλαιον, οὐδὲν γὰρ ποιεῖ πᾶσχειν· ἔτι εἰ πρὸ

3. Διαφέρουσα προσθείσει.] Differing from a Metaphor only by the addition of the sign of similitude. See §. 1. Ch. IV. *suprà*.

3. Καὶ οὐ λέγει, — ἡ ψυχὴ.] And says not “this thing is that;” but only “it is like that;” whereas the mind would rather know what it is, than what it is like.

4. Μάθησιν ταχεῖαν.] Compare §. 23.

Ch. XI. B. I.

4. Ἐκείνως δὲ] i. e. Τῷ ἐπιπόλαιον ἢ τῷ ἀγνοουμένῳ.

5. “Καὶ τὴν τοῖς ἄλλοις” κ. τ. λ.] From Isocrates, his Orat. ad Philip-pum.

6. Οὐδὲν γὰρ ποιεῖ πᾶσχειν] i. e. Such a metaphor does not affect the mind of the hearer.

ὁμμάτων ποιεῖ ὡς ἤδη ἐνεργοῦσα· ὁρᾶν γὰρ δεῖ τὰ πραττόμενα μᾶλλον ἢ μέλλοντα. Δεῖ ἄρα τούτων στοχάζεσθαι τριῶν, μεταφορᾶς, ἀντιθέσεως, ἐνεργείας.

Τῶν δὲ μεταφορῶν τεττάρων οὐσῶν, εὐδοκι-7
μοῦσι μάλιστα αἱ κατὰ ἀναλογίαν· ὥσπερ Περι-
κλῆς ἔφη “ τὴν νεότητα τὴν ἀπολομένην ἐν τῷ
“ πολέμῳ οὕτως ἠφανίσθαι ἐκ τῆς πόλεως, ὥσπερ
“ εἴ τις τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ ἐξέλκοι.” Καὶ
Λεπτίνης περὶ Λακεδαιμονίων, “ οὐκ ἔαν περιῦδεῖν
“ τὴν Ἑλλάδα ἐτερόφθαλμον γενομένην.” Καὶ
Κηφισόδοτος, σπουδάζοντος Χάρητος εὐθύνας
δοῦναι περὶ τὸν Ὀλυνθιακὸν πόλεμον, ἠγανάκτει
φάσκων “ εἰς πνίγμα τὸν δῆμον ἔχοντα τὰς
εὐθύνας πειρᾶσθαι δοῦναι.” Καὶ παρακαλῶν
ποτε τοὺς Ἀθηναίους εἰς Εὐβοίαν ἐπισιτισαμένους,
ἔφη “ δεῖν ἐξιέναι τὸ Μιλτιάδου ψήφισμα.” Καὶ

6. ‘Ως ἤδη ἐνεργοῦσα·] These words, which are read in most of the former editions, tend considerably to throw light on the meaning of *πρὸ ὁμμάτων ποιεῖν*, and have therefore been retained; although Victorius rejects them, as not being found in the most ancient text, and the old Latin Version.

6. Τὰ πραττόμενα μᾶλλον ἢ μέλλοντα.] Compare Cicero de Oratore, II. 59. “ Est autem hæc hujus generis “ virtus, ut ita facta demonstres, “ ut mores ejus de quo narres, ut “ sermo, ut vultus omnes expriman- “ tur; ut iis qui audiunt tum geri illa “ fierique videantur, quæ fiant, non “ quæ postea fieri debeant.”

7. Τῶν δὲ μεταφορῶν τεττάρων] See

note to §. 7. Ch. II. *suprà*.

7. ‘Ὡσπερ Περικλῆς ἔφη,] See note to §. 34. Ch. VII. Book I.

7. Τὴν Ἑλλάδα ἐτερόφθαλμον] The same metaphor is used by Cicero de Naturâ Deorum, B. III. Ch. 38. “ Critolaus inquam evertit Corinthum; “ Carthaginem Asdrubal. Hi duo “ illos oculos oræ maritimæ effode- “ runt.” And again, pro lege Manil. Ch. 5. “ Corinthum patres vestri, “ totius Græciæ lumen extinctum esse “ voluerunt.”

7. Τὸ Μιλτιάδου ψήφισμα.] The Greek Scholiast interprets this: Τὸ μὴ βουλευσασθαι. Μιλτιάδης μὴ βουλευσά-
μιτος ἔζηλθεν κατὰ τοῦ Ξέρξου. Ἀντὶ τοῦ εἰπεῖν “ μὴ βουλευσασθαι,” εἶπεν

Ἰφικράτης, σπεισαμένων Ἀθηναίων πρὸς Ἐπί-
 δαυρον καὶ τὴν παραλίαν, ἡγανάκτει φάσκων
 “ αὐτοὺς τὰ ἐφόδια τοῦ πολέμου παρηργῆσθαι.”
 Καὶ Πειθόλαος τὴν πάραλον “ ῥόπαλον τοῦ δήμου,”
 Σηστὸν δὲ “ τηλίαν τοῦ Πειραιέως.” Καὶ Περι-
 κλῆς τὴν Αἴγιναν ἀφελεῖν ἐκέλευσε, “ τὴν λήμην
 “ τοῦ Πειραιέως.” Καὶ Μοιροκλῆς, “ Οὐθὲν ἔφη
 “ πονηρότερος εἶναι,” ὀνομάσας τινὰ τῶν ἐπιεικῶν,
 “ ἐκείνον μὲν γὰρ ἐπιτρίτων τόκων πονηρεύεσθαι,

“ τὸ τοῦ Μιλτιάδου ψήφισμα.” Others suppose that it refers to some particular decree of Miltiades, which was so immediately put into execution, as to become a proverb.

7. Τὰ ἐφόδια τοῦ πολέμου] “ The Commissariat of the war.”

7. Τὴν Πάραλον.] The Πάραλος and the Σαλαμινία were the two sacred Triremes of the State, at Athens. See Thucyd. III. 33. and Annot. Hudson. III. 77. VIII. 74. Pitholaus calls the Paralus “ ῥόπαλον τοῦ δήμου,” as, from its superior swiftness, &c. being the defence of the people and scourge of their enemies.

7. Τηλίαν] He calls Sestos “ the granary of the Piræus,” from the quantity of corn which was annually imported to Athens from that town on the Hellespont.

7. Τὴν Αἴγιναν—τὴν λήμην] Ægina, “ the eye-sore of the Piræus.”

7. Μοιροκλῆς] Harpocration in Lexic. names Mærocles of Salamis, as not one of the least renowned Statesmen at Athens.

7. Ἐπιτρίτων τόκων—ἐπιδικάτων.] This obscure passage, and more obscure metaphor, may perhaps be thus

best interpreted. Mærocles is supposed to be accused with respect to some public money, of which he was convicted of having purloined a tenth part. He defends himself by saying, “ that his act is not more criminal “ than the common proceedings of “ many an honest man, who has the “ conscience to take usury at one- “ third, or 33½ per cent, (ἐπίτριτος “ τόκος); while he had taken only “ ten per cent interest (ἐπιδίκατος “ τόκος, or one-tenth) of the money “ passed through his hands; which he “ considers a very moderate per-cent- “ age.” The metaphor is drawn from analogy, and is not uncommon. Thus we say frequently of a kindness or an injury to be returned, “ That “ shall be repaid *with interest*,” &c. &c. There is also another metaphor lurking under the word πονηρεύεσθαι, which Mærocles applies to the act of legal usury, equally as to his own deed of abstraction.

Some Commentators wish the Metaphor to lie hid in the ambiguity of the word τόκων, signifying “ Children,” as well as “ the produce of money from “ money” or “ interest.” They make

“ αὐτὸν δὲ ἐπιδεκάτων.” Καὶ τὸ Ἀναξανδρίδου
 ἱαμβεῖον ὑπὲρ τῶν θυγατέρων πρὸς τὸν γάμον
 ἐγχρονίζουσῶν,

Ὑπερήμεροί μοι τῶν γάμων αἱ παρθέναι.

Καὶ τὸ Πολυεύκτου εἰς ἀποπληκτικόν τινα Σπεύ-
 σιππον, “ τὸ μὴ δύνασθαι ἡσυχίαν ἄγειν, ὑπὸ
 “ τῆς τύχης ἐν πεντεσυρίγγῳ νόσῳ δεδεμένον.”
 Καὶ Κηφισόδотος τὰς τριήρεις ἐκάλει “ Μύλωνας
 ποικίλους” ὁ Κύνων δὲ τὰ καπηλεῖα “ τὰ Ἀττικὰ
 φιδίτια.” Αἰσίωv δὲ, ὅτι “ εἰς Σικελίαν τὴν
 πόλιν ἐξέχεαν” τοῦτο γὰρ μεταφορὰ, καὶ πρὸ

the analogy to subsist between *three* children and *one-third* interest, on one side; and *ten* children and *one-tenth* interest, on the other. But the analogy is too obscure and too far-fetched.

7. Ὑπερήμεροι] A metaphor taken from those who when summoned to judicial proceedings, let the appointed day pass without appearing in court; and were therefore called ὑπερήμεροι.

7. Πεντεσυρίγγῳ] The Athenian Orator, Polyεύctus alludes to an instrument of punishment, which was called τὸ πεντεσύριγγον ξύλον, confining the head, the hands, and the feet. Aristophanes, Ἰσπείῃς 1046.

Τουτονὶ

Δῆσαι σ' ἐκίλει πεντεσυρίγγῳ ξύλῳ.
 He wonders then that Speusippus, who was probably meddling in political matters, “ cannot keep himself quiet; “ although fortune and apoplexy had “ put him in the pillory-and-stocks.”

7. “ Μύλωνας ποικίλους”] Μύλωνας, from the quantity of corn the Triremes were in the habit of conveying to

Athens; ποικίλους, from the painted colours, with which they were adorned. So Virg. Georg. IV. 289.

“ Et circum pictis vehitur sua rura
 “ phaselis.”

7. Ὁ Κύνων] Diogenes the Cynic.

7. Ἀττικὰ φιδίτια] A two-fold derivation is given to the word φιδίτια; one, for φιλίτια, from φιλία; the other, φιδίτια, from φίδομαι.

See Aristotle's Politics II. ch. 7. Οὐ καλῶς δὲ οὐδὲ περὶ τὰ συσσίτια. τὰ καλούμενα “ φιδίτια” νεομοθέτηται — “ Ἐδὲ γὰρ ἀπὸ κοινοῦ μᾶλλον εἶναι τὴν σύνοδον. καθάπερ ἐν Κρήτῃ παρὰ δὲ τοῖς Λάκωνιν ἕκαστον δι' φέριν, καὶ σφῶδρα πινήτων ἐνίαν ὄντων, καὶ τοῦτο τὸ ἀνά-
 λωμα οὐ δυναμέναν διαπαντῆν.

Compare Cicero, Tuscul. Quæst. V. 34. “ Quid? victum Lacedæ-
 “ moniorum in Phiditiis nonne vide-
 “ mus?” Diogenes then sarcastically calls taverns “ τὰ Ἀττικὰ φιδίτια,” to contrast the luxury of the Athenian diet with the temperance and frugality of the Spartans.

ὁμμάτων· καὶ “ὥστε βοῆσαι τὴν Ἑλλάδα.” καὶ τοῦτο τρόπον τινὰ μεταφορὰ, καὶ πρὸ ὁμμάτων. Καὶ ὥσπερ Κηφισόδοτος εὐλαβεῖσθαι ἐκέλευε, “μὴ πολλὰς ποιήσωσι τὰς συνδρομὰς ἐκκλησίας.” Καὶ Ἰσοκράτης πρὸς τοὺς “συντρέχοντας ἐν ταῖς πανηγύρεσι.” Καὶ οἶον ἐν τῷ ἐπιταφίῳ, “διότι “ἄξιον ἦν ἐπὶ τῷ τάφῳ τῷ τῶν ἐν Σαλαμῖνι “τελευτησάντων κείρασθαι τὴν Ἑλλάδα, ὡς “συγκαταθαπτομένης τῇ ἀρετῇ αὐτῶν τῆς ἐλευθερίας” εἰ μὲν γὰρ εἶπεν ὅτι “ἄξιον δακρῦσαι, συγκαταθαπτομένης τῆς ἀρετῆς,” μεταφορὰ καὶ πρὸ ὁμμάτων· τὸ δὲ “τῇ ἀρετῇ τῆς ἐλευθερίας,” ἀντιθεσὶν τινα ἔχει. Καὶ ὡς Ἰφικράτης εἶπεν “Ἡ γὰρ ὁδὸς μοι τῶν λόγων διὰ μέσων “τῶν Χάρητι πεπραγμένων ἐστί” μεταφορὰ κατὰ ἀναλογίαν, καὶ τὸ “διὰ μέσων” πρὸ ὁμμάτων ποιεῖ. Καὶ τὸ φάναι “παρακαλεῖν τοὺς κινδύνους τοῖς κινδύνοις βοηθήσοντας,” πρὸ ὁμ-

7. Τὴν Ἑλλάδα] Hypallage, for τοὺς Ἕλληνας.

7. Τρόπον τινὰ μεταφορὰ] Cicero, Orator ch. 27. “Aristoteles autem “hæc ipsa, hypallagen vel metonymiam, translationis subjungit; ut abusionem, quam κατάχρησιν vocant.”

7. Συνδρομὰς] The word συνδρομὴ more commonly applies to hostile tumults and confusion.

7. Πρὸς τοὺς “συντρέχοντας”] The words of Isocrates are; “Ὅτι τὸ μὲν ταῖς πανηγύρεσιν ἐνοχλεῖν, καὶ πρὸς ἅπαντας λίγειν τοὺς συντρέχοντας ἐν αὐταῖς, πρὸς οὐδὲνα λίγειν ἐστίν. The metaphor, of course, lies in the συντρε-

χόντας, as in the συνδρομὰς of the previous example.

7. Ἐπὶ τῷ τάφῳ τῶν ἐν Σαλ. τελευτησάντων.] The words of Lysias are; ἐπὶ τῷδε τῷ τάφῳ. Lysias, Orat. p. 116. The Orator, however, used τῷδε, by pointing to the tomb δεικτικῶς.—while Aristotle is obliged to supply the meaning by words.

7. Τοὺς κινδύνους τοῖς κινδ. βοηθήσοντας.] This is said of those who liberate themselves from one danger by incurring another.—Compare Florus I. 17. “Fabius Maximus periculum lossissimum bellum periculo explicavit.”

μάτων καὶ μεταφορά. Καὶ Λυκολέων ὑπὲρ Χαβρίου, “ Οὐδὲ τὴν ἱκετηρίαν αἰσχυρθέντες αὐτοῦ, τὴν εἰκόνα τὴν χαλκὴν” μεταφορὰ γὰρ ἐν τῷ παρόντι, ἀλλ’ οὐκ αἰεὶ, ἀλλὰ πρὸ ὀμμάτων· κινδυνεύοντος γὰρ αὐτοῦ, ἱκετεύει ἢ εἰκὼν, τὸ ἄψυχον δὴ ἔμψυχον· “ τὸ ὑπόμνημα τῶν τῆς πόλεως ἔργων.” Καὶ “ Πάντα τρόπον μικρὸν φρονεῖν μελετῶντες” τὸ γὰρ μελετᾶν αὖξιν τί ἐστὶ καὶ ὅτι “ τὸν νοῦν ὁ θεὸς φῶς ἀνῆψεν ἐν τῇ ψυχῇ” ἄμφω γὰρ δηλοῖ τι. “ Οὐ γὰρ διαλύομεθα τοὺς πολέμους, ἀλλ’ ἀναβαλλόμεθα” ἄμφω γὰρ ἐστὶ μέλλοντα, καὶ ἡ ἀναβολὴ καὶ ἡ τοιαύτη εἰρήνη. Καὶ τὸ τὰς συνθήκας φάναι “ τρόπαιον εἶναι πολὺ κάλλιον τῶν ἐν τοῖς πολέμοις γενομένων· τὰ μὲν γὰρ ὑπὲρ μικρῶν “ καὶ μιᾶς τύχης, αὗται δὲ ὑπὲρ παντὸς τοῦ “ πολέμου” ἄμφω γὰρ νίκης σημεῖα. Καὶ ὅτι “ αἱ πόλεις τῷ ψόγῳ τῶν ἀνθρώπων μεγάλας εὐθύνας διδούσιν” ἡ γὰρ εὐθύνη βλάβη τις δικαία ἐστίν. Ὅτι μὲν οὖν τὰ ἀστεία ἐκ μεταφορᾶς

7. Οὐδὲ τὴν ἱκετηρίαν—τὴν εἰκόνα] We are told by Corn. Nepos, that a statue in a kneeling position was placed in the forum by the Athenians in honour of their General Chabrias; because he had in the battle of Thebes against the Lacedæmonians, under Agesilaus, instructed his men in that posture to repel the attacks of their enemy; “ phalangem loco vetuit cedere; obnixoque genu scuto, projectaque hastâ, impetum excipere “ hostium docuit.” In vit. Chabriæ,

p. 1. When, therefore, his life was in danger from the accusations of the Persian Ambassadors, we find his defender Lycoleon, appealing to the suppliant posture of the Statue, as though it were begging mercy for the accused.

7. Μελετῶντες.] This is merely a catachresis of the word μελετῶντες, when applied to μικρὸν φρονεῖν.

7. Οὐ γὰρ διαλύομεθα κ. τ. λ.] Isocrates, Orat. Panegyγ.

7. Τὰς συνθήκας κ. τ. λ.] Isocrates, Orat. Panegyγ.

τε τῆς ἀνάλογον λέγεται, καὶ τῷ πρὸ ὀμμάτων ποιεῖν, εἴρηται.

ΚΕΦ. ια'.

ΠΕΡΙ ΕΝΕΡΓΕΙΑΣ ἢ ΤΟΥ ΠΡΟ ΟΜΜΑΤΩΝ ΠΟΙΕΙΝ.

ΛΕΚΤΕΟΝ δὲ τί λέγομεν “πρὸ ὀμμάτων,”
2 καὶ τί ποιούσι γίγνεται τοῦτο. Λέγω δὲ πρὸ
ὀμμάτων ταῦτα ποιεῖν, ὅσα ἐνεργοῦντα σημαίνει.

2. ὅσα ἐνεργοῦντα] Comp. Quintilian VIII. 3, 89. “*Ενέργεια* ab agendo ducta, et cujus propria sit virtus non esse, quæ dicuntur, otiosa.” And again, 6, 11. “Cum rebus sensu carentibus actum quendam et animos damus, qualis est ‘et pontem indignatus Araxes.’”—Campbell’s Philosophy of Rhetoric, B. III. ch. 1, 4. “A fourth way in which Tropes may promote *vivacity*, is when things sensitive are presented to the fancy instead of things lifeless; or, which is nearly the same, when life, perception, activity, design, passion, or any property of sentient beings, is by means of the trope attributed to things inanimate. It is not more evident that the imagination is more strongly affected by things sensible than by things intelligible, than it is evident that things animate awaken greater attention, and make a stronger impression on the mind, than things senseless.”—Dr. Whately’s Rhet. p. 205. “But the highest degree of Energy (and to which Aristotle

chiefly restricts the term) is produced by such metaphors as attribute *bute life and action* to things inanimate.—The figure called by Rhetoricians *Prosopopœia* (literally, Personification) is, in fact, no other than a metaphor of this kind.”—Blair’s Lectures on Rhet. p. 202. “All poetry, even in its most gentle and humble forms, abounds with it (personification). From prose it is far from being excluded; nay, in common conversation very frequent approaches are made to it. When we say, the ground *thirsts* for rain, or the earth *smiles* with plenty; when we speak of ambition’s being *restless*, or a disease being *deceitful*; such expressions shew the facility with which the mind can accommodate the properties of living creatures to things that are inanimate, or to abstract conceptions of its own forming. Indeed, it is very remarkable, that there is a wonderful proneness in human nature to animate all objects;” &c. &c.

οἶον τὸν ἀγαθὸν ἄνδρα φάναι εἶναι “τετράγωνον,” μεταφορὰ, ἄμφω γὰρ τέλεια· ἀλλ’ οὐ σημαίνει ἐνέργειαν· ἀλλὰ τὸ “ἀνθοῦσαν ἔχοντος τὴν ἀκμὴν,” ἐνέργεια· καὶ τὸ “σὲ δ’ ὥσπερ ἄφετον,” ἐνέργεια· καὶ

Τοῦντεῦθεν οὖν Ἑλληνες αἷξαντες ποσὶν,

τὸ “αἷξαντες” ἐνέργεια καὶ μεταφορά. Καὶ ὥς κέχρηται Ὅμηρος πολλαχοῦ τὸ τὰ ἄψυχα ἔμψυχα λέγειν διὰ τῆς μεταφορᾶς· ἐν πᾶσι δὲ τῷ ἐνέργειαν ποιεῖν εὐδοκιμεῖ, οἶον ἐν τοῖσδε,

Αὐτὶς ἔπειτα πέδονδε κυλίνδετο λαῖας ἀναιδής.

Καὶ

Ἑπτατ’ οἷστός.

Καὶ

Ἐπιπτέσθαι μενεαίνων.

Καὶ

Ἐν γαίῃ ἴσταντο λιλαιόμενα χροὸς ἄσαι.

2. Τετράγωνον] See Arist. Ethics, I. Ch. X. ‘Ὡς ἀγαθὸς ἀληθῶς καὶ τετράγωνος ἄνευ ψόγου.

2. “Ἀνθοῦσαν—ἀκμὴν.”] Isocrates, Oratio ad Philippum.

2. “Ἀφετον.”] An example from the same oration. Allusion is made by the metaphor to an animal loosed from its chain.

2. Τοῦντεῦθεν—ποσὶν] This line is v. 80. of Euripides’ Iphigenia in Aulis.

3. Αὐτὶς ἔπειτα] Odyss. A. 597.

3. Ἑπτατ’ οἷστός.] Iliad. N. 587.

3. Ἐπιπτέσθαι μενεαίνων] Iliad. Δ. 126.

3. Ἐν γαίῃ] Iliad. A. 573.

Καὶ

Αἰχμὴ δὲ στέγνοιο διέσσυτο μαιμάωσα.

Ἐν πᾶσι γὰρ τούτοις διὰ τὸ ἔμψυχα εἶναι ἐνεργοῦντα φαίνεται τὸ “ἀναισχυντεῖν” γὰρ, καὶ “μαιμᾶν,” καὶ τὰ ἄλλα, ἐνέργεια. Ταῦτα δὲ προσῆψε διὰ τῆς κατὰ ἀναλογίαν μεταφορᾶς ὥς γὰρ ὁ λίθος πρὸς τὸν Σίσυφον, ὁ ἀναισχυτῶν πρὸς τὸν ἀναισχυντούμενον. Ποιεῖ δὲ καὶ ἐν ταῖς εὐδοκιμούσαις εἰκόσιν ἐπὶ τῶν ἀψύχων ταῦτα·

Κυρτὰ, φαληριόωντα· πρὸ μὲν τᾶλλ', αὐτὰρ ἐπ' ἄλλα·

κινούμενα γὰρ καὶ ζῶντα ποιεῖ πάντα· ἡ δ' ἐνέργεια μίμησις.

Δεῖ δὲ μεταφέρειν, καθάπερ εἴρηται πρότερον, ἀπὸ οἰκείων καὶ μὴ φανερῶν· οἷον καὶ ἐν φιλοσοφίᾳ τὸ ὅμοιον καὶ ἐν πολὺ διέχουσι θεωρεῖν, εὐστόχου. Ὡσπερ Ἀρχύτας ἔφη “ταῦτὸν εἶναι διαιτητὴν καὶ βωμόν· ἐπ' ἄμφω γὰρ τὸ ἀδικού-

3. Αἰχμὴ δὲ] Iliad. O. 542.

4. Ἡ δ' ἐνέργεια μίμησις] This, then, is brought forward as the reason that the Ἐνέργεια is so much used by Homer and other poets: viz. that it is an imitation of things in real life, and therefore the peculiar province of poetry, whose whole object is μίμησις. See Arist. Poetics, passim.

5. Ἀπὸ οἰκείων καὶ μὴ φανερῶν] We ought to derive metaphors from terms which are proper to the subject and yet not obvious.

5. Τὸ ὅμοιον—θεωρεῖν, εὐστόχου] Com-

pare Poetics, 37. τὸ δὲ μίγιστον, τὸ μεταφορικὸν εἶναι· μόνον γὰρ τοῦτο οὔτε παρ' ἄλλου ἔστι λαβεῖν, εὐφυΐας τι σημεῖόν ἐστιν, τὸ γὰρ εὖ μεταφέρειν τὸ τὸ ὅμοιον θεωρεῖν ἐστίν.—See Harris, Philological Inquiries, p. 187. “Metaphor” is at times the language of every individual, but above all is peculiar to the man of genius. His sagacity “discerns not only common analogies, “but those others more remote, which “escape the vulgar, and which, though “they seldom invent, they seldom fail “to recognize,” &c.

μενον καταφεύγει.” Ἡ εἴ τις φαίῃ, ἄγκυραν καὶ κρεμάστραν τὸ αὐτὸ εἶναι· ἄμφω γὰρ ταυτὸ τι, ἀλλὰ διαφέρει τῷ ἄνωθεν καὶ κάτωθεν. Καὶ τὸ “ἀνωμαλίσθαι τὰς πόλεις,” ἐν πολὺν διέχουσι ταυτὸ, ἐν ἐπιφανείᾳ καὶ δυνάμεσι τὸ ἴσον.

Ἔστι δὲ καὶ τὰ ἀστεῖα τὰ πλεῖστα διὰ μετα-⁶φορᾶς, καὶ ἐκ τοῦ προεξαπατᾶν· μᾶλλον γὰρ γίγνεται δῆλον ὅτι ἔμαθε παρὰ τὸ ἐναντίως ἔχειν, καὶ ἔοικε λέγειν ἡ ψυχὴ “ὡς ἀληθῶς, ἐγὼ δὲ ἤμαρτον.” Καὶ τῶν ἀποφθεγμάτων δὲ τὰ ἀστεῖά ἐστιν ἐκ τοῦ μὴ, ὃ φησι, λέγειν· οἷον τὸ τοῦ Στησιχόρου, ὅτι “οἱ τέττιγες ἑαυτοῖς χαμόθεν ἄσονται.” Καὶ τὰ εὖ ἡνιγμένα διὰ τὸ αὐτὸ ἡδέα·

5. Ἀνωμαλίσθαι] A metaphor from the level of power in states, bearing analogy to the level of a plane superficies.

6. Προεξαπατᾶν] By leading the hearer into previous error, and then saying something contrary to his expectation.—Compare Cicero de Orat. II. Ch. 63. “Sed scitis esse notissimum ridiculi genus, cum aliud expectamus, aliud dicitur. Hic nobismetipsi noster error risum movet.”—Cf. Quintilian, VI. 3. “Tertium est genus, in decipiendis expectationibus dictis aliter accipiendis.” And ibid. “Superest genus decipiendi opinione, aut dicta aliter intelligendi, quæ sunt in omni hac materiâ vel venustissima. In opinatum et a lacescente poni solet. Quale est quod refert Cicero. (De Orat. II. 70.) ‘Quid huic abest, nisi res et virtus?’ Aut illud Afri ‘Homo in agendis causis optime

‘vestitus.’—Et in occurrendo, ut “Cicero auditâ falsâ Vatinii morte, cum Ovinium libertum ejus interrogasset Rectene omnia? dicenti, “Recte; Mortuus est, inquit.”

6. Ἐκ τοῦ μὴ, ὃ φησι, λέγειν] By not implying what the words simply signify. Such is the well-known answer of Pontius Pilate, “Ὁ γίγρεφα, γίγρεφα.”

6. Οἱ τέττιγες] See B. II. Ch. XXI. 8. suprâ.—Anacreon, Μακαρίζομέν σε, τέττιξ,
“Ὅτι δινδρέων ἐστ’ ἄκρων,
Ὀλίγην δρόσον πιπρωκώς,
Βασιλεὺς ὅπως, αἰεδαίς.

—Virgil, Ecl. II. 13.

“At mecum raucis, tua dum vestigia
“lusto,
“Sole sub ardenti resonant arbusta
“cicadis.”

—Georg. III. 328.

“Et cantu querulæ rumpent arbusta
“cicadæ.”

μάθησις γὰρ, καὶ λέγεται μεταφορά. Καὶ ὁ λέγει Θεόδωρος, τὸ καινὰ λέγειν. Γίνεται δὲ, ὅταν παράδοξον ἢ, καὶ μὴ, ὡς ἐκείνος λέγει, πρὸς τὴν ἔμπροσθεν δόξαν· ἀλλ' ὥσπερ ἐν τοῖς γελοίοις τὰ παραπεποιημένα. Ὅπερ δύναται καὶ τὰ παρὰ γράμμα σκώμματα· ἐξαπατᾷ γάρ. Καὶ ἐν τοῖς μέτροις· οὐ γὰρ ὥσπερ ὁ ἀκούων ὑπέλαβεν·

Ἔστειχε δ' ἔχων ὑπὸ ποσσὶ χίμετλα·

ὁ δ' ᾤετο “πέδιλα” ἐρεῖν. Τούτου δ' ἅμα λεγομένου δεῖ δῆλον εἶναι. Τὰ δὲ παρὰ γράμμα ποιεῖ οὐχ, ὁ λέγει, λέγειν, ἀλλ' ὁ μεταστρέφει ὄνομα· οἶον τὸ Θεοδώρου εἰς Νίκωνα τὸν κιθαρωδὸν, “Θράττη σε” προσποιεῖται γὰρ λέγειν τὸ

6. Τὰ παρὰ γράμμα σκώμματα] Jests made by a change of letter; an ordinary species of pun. Cicero de Orat. II. 63. calls this a Παρονομασία. “habet parvam verbi immutationem, “quod in literâ positum Græci vocant “παρονομασίαν, ut Nobiliorem, mobiliorem, Cato.”—Shakspeare has condescended to this even on a serious subject: Merch. of Ven. IV. 2.

“Not on thy sole, but on thy soul,
“harsh Jew!

“Thou mak'st thy knife keen.”

6. Χίμετλα] In the same style of humour, Domitius Afer (Quintilian, VI. 3. note §. 6. suprâ) speaks of a well dressed but ignorant barrister. “Homo in agendis causis optime—“vestitus” instead of “versatus.”—Aristophanes, Hipp. 1363.

Ἄρας μετῴρων, εἰς τὸ βάραθρον ἑμβαλῶ,

Ἐκ τοῦ λάρυγγος ἐκκρέμασας—
Ἵπέρβολον.

“Hanging round his neck—Hyper-“bolus.” [We expected “a stone.”] The “ληκύθιον ἀπώλεισιν” in the Ranæ produces the same effect of surprise to the mind. E. g. 1231.

Πέλοψ ὁ Τανταλῆϊος εἰς Πίσαν μύλων
Θοαῖσιν ἵπποις—ληκύθιον ἀπώλεισιν.

Or the change of a word in the well-known passage of Shakspeare.

“All the world's a stage, and all
“the men

“And women merely—passengers.”

The well-known epitaph on Madam Blaze, by Goldsmith, is in this style throughout.

6. “Θράττη σε”] A pun from Nicon's mother having been a Thracian

“ θράττει σε” καὶ ἐξαπατᾷ· ἄλλο γὰρ λέγει· διὸ μαθόντι ἡδύ· ἐπεὶ, εἰ μὴ ὑπολαμβάνει Θράκα εἶναι, οὐ δόξει ἀστεῖον εἶναι. Καὶ τὸ “ βούλει αὐτὸν πέρσαι.” Δεῖ δὲ ἀμφοτέρω προσηκόντως⁷ λεχθῆναι· οὕτω δὲ καὶ τὰ ἀστεῖα· οἷον τὸ φάναι “ Ἀθηναίοις τὴν τῆς θαλάττης ἀρχὴν μὴ ἀρχὴν εἶναι τῶν κακῶν· ὄνασθαι γάρ.” Ἡ ὥσπερ Ἰσοκράτης, “ τὴν ἀρχὴν τῇ πόλει ἀρχὴν εἶναι τῶν κακῶν” ἀμφοτέρως γὰρ ὃ οὐκ ἂν ᾤθητι τις ἐρεῖν, τοῦτ’ εἴρηται, καὶ ἐγνώσθη ὅτι ἀληθές· τό τε γὰρ τὴν ἀρχὴν φάναι ἀρχὴν εἶναι, οὐθὲν σοφόν· ἀλλ’ οὐχ οὕτω λέγει, ἀλλ’ ἄλλως· καὶ ἀρχὴν οὐχ, ὃ εἶπεν, ἀπόφησιν, ἀλλ’ ἄλλως. Ἐν ᾧ πασι δὲ τούτοις, ἐὰν προσηκόντως τὸ ὄνομα⁸ ἐνέγκῃ ὁμωνυμία ἢ μεταφορᾷ, τότε τὸ εὖ· οἷον, “ Ἀσχετος οὐκ ἀνάσχετος,” ὁμωνυμίαν ἀπέφησεν, ἀλλὰ προσηκόντως, εἰ ἀηδής. Καὶ

Οὐκ ἂν γένοιο μᾶλλον, ἢ σε δεῖ ξένον,
Ξένος·

ἢ οὐ μᾶλλον ἢ σε δεῖ, τὸ αὐτό· καὶ “ οὐ δεῖ

Slave: as if, *Θράττει σε τίποκεν* and from the signification of the verb *θράττειν* “to trouble or disturb.” The joke, of course, could only be understood by those who were aware of Nicomachus’s Thracian origin.

6. Πέρσαι] If, with Majoragius, we presume that the Greeks sometimes used the word *Πέρσαι* in the same sense as *Μηδίξειν*, the play upon the word becomes sufficiently clear.

7. Τὴν ἀρχὴν τῆς θαλάττης κ. τ. λ.]

Isocrates, *Oratio ad Philippum*, p. 94. “Ὡστ’ εἰ τις φαίη τότε τὴν ἀρχὴν αὐτοῖς γενέσθαι τῶν παρόντων κακῶν, ὅτε τὴν ἀρχὴν τῆς θαλάττης ἐλάμβανον, οὐκ ἂν ἐξελεγχθείη ψευδόμενος.

8. Ἀσχετος] So Cicero in *Verr. Ch. 17*. “*Verres ex homine, tanquam aliquo Circæo poculo, factus est verres.*”

8. Εἰ ἀηδής.] The earlier editions read *εἰ αἰ δις*, alluding to the repetition of the same word.

τὸν ξένον ξένον αἰεὶ εἶναι.” ἀλλότριον γὰρ καὶ τοῦτο. Τὸ αὐτὸ καὶ τὸ Ἀναξανδρίδου τὸ ἐπαινούμενον,

Καλὸν γ' ἀποθανεῖν πρὶν θανάτου δοῖν ἄξιον

ταῦτόν γάρ ἐστι τῷ εἰπεῖν “ ἄξιον γὰρ ἀποθανεῖν μὴ ὄντα ἄξιον ἀποθανεῖν” ἢ “ ἄξιον ἀποθανεῖν μὴ θανάτου ἄξιον ὄντα, ἢ μὴ ποιῶντα θανάτου ἄξια.”
 9 Τὸ μὲν οὖν εἶδος τὸ αὐτὸ τῆς λέξεως τούτων· ἀλλ' ὅσῳ ἂν ἐλάττονι καὶ ἀντικειμένως λεχθῇ, τοσοῦτῳ εὐδοκιμεῖ μᾶλλον. Τὸ δ' αἴτιον, ὅτι ἡ μάθησις διὰ μὲν τὸ ἀντικεῖσθαι μᾶλλον, διὰ δὲ τὸ
 10 ἐν ὀλίγῳ θᾶπτον γίγνεται. Δεῖ δ' αἰεὶ προσεῖναι ἢ τὸ πρὸς ὃν λέγεται, ἢ τὸ ὀρθῶς λέγεσθαι, εἰ τὸ λεγόμενον ἀληθὲς καὶ μὴ ἐπιπόλαιον· ἔστι γὰρ ταῦτα χωρὶς ἔχειν· οἶον “ ἀποθνήσκειν δεῖ μὴτὲν ἁμαρτάνοντα.” ἀλλ' οὐκ ἀστεῖον· “ τὴν ἀξίαν δεῖ γαμεῖν τὸν ἄξιον.” ἀλλ' οὐκ ἀστεῖον· ἀλλ' εἰ ἂν ἅμα ἄμφω ἔχῃ· “ ἄξιον γ' ἀποθανεῖν μὴ ἄξιον ὄντα τοῦ ἀποθανεῖν.” Ὅσῳ δ' ἂν πλείω ἔχῃ, τοσοῦτῳ ἀστειότερον φαίνεται· οἶον εἰ καὶ τὰ ὀνόματα μεταφορὰ εἴη, καὶ μεταφορὰ τοιαδὶ, καὶ ἀντίθεσις, καὶ παρίσωσις, καὶ ἔχοι ἐνέργειαν.

9. Διὰ δὲ τὸ ἐν ὀλίγῳ] Compare B. II. Ch. XXIV. §. 8.

10. Ἡ τὸ πρὸς ὃν λέγεται, ἢ τὸ ὀρθῶς λέγεσθαι,] That the sentence, to be elegant, should be carefully worded as

to person; and properly and antithetically arranged as to diction.

10. Μεταφορὰ τοιαδὶ,] Viz. ἡ κατ' ἀνάλογον. See Ch. X. §. 7.

Εἰσὶ δὲ καὶ αἱ εἰκόνες, ὥσπερ εἴρηται καὶ ἐν 11 τοῖς ἄνω, αἰεὶ εὐδοκιμοῦσαι τρόπον τινὰ μεταφοραί· αἰεὶ γὰρ ἐκ δυοῖν λέγονται, ὥσπερ ἡ ἀνάλογον μεταφορά· οἶον “ ἡ ἄσπις,” φαμέν, “ ἐστὶ φιάλη Ἄρεος,” καὶ τόξον “ φόρμιγξ ἄχορδος.” Οὕτω μὲν οὖν λέγουσιν οὐχ ἀπλοῦν· 12 τὸ δ’ εἰπεῖν τὸ τόξον φόρμιγγα, ἢ τὴν ἀσπίδα φιάλην, ἀπλοῦν. Καὶ εἰκάζουσι δὲ οὕτως, οἶον πιθήκῃ αὐλητήν· λύχνῳ ψακαζομένῳ μύωπα· ἄμφω γὰρ συνάγεται. Τὸ δ’ εὖ ἐστὶν ὅταν μεταφορὰ 13 ἢ· ἔστι γὰρ εἰκάσαι τὴν ἀσπίδα “ φιάλη Ἄρεος,” καὶ τὸ ἐρείπιον “ ῥάκει οἰκίας” καὶ τὸ τὸν Νικήρατον φάναι “ Φιλοκτήτην εἶναι δεδηγμένον ὑπὸ Πράτυος,” ὥσπερ εἶκασε Θρασύμαχος, ἰδὼν τὸν Νικήρατον ἡττημένον ὑπὸ Πράτυος ῥαψωδοῦντα, κομῶντα δὲ καὶ αὐχμηρὸν ἔτι. Ἐν οἷς μάλιστ’ ἐκπίπτουσιν οἱ ποιηταὶ,

11. Ἡ ἄσπις—φιάλη Ἄρεος] See Ch. IV. §. 4. *suprà*.

12. Πιθήκῃ αὐλητήν·] A simile from the contracted position of the piper, with both hands applied to his mouth; somewhat resembling the habitual posture of an Ape.

12. Λύχνῳ ψακαζ. μύωπα· ἄμφω γὰρ συνάγεται] This simile would appear to be drawn from the humours which flow from the eyes of the myopic patient. Unless, however, the passage be (as Buhle supposes) corrupt, a difficulty arises in the application of the words “ ἄμφω γὰρ συνάγεται:” for to suppose that they refer to the “winking” of a lamp

because the oil trickles from it, bearing Analogy to the complaint of the eye; or (as others interpret it) from the *light* in both cases being *contracted*; seems by no means so certain or so evident, as the first-stated point of resemblance.

Indeed, these words would more readily apply to the *contracted posture* indicated in the former simile; and, if so, the passage might be thus arranged: οἶον πιθήκῃ αὐλητήν, ἄμφω γὰρ συνάγεται καὶ λύχνῳ ψακαζομένῳ μύωπα

13. Ἐκπίπτουσιν] Compare Poetics, Ch. 32. Tyr. Ἐπεὶ καὶ Ἀγάθων ἐξίπτεσιν ἐν τούτῳ μόνῳ.

ἐὰν μὴ εὖ· καὶ ἐὰν εὖ, εὐδοκιμῶσι. Λέγω δ'
ὅταν ἀποδίδωσιν,

"Ωσπερ σέλινον, οὕλα τὰ σκέλη φορεῖ.

"Ωσπερ Φιλάμμων, ζυγομαχῶν τῷ κωρύκῳ.

Καὶ τὰ τοιαῦτα πάντ' εἰκόνες εἰσίν. Αἱ δ' εἰκόνες
ὅτι μεταφοραὶ, εἴρηται πολλάκις.

14 Καὶ αἱ παροιμίαι μεταφοραὶ ἀπ' εἰδους ἐπ'
εἰδός εἰσιν· οἷον, ἂν τις ὥς ἀγαθὸν πεισόμενος
αὐτὸς ἐπαγάγῃται, εἴτα βλαβῇ, "ὥς ὁ Καρ-
πάθιος" φησι "τὸν λαγῶν" ἄμφω γὰρ τὸ εἰρη-
μένον πεπόνθασιν. Ὅθεν μὲν οὖν τὰ ἀστεῖα
λέγεται, καὶ διότι, σχεδὸν εἴρηται τὸ αἴτιον.

15 Εἰσὶ δὲ καὶ εὐδοκιμοῦσαι ὑπερβολαὶ μετα-

13. Καὶ ἰὰν εὖ, εὐδοκιμῶσι.] This reading of many of the earlier editions is restored, as being preferable to καὶ ἰὰν εὐδοκιμῶσι.

13. "Ωσπερ σέλινον] The author of this and the following senarius is unknown.

13. Ζυγομαχῶν τῷ κωρύκῳ] The κωρύκος was a ball of inflated leather, used in a game called κωρυκομαχία (Cælius Aurelianus, l. 13.); resembling our "foot-ball," but struck with the fist, instead of kicked with the foot. Plautus Rud. III. 4. 16.

LA. "Quid si attigero? Tr. Extemplo
"hercle ego te follem pugilato-
"rium

"Faciam, et pendentem incursabo
"pugnis, perjurus sum."

The Athlete Philammon is mentioned by Demosthenes, Orat. pro Ctesiphonte; and to make the ἀποδοσις

of the simile clear, we must suppose Corycus to be also the name of another wrestler with whom Philammon had struggled for victory.

14. Ὁ Καρπάθιος τὸν λαγῶν] There having been no hares found in the island of Carpathus, one of the inhabitants took great pains to introduce a brace of those animals, male and female; thinking thereby to benefit his country. The hares, however, increased to such numbers, that they devoured all the crops, and ruined the Carpathian farmers.

15. Ὑπερβολαὶ] Compare Quintilian, VIII. 6. "Hyperbolen audacioris ornatus summo loco posuit
"Est hæc eminens superjectio. Virtus
"ejus ex diverso par, augendi atque
"minuendi," &c.

And Cicero in Topics. "Aut aliquid quod fieri nullo modo potest

φοραί· οἶον εἰς ὑπωπιασμένον, “Ὡλήθητε δ’ ἂν αὐτὸν εἶναι συκαμίνων κάλαθον.” ἐρυθρὸν γάρ τι τὸ ὑπώπιον· ἀλλὰ τὸ πολὺ σφόδρα. Τὸ δὲ “ὥσπερ τὸ καὶ τὸ” ὑπερβολὴ τῇ λέξει διαφέρουσα·

“Ὡσπερ Φιλάμμων, ζυγομαχῶν τῷ κωρύκῳ·

“ὥήθης δ’ ἂν αὐτὸν Φιλάμμουνα εἶναι μαχόμενον τῷ κωρύκῳ.”

“Ὡσπερ σέλινον, οὖλα τὰ σκέλη φορεῖν·

“ὥήθης δ’ ἂν οὐ σκέλη ἀλλὰ σέλινα ἔχειν, οὕτως οὖλα.” Εἰσὶ δὲ ὑπερβολαὶ μεираκιώδεις· σφοδρό-
τητα γὰρ δηλοῦσιν· διὸ ὀργιζόμενοι λέγουσι
μάλιστα·

“augendæ rei gratiâ dicatur aut min-
“endæ, quæ ὑπερβολὴ dicitur.”

Blair’s Rhetoric, Lect. XVI. “Hy-
“perbole—consists in magnifying an
“object beyond its proper bounds. It
“may be considered sometimes as a
“trope, and sometimes as a figure of
“thought. . . . In all languages, even
“in common conversation, hyperbo-
“lical expressions very frequently oc-
“cur: As swift as the wind; As
“white as the snow, &c. . . . More or
“less of this hyperbolical turn will
“prevail in language according to
“the liveliness of imagination among
“the people who speak it. Hence
“young people deal always much in
“Hyperboles. Hence the language
“of the Orientals was far more hyper-
“bolical than that of the Europeans,
“who are of more phlegmatic, or, if

“you please, of more correct imagin-
“ation.”

15. Τῇ λίξει διαφέρουσα] An Hyper-
bole differs from a Simile in the word-
ing of the sentence only.

16. Διὸ ὀργιζόμενοι] Blair’s Rhetoric,
Lect. XVI. “Hyperboles are of two
“kinds; either such as are employed
“in a description, or such as are sug-
“gested by the warmth of passion.
“The best by far are those which are
“the effect of passion; for if the ima-
“gination has a tendency to magnify
“its objects beyond their natural pro-
“portion, passion possesses this tend-
“ency in a vastly stronger degree;
“and therefore not only excuses the
“most daring figures, but often ren-
“ders them natural and just. Hence
“the following sentiments of Satan in
“Milton contain nothing but what is

Οὐδ' εἴ μοι τόσα δοίη, ὅσα ψάμαθός τε κόνις τε.
Κούρην δ' οὐ γαμέω Ἀγαμέμνωνος Ἀτρεΐδαο,
Οὐδ' εἰ χρυσεὶη Ἀφροδίτη κάλλος ἐρίζοι,
Ἔργα δ' Ἀθηναίη.

(*χρῶνται δὲ μάλιστα τούτῳ οἱ Ἀττικοὶ ῥήτορες*)
διὸ πρεσβυτέρῳ λέγειν ἀπρεπές. ✕

ΚΕΦ. ιβ'.

ΟΤΙ ΑΛΛΗ ΕΚΑΣΤῶ ΓΕΝΕΙ ΑΡΜΟΤΤΕΙ ΛΕΞΙΣ.

ΔΕΙ δὲ μὴ λεληθέναι ὅτι ἄλλη ἐκάστῳ γένει
ἀρμόττει λέξις· οὐ γὰρ ἡ αὐτὴ γραφικὴ καὶ
ἀγωνιστικὴ, οὐδὲ δημηγορικὴ καὶ δικανικὴ.
Ἀμφω δὲ ἀνάγκη εἰδέναι· τὸ μὲν γὰρ ἐστὶν
ἐλληνίζειν ἐπίστασθαι· τὸ δὲ μὴ ἀναγκάζεσθαι
κατασιωπᾶν, ἃν τι βούληται μεταδοῦναι τοῖς
ἄλλοις· ὅπερ πᾶσχουσιν οἱ μὴ ἐπιστάμενοι γρά-
2 φειν. Ἔστι δὲ λέξις γραφικὴ μὲν ἡ ἀκριβεστάτη·
ἀγωνιστικὴ δὲ ἡ ὑποκριτικωτάτη· Ταύτης δὲ δύο

" natural and proper ; exhibiting the
" picture of a mind agitated with rage
" and despair :

" Me, miserable ! which way shall
" I fly ?

" Infinite wrath and infinite despair !

" Which way I fly is Hell, myself
" am Hell ;

" And in the lowest depth, a
" lower deep,

" Still threatening to devour me,
" opens wide,

" To which the Hell I suffer seems
" a Heaven."

16. Οὐδ' εἴ μοι τόσα δοίη, π. σ. λ.]
From Homer, Iliad I, 385 and 387,
&c. where Achilles is expressing his
anger towards Agamemnon.

CHAP. XII.

1. Οὐ γὰρ ἡ αὐτὴ—δικανικὴ] An
Orator's style should vary, not only in
written orations and public harangues ;
but even to the *different kinds* of ora-
tion the same diction is not appro-
priate.

1. Ἐλληνίζειν] See ch. V. §. 1.
supra.

εἶδη· ἡ μὲν γὰρ ἠθική· ἡ δὲ παθητική. Διὸ καὶ οἱ ὑποκριταὶ τὰ τοιαῦτα τῶν δραμάτων διώκουσι, καὶ οἱ ποιηταὶ τοὺς τοιούτους. Βαστάζονται δὲ οἱ ἀναγνωστικοί· οἷον Χαιρήμων (ἀκριβὴς γὰρ ὥσπερ λογογράφος), καὶ Λικύμνιος τῶν διθυραμβοποιῶν. Καὶ παραβαλλόμενοι, οἱ μὲν τῶν γραφικῶν ἐν τοῖς ἀγῶσι στενοὶ φαίνονται· οἱ δὲ τῶν ῥητόρων εὖ λεχθέντες ἰδιωτικοὶ ἐν ταῖς χερσίν. Αἴτιον δὲ, ὅτι ἐν τῷ ἀγῶνι ἀρμόττει· διὸ καὶ τὰ ὑποκριτικά, ἀφηρημένης τῆς ὑποκρίσεως, οὐ ποιοῦντα τὸ αὐτῶν ἔργον φαίνεται εὐήθη· οἷον τά τε ἀσύνδετα, καὶ τὸ πολλάκις τὸ αὐτὸ εἰπεῖν, ἐν τῇ γραφικῇ ὀρθῶς ἀποδοκιμάζεται· ἐν δὲ ἀγωνιστικῇ καὶ οἱ ῥήτορες χρῶνται· ἔστι γὰρ ὑποκριτικά. Ἀνάγκη δὲ μεταβάλλειν τὸ αὐτὸ λέγοντας· ὅπερ ὥσπερ ὁδοποιεῖ τῷ ὑποκρίνεσθαι· “Οὗτός ἐστιν ὁ κλέψας ὑμῶν· οὗτός ἐστιν ὁ “ἐξαπατήσας· οὗτος ὁ τὸ ἔσχατον προδοῦναι “ἐπιχειρήσας.” Οἷον καὶ Φιλήμων ὁ ὑποκριτὴς ἐποίει ἐν τε τῇ Ἀναξανδρίδου Γεροντομανίᾳ, ὅτε

2. Βαστάζονται δὲ οἱ ἀναγνωστικοί.] The works of those Orators whose style is suited to reading, are more carried in the hand, i. e. more approved and circulated. See Demetrius, Phal. 193. Διὰ τοῦτο καὶ Μένανδρον ὑποκρίνονται, λελυμένον ἐν τοῖς πλείστοις· Φιλήμονα δὲ ἀναγινώσκουσιν.

2. [Τποκριτικά] These unconnected words and repetitions are not unfrequently used both by Historians and Poets, when they intend to give greater

vigour to their descriptions. Compare Xenophon, Hellenics, B. IV. Καὶ συμβάλλοντες τὰς ἄσπιδας, ἰωθῶντο, ἐμάχοντο, ἀπείκτεινον, ἀπέβησκον.—And Virgil, Æneid. IV. 593.

——“Ite,

“Ferte citi flammas, date tela, im-
“pellite remos.”

3. Ἀναξανδρίδου] Anaxandrides is mentioned by Eustathius as a comic Poet of Rhodes, so successful in his writings as to have carried off the prize no less than ten times. At length,

λέγει Ῥαδάμανθυς καὶ Παλαμήδης, καὶ ἐν τῷ
 προλόγῳ τῶν Εὐσεβῶν, τὸ “Ἐγώ.” Ἐὰν γάρ
 τις τὰ τοιαῦτα μὴ ὑποκρίνηται, γίγνεται ὁ τὴν
 4 δοκὸν φέρων. Καὶ τὰ ἀσύνδετα ὡσαύτως·
 “ἦλθον, ἀπήντησα, ἐδεόμην” ἀνάγκη γὰρ ὑπο-
 κρίνεσθαι, καὶ μὴ ὥς ἐν λέγοντα τῷ αὐτῷ ἦθει
 καὶ τόνῳ εἰπεῖν. Ἔτι ἔχει ἰδίον τι τὰ ἀσύνδετα·
 ἐν ἴσῳ γὰρ χρόνῳ πολλὰ δοκεῖ εἰρῆσθαι. Ὁ γὰρ
 σύνδεσμος ἐν ποιεῖ τὰ πολλὰ ὥστε, ἐὰν ἐξαιρεθῇ,
 δῆλον ὅτι τοῦναντίον ἔσται τὸ ἐν πολλὰ. Ἐχει
 οὖν αὐξήσιν· “ἦλθον, διελέχθην, ἰκέτευσα,”
 πολλά. “Δοκεῖ ὑπεριδεῖν, ὅσα εἶπον, ὅσα φημί.”
 Τοῦτο δὲ βούλεται ποιεῖν καὶ Ὅμηρος ἐν τῷ

Νιρῆυς δ' αὖ Σύμηθεν—

Νιρῆυς Ἀγλαΐης·

Νιρῆυς, ὃς κάλλιστος.

however, turning his satire on the Athenians, he died by starvation at their hands.

3. Τὸ “Ἐγώ.”] As these plays have perished, the illustration is consequently obscure. It is probable that Philemon, by varying his action and delivery, gave additional force to the repetition of the word Ἐγώ in the prologue to the Εὐσεβεῖς.

3. Ὁ τὴν δοκὸν φέρων.] This proverb is not inaptly applied to a heavy, labouring, monotonous, style.

4. Ἀνάγκη γὰρ ὑποκρίνεσθαι] Compare Demetrius, Phal. §. 198. Ὅτι δὲ ὑποκριτικὸν ἢ λύσις. παραδειγμα ὑποκρίσθω τῶδε, “ἰδιζάμην, ἔτικτον, “ἰκτρέφω, φίλες” οὕτως γὰρ λελυμένοι ἀναγκάσει καὶ τὸν μὴ θέλοντα ὑποκρίνεσθαι διὰ τὴν λύσιν. Εἰ δὲ σύνδηςαι ἰῆποις, “ἰδιζάμην, καὶ ἔτικτον,

“καὶ ἰκτρέφω,” πολλὴν ἀπάθειαν τοῖς συνδίστοις συμβαλεῖς· πᾶν δὲ τὸ ἀπαθεῖς ἀνυπόκριτον.

4. “Ἐν σοῦ τὰ πολλά.”] See Harris, Hermes, p. 240.

4. “Ἦλθον, διελέχθην, ἰκέτευσα,”] Compare Terence, Andr. I. 5.

—“Jam ferme moriens me vocat;

“Accessi; vos semotæ; nos soli;

“incipit;

“Mi Pamphile—

“Te isti virum do, amicum, tutorem, “patrem.”

4. Νιρῆυς δ' αὖ Σύμηθεν ἄγε τρεῖς νῆας
 Iliad B. 671.

Νιρῆυς δ' αὖ Σύμηθεν ἄγε τρεῖς νῆας
 ἰίσας

Νιρῆυς, Ἀγλαΐης θ' υἱὸς, χαρόποιός τ'
 ἄνακτος

Νιρῆυς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἰλιον
 ἦλθε.

Περὶ οὗ γὰρ πολλὰ εἴρηται, ἀνάγκη καὶ πολλάκις εἰρῆσθαι· εἰ οὖν καὶ πολλάκις, καὶ πολλὰ δοκεῖ. Ὡστε ἠύξησεν ἅπαξ μνησθεὶς διὰ τὸν παραλογισμόν· καὶ μνήμην πεποίηκεν, οὐδαμοῦ ὕστερον αὐτοῦ λόγον ποιησάμενος.

Ἡ μὲν οὖν δημηγορικὴ λέξις καὶ παντελῶς⁵ ἔοικε τῇ σκιαγραφίᾳ· ὅσῳ γὰρ ἂν πλείων ἢ ὁ ὄχλος, πορρώτερον ἢ θέα· διὸ τὰ ἀκριβῆ περιέργα καὶ χείρῳ φαίνεται ἐν ἀμφοτέροις. Ἡ δὲ δίκη ἀκριβέστερον· ἔτι δὲ μᾶλλον ἢ ἐνὶ κριτῇ· ἐλάχιστον γάρ ἐστιν ἐν ῥητορικοῖς· εὐσύνοπτον γὰρ μᾶλλον τὸ οἰκεῖον τοῦ πράγματος καὶ τὸ ἀλλότριον· καὶ ὁ ἀγὼν ἄπεστιν, ὥστε καθαρὰ ἡ κρίσις. Διὸ οὐχ οἱ αὐτοὶ ἐν πᾶσι τούτοις εὐδοκιμοῦσι ῥήτορες· ἀλλ' ὅπου μάλιστα ὑποκρίσεως, ἐνταῦθα

4. Διὰ τὸν παραλογισμόν·] By means of this fallacy. For it appears as if, by mentioning him so often in one place, the poet intended to make him one of his principal characters.

5. Σκιαγραφία·] Deliberative orations in popular assemblies are like those rough sketches in mere light and shade, which looked at from a distance produce the effect of finished drawings; and which are less accurate in their outlines and forms in proportion as they are intended for a greater crowd of spectators, and consequently a more distant view.

Cf. Dr. Whately's Rhet. p. 327. "A much bolder, as well as less accurate, kind of language is both allowable and advisable, in speaking to a considerable number; as

"Aristotle has remarked in speaking of the *Graphic* and *Agonistic* styles; "the former suited to the closet; the latter to public speaking before a large assembly. And he ingeniously compares them to the different styles of painting; the greater the crowd, he says, the more distant is the view; so that in scene-painting, for instance, coarser and bolder touches are required, and the nice finish, which would delight a close spectator, would be lost."

Plato in *Theæt.* has a passage very similar: Νῦν δ᾿ ἡτα, ὦ Θεαίτητε, παντάπασί γε ἔγωγε, ἐπειδὴ ἔγγυς ὥσπερ σκιαγραφήματος γέγονα τοῦ λεγομένου ξυνίημι οὐδὲ σμικρόν· ὥς δ' ἀφίστηκα πόρρωθεν, ἐφαίνεται τί μοι λίγισθαι.

ἤκιστα ἀκριβείας δεῖ· τοῦτο δὲ, ὅπου φωνῆς, καὶ μάλιστα ὅπου μεγάλης.

6 Ἡ μὲν οὖν ἐπιδεικτικὴ λέξις γραφικωτάτη· τὸ γὰρ ἔργον αὐτῆς ἀνάγνωσις· δευτέρα δὲ ἡ δικανικὴ. Τὸ δὲ προσδιαίρεισθαι τὴν λέξιν, ὅτι ἡδεῖαν δεῖ καὶ μεγαλοπρεπῆ, περιέργον· τί γὰρ μᾶλλον ἢ σώφρονα καὶ ἐλευθέριον, καὶ εἴ τις ἄλλη ἡθους ἀρετή; Τὸ γὰρ ἡδεῖαν εἶναι ποιήσει δῆλον ὅτι τὰ εἰρημένα, εἴπερ ὀρθῶς ὥρισταί ἢ ἀρετὴ τῆς λέξεως· τίνος γὰρ ἔνεκα δεῖ σαφῆ, καὶ μὴ ταπεινὴν εἶναι, ἀλλὰ πρέπουσαν; Ἄν τε γὰρ ἀδολεσχῇ, οὐ σαφῆς, οὐδὲ ἂν σύντομος. Ἀλλὰ δῆλον ὅτι τὸ μέσον ἀρμόττει· καὶ τὸ ἡδεῖαν τὰ εἰρημένα ποιήσει, ἂν εὖ μιχθῇ τὸ εἰωθὸς καὶ ξενικόν, καὶ ὁ ῥυθμὸς, καὶ τὸ πιθανὸν ἐκ τοῦ πρέποντος. Περὶ μὲν οὖν τῆς λέξεως εἴρηται, καὶ κοινῇ περὶ πάντων, καὶ ἰδίᾳ περὶ ἕκαστον γένος. Λοιπὸν δὲ περὶ τάξεως εἰπεῖν.

ΚΕΦ. ιγ'.

ΠΕΡΙ ΤΑΞΕΩΣ ΚΑΙ ΤΩΝ ΤΟΥ ΛΟΓΟΥ ΜΕΡΩΝ.

ΕΣΤΙ δὲ τοῦ λόγου δύο μέρη· ἀναγκαῖον γὰρ τό τε πρᾶγμα εἰπεῖν περὶ οὗ, καὶ τοῦτ' ἀποδείξαι. Διὸ εἰπόντα μὴ ἀποδείξαι, ἢ ἀποδείξαι μὴ προεῖπόντα, ἀδύνατον. Ὅ τε γὰρ ἀποδεικνύων τί ἀποδείκνυσι· καὶ ὁ προλέγων ἔνεκα τοῦ ἀποδείξαι 2 προλέγει. Τούτων δὲ τὸ μὲν πρόθεσις ἐστὶ, τὸ δὲ πίστις· ὥσπερ ἂν εἴ τις διέλοι ὅτι τὸ μὲν

πρόβλημα, τὸ δὲ ἀπόδειξις. Νῦν δὲ διαιροῦσι³ γελοίως· διήγησις γάρ που τοῦ δικανικοῦ μόνου λόγου ἐστίν· ἐπιδεικτικοῦ δὲ καὶ δημηγορικοῦ πῶς ἐνδέχεται εἶναι διήγησιν, οἷαν λέγουσιν, ἢ τὰ πρὸς τὸν ἀντίδικον, ἢ ἐπίλογον τῶν ἀποδεικτικῶν; Προοίμιον δὲ, καὶ ἀντιπαραβολή, καὶ ἐπάνοδος, ἐν ταῖς δημηγορίαις τότε γίνεται, ὅταν ἀντιλογία ᾖ· καὶ γὰρ ἡ κατηγορία καὶ ἡ ἀπολογία πολλάκις, ἀλλ' οὐχ ἡ συμβουλή. Ἀλλ' ὁ ἐπίλογος ἔτι οὐδὲ δικανικοῦ παντὸς, οἷον ἐὰν μικρὸς ὁ λόγος, ἢ τὸ πρᾶγμα εὐμνημόνευτον· συμβαίνει γὰρ τοῦ μήκους ἀφαιρεῖσθαι. Ἀναγκαῖα ἄρα μόρια πρόθεσις, καὶ πίστις.

Ἰδια μὲν οὖν ταῦτα· τὰ δὲ πλείστα, προοίμιον,⁴ πρόθεσις, πίστις, ἐπίλογος· τὰ γὰρ πρὸς τὸν ἀντίδικον τῶν πίστεων ἐστὶ καὶ ἡ ἀντιπαραβολή αὔξησις τῶν αὐτοῦ, ὥστε μέρος τι τῶν πίστεων· ἀποδείκνυσι γάρ τι ὁ ποιῶν τοῦτο· ἀλλ' οὐ τὸ προοίμιον, οὐδ' ὁ ἐπίλογος, ἀλλ' ἀναμιμνήσκει. Ἔσται οὖν, ἂν τις τὰ τοιαῦτα διαιρῇ, ὅπερ ἐποιοῦν⁵

3. Ἐπάνοδος] Τὴν δὲ ἀνακεφαλαίωσιν καλοῦσιν ἐπάνοδον. Hermog.

4. Τὰ δὲ πλείστα] Compare Cicero in Partit. §. 1. Fil. "Quid? Orationis quot sunt partes?" Pater. "Quatuor: earum duæ valent ad rem docendam; narratio et confirmatio. "Ad impellendos animos duæ; principium et perventio."

4. Τὰ γὰρ πρὸς τὸν ἀντίδικον τῶν πίστεων ἐστὶ] The refutation of the arguments of an adversary, comes under the head of "Proof." Compare Cicero in Partit. §. 9. "Sed jam ad

"reliqua pergamus. F. Nempe ea sequuntur quæ ad fidem faciendam pertinent. P. Ita est; quæ quidem in confirmationem et reprehensionem dividuntur. Nam in confirmando nostra probare volumus; in reprehendendo, redarguere contraria." Quintilian, B. III, Ch. 9. is bold enough to differ from both these authorities: "Tamen neque iis assentiri qui detrahunt refutationem, tanquam probationi subjectam, ut Aristoteles; hæc enim est quæ constituat; illa quæ destruat."

οἱ περὶ Θεόδωρον, διήγησις ἕτερον, καὶ ἐπιδήγησις, καὶ προδιήγησις, καὶ ἔλεγχος, καὶ ἐπεξέλεγχος. Δεῖ δὲ εἰδός τι λέγοντα καὶ διαφορὰν ὄνομα τίθεσθαι· εἰ δὲ μὴ, γίγνεται κενὸν καὶ ληρώδες, οἷον Λικύμνιος ποιεῖ ἐν τῇ τέχνῃ, ἐπούρωσιν ὀνομάζων, καὶ ἀποπλάνησιν, καὶ ὄζους.

ΚΕΦ. ιδ'.

ΠΕΡΙ ΠΡΟΟΙΜΙΟΥ.

ΤΟ μὲν οὖν προοίμιόν ἐστιν ἀρχὴ λόγου, ὅπερ ἐν ποιήσῃ πρόλογος, καὶ ἐν αὐλήσῃ προαύλιον·

5. Οἱ περὶ Θεόδωρον] These useless subdivisions of Theodorus the Byzantian are mentioned also by Plato, in Phædr. Δεύτερον δὲ δὴ διήγησιν τινα, μαρτυρίας τε ἐπ' αὐτῇ, τρίτον τεκμήρια, τέταρτον εἰκότα καὶ πίστωσιν οἶμαι καὶ ἐπιστάσῃσιν λίγειν τὸν γινώσκοντα λογοδαίδαλον Βυζάντιον ἄνδρα. — Τὸν χρηστὸν λίγεις Θεόδωρον. Τί μὴν; καὶ ἔλεγχον καὶ ἐπεξέλεγχον.

5. ἐπούρωσιν] Majoragius translates this word "irruption" (as if from ἐπύρω, ἐπορεύω,) a "sudden breaking into the subject," perhaps, or something of that sort. But its derivation is extremely uncertain; this name, as applied to Rhetoric, having, with many others of the same kind, long since perished. Some editions read ἐπίρουσιν; some ἐπύρωσιν; some ἐπὶ ῥῥωσιν; and the Greek Schol. ἐπύρουσιν, which appears

the most correct, if the word be derived from ἐπορεύω. The reading ἐπούρωσιν is given on the authority of Victorius, it being so found in the most ancient editions.

The two other terms of Licymnius' art; viz. ἀποπλάνησις and ὄζαι, "digression and ramification," are sufficiently clear.

CHAP. XIV.

1. Τὸ μὲν οὖν προοίμιον] Quintilian, in his Fourth Book, ch. 1. gives a somewhat full explanation of what the Greeks meant by the προοίμιον. "Quod principium Latine vel exordium dicitur, majore quâdam ratione Græci videntur προοίμιον nominasse; quia a nostris initium modo significatur, illi satis clare partem hanc esse ante ingressum rei, de quâ dicendum sit,

πάντα γὰρ ἀρχαὶ ταῦτ' εἰσὶ, καὶ οἷον ὁδοποιήσις τῷ ἐπιόντι. Τὸ μὲν οὖν προαύλιον ὅμοιον τῷ τῶν ἐπιδεικτικῶν προοίμῳ· καὶ γὰρ οἱ αὐληταί, ὃ τι ἂν εὖ ἔχωσιν αὐλῆσαι, τοῦτο προαυλήσαντες συνῆψαν τῷ ἐνδοσίμῳ· καὶ ἐν τοῖς ἐπιδεικτικοῖς λόγοις δεῖ οὕτω γράφειν· (ὃ τι γὰρ ἂν βούληται εὐθὺς εἰπόντα, ἐνδοῦναι καὶ συνάψαι· ὅπερ πάντες ποιοῦσι. Παράδειγμα τὸ τῆς Ἰσοκράτους Ἑλένης προοίμιον· οὐδὲν γὰρ οἰκῆον ὑπάρχει τοῖς ἐριστικοῖς καὶ Ἑλένῃ. Ἄμα δὲ καὶ ἐὰν ἐκτοπίσῃ, ἀρμόττει μὴ ὅλον τὸν λόγον ὁμοειδῆ εἶναι. Λέγεται δὲ τὰ τῶν ἐπιδεικτικῶν προοίμια ἐξ² ἐπαίνου ἢ ψόγου· οἷον Γοργίας μὲν ἐν τῷ

“ostendunt.” He then proceeds to shew how apt the expression is, whether derived from *οἶμη*, “cantus,” or from *οἶμος*, “via;” the proœmium being “quod apud judicem dici, priusquam causam cognoverit, pro-sit.”

1. *προαύλιον*] Plato (in *Phædr.*) has used this word with the same application: *Καὶ γὰρ νῦν μοι ἔδοξε ὥσπερ τοῦ τῆς Ἀθηνᾶς νόμου προαύλιον στομαυλῆσαι.*

1. *Τῷ ἐνδοσίμῳ*] Hesychius calls *Ἑνδόσιμος*, τὸ πρὸ τῆς ᾠδῆς κισθάρισμα. It appears to signify in this place, the Cadence connecting the Prelude to the Subject.

1. *Παράδειγμα—ἐποίησαν*] For the whole passage, compare Quintilian III. 8. “In Demonstrativis vero proœmia esse maxime libera existimat. “Nam et longè a materiâ duci hoc, “ut in Helenæ laude Isocrates fecerit; et ex aliquâ rei viciniâ, ut idem “in Panegyrico cum queritur plus

“honoris corporum quam animorum virtutibus dari, et Gorgias in Olym-pico laudans eos qui primi tales instituerunt conventus.”

1. *Τοῖς ἐριστικοῖς*] i. e. “There was “nothing which peculiarly attached “to the Sophists in common with “Helen.” Isocrates had inveighed against the Sophists in the prologue of an Oration having for its subject-matter “the praise of Helen.”

1. *Ἐὰν ἐκτοπίσῃ*] If the orator migrate from one subject-matter to another. The same word, which is here used in a metaphorical sense, we find also in our Author's *Treatise de Hist. Anim.* VIII. 12. where he is speaking of the migration of birds, &c. *Καὶ καθάπερ τῶν ἀνθρώπων οἱ μὲν τὰς οἰκίας τοῦ χιμῶνος μεταβάλλουσιν . . . οὕτω καὶ τῶν ζώων τὰ δυνάμιν μεταβάλλειν τοὺς τόπους. Καὶ τὰ μὲν ἐν αὐτοῖς τοῖς συνήθεσι τόποις εὐρίσκειται τὰς βοηθείας, τὰ δὲ ἐκτοπίζει.*

Ὀλυμπικῶ λόγῳ, “Ὑπὸ πολλῶν ἄξιοι θαυμά-
 ζεσθαι, ὧ ἄνδρες Ἕλληνες.” ἐπαινεῖ γὰρ τοὺς
 τὰς πανηγύρεις συνάγοντας· Ἰσοκράτης δὲ ψέγει,
 “ὅτι τὰς μὲν τῶν σωμάτων ἀρετὰς δωρεαῖς
 “ἐτίμησαν· τοῖς δ’ εὖ φρονοῦσιν οὐδὲν ἄθλον
 3 “ἐποίησαν.” Καὶ ἀπὸ συμβουλῆς, οἶον ὅτι
 “δεῖ τοὺς ἀγαθοὺς τιμᾶν” διὸ καὶ αὐτὸς Ἀρι-
 στείδην ἐπαινεῖ, ἣ τοὺς τοιούτους οἱ μήτε
 εὐδοκιμοῦσι μήτε φαῦλοι, ἀλλ’ ὅσοι ἀγαθοὶ ὄντες
 ἄδηλοι, ὥσπερ Ἀλέξανδρος ὁ Πριάμου· οὕτως
 4 γὰρ συμβουλευεῖ. Ἔτι δ’ ἐκ τῶν δικανικῶν
 προοιμίων· τοῦτο δ’ ἐστὶν ἐκ τῶν πρὸς τὸν ἀκρο-
 ατὴν, εἰ περὶ παραδόξου λόγος, ἢ περὶ χαλεποῦ,
 ἢ περὶ τεθρυλημένου πολλοῖς, ὥστε συγγνώμην
 ἔχειν· οἶον Χοιρίλος,

Nῦν δ’ ὅτε πάντα δέδασται.

Τὰ μὲν οὖν τῶν ἐπιδεικτικῶν λόγων προοίμια ἐκ

4. Οἶον Χοιρίλος] This is the Chærilus mentioned in such terms of dis-
 praise by Horace, Ep. II. 232.

“Gratus Alexandro regi magno

“fuit ille

“Chærilus, incultis qui versibus et

“malè natis

“Rettulit acceptos, regale numis-

“ma, Philippos.”

And in Art. Poeticâ, I. 357.

“— fit Chærilus ille

“Quem bis terve bonum cum risu
 “miror.”

He is also condemned by Aristotle in
 his Topics, B. VIII.; who never-
 theless, in the present place, takes an
 example from his works.

4. Nῦν δ’ ὅτε πάντα δέδασται] The
 lines of Chærilus are :

Ἄ μάκαρ, ὅστις ἔην κίῃνον χρέον ἰδρὶς
 ἀοιδῶν,

Μουσάων θεράπων, ὅτ’ ἀκήρατος ἦν ἔτι
 λειμών·

Nῦν δ’ ὅτε πάντα δέδασται, ἔχουσι
 δὲ σείρατα τέχναι,

Ἵσταται ὥστε δρόμου καταλειπόμεθ’,
 κ. τ. λ.

The poet, in his proœmium, apologises
 for being obliged to treat of a trite
 subject.—Compare Virg. Georg.
 III. 3.

“Cætera, quæ vacuas tenuissent

“carmina mentes,

“Omnia jam vulgata.”

τούτων· ἐξ ἐπαίνου, ἐκ ψόγου, ἐκ προτροπῆς, ἐξ ἀποτροπῆς, ἐκ τῶν πρὸς τὸν ἀκροατήν. Δεῖ δὲ ἢ ξένα ἢ οἰκεῖα εἶναι τὰ ἐνδόσιμα τῷ λόγῳ.

Τὰ δὲ τοῦ δικανικοῦ προοίμια δεῖ λαβεῖν ὅτις ταῦτ' οὐ δύναται ὅπερ τῶν δραμάτων οἱ πρόλογοι καὶ τῶν ἐπῶν τὰ προοίμια· τὰ μὲν γὰρ τῶν διθυράμβων ὅμοια τοῖς ἐπιδεικτικοῖς·

Διὰ σὲ καὶ τεὰ δῶρα εἴτε σκύλα.

Ἐν δὲ τοῖς λόγοις καὶ ἔπεσι δείγμα ἐστὶ τοῦ λόγου, ἵνα προΐδωσι περὶ οὗ ἢ ὁ λόγος, καὶ μὴ κρέμῃται ἡ διάνοια· τὸ γὰρ ἀόριστον πλανᾷ. Ὁ δὸς οὖν ὥσπερ εἰς τὴν χεῖρα τὴν ἀρχὴν, ποιεῖ ἐχομένῳ ἀκολουθεῖν τῷ λόγῳ. Διὰ τοῦτο,

Μῆνιν ἄειδε θεά.—

Ἄνδρα μοι ἔννεπε Μοῦσα.—

Ἦγεο μοι λόγον ἄλλον, ὅπως Ἀσίας ἀπὸ γαίης

Ἦλθεν εἰς Εὐρώπην πόλεμος μέγας—

Καὶ οἱ τραγικοὶ δηλοῦσι περὶ τὸ δράμα, καὶ μὴ

5. Διὰ σὲ καὶ τεὰ δῶρα, κ. τ. λ.] These words are taken from some Lyric Poet whose works have perished, and we cannot therefore estimate the application of the passage, but must take our Author's testimony, that they exemplified the similarity between the Poems of Dithyrambic Poetry, and those of Epideictic Oratory.

6. Ἐχομένῳ] i. e. "The oration "which follows." Other editions read ἐχόμενον, and translate it "eum qui "tenet," &c. &c.

6. Μῆνιν κ. τ. λ.] Aristotle exem-

plifies his precept from the commencement of both the Iliad and Odyssey.

6. Ἦγεο μοι κ. τ. λ.] Supposed to be the beginning of a poem by Chærilus on the subject of the Grecian war with the Persians.

6. Προλόγῳ] What the Greeks called the Prologue of a Tragedy is explained in Arist. Poetics, Ch. 24. "Ἔστι δὲ Πρόλογος μὲν, μέρος ὅλον Τραγῳδίας τὸ πρὸ χόρου Παρόδου. Χοροῦ δὲ, Πάροδος μὲν, ἢ πρώτη λέξις ὅλου χόρου.

εὐθύς, ὥσπερ Εὐριπίδης, ἀλλ' ἐν τῷ προλόγῳ
γέ που δηλοῖ, ὥσπερ καὶ Σοφοκλῆς,

Ἑμοὶ πατὴρ ἦν Πόλυβος.

Καὶ ἡ κωμῳδία ὡσαύτως. Τὸ μὲν οὖν ἀναγκαιότατον ἔργον τοῦ προοιμίου καὶ ἴδιον τοῦτο, δηλῶσαι τί ἐστὶ τὸ τέλος οὗ ἔνεκα ὁ λόγος· διόπερ ἂν δηλὸν ἦ καὶ μικρὸν τὸ πρᾶγμα, οὐ τυχρηστέον προοιμίῳ. Τὰ δὲ ἄλλα εἶδη οἷς χρῶνται, ιατρεύματα, καὶ κοινά. Λέγεται δὲ ταῦτα ἔκ τε τοῦ λέγοντος, καὶ τοῦ ἀκροατοῦ, καὶ τοῦ πράγματος, καὶ τοῦ ἐναντίου. Περὶ αὐτοῦ μὲν καὶ τοῦ ἀντιδίκου, ὅσα περὶ διαβολὴν λῦσαι καὶ ποιῆσαι. Ἔστι δὲ οὐχ ὁμοίως· ἀπολογουμένων μὲν γὰρ πρῶτον τὰ πρὸς διαβολήν· κατηγοροῦντι δ' ἐν τῷ ἐπιλόγῳ. Δι' ὃ δὲ, οὐκ ἄδηλον· τὸν μὲν

6. Ἑμοὶ Πατὴρ ἦν Πόλυβος.] These words are found in the 774th line of Sophocles' *Œdip. Tyr.* and are *not* in the Prologue. Either, therefore, there must be some variation or omission in our present editions, or Aristotle must have quoted the passage incorrectly from memory.

6. Καὶ ἡ κωμῳδία ὡσαύτως.] Of the Prologues to Comedy he gives us no examples. We can find, however, many from Aristophanes. Thus in the *Νέφελαι*, Strepsiades explains the subject of the play in the prologue. In the *Βάτραχοι*, Bacchus. In the *Ἰππτεῖς*, Demosthenes.

—Νῶν γὰρ ἐστὶ δισπότης, κ. τ. λ.

Instances may equally be found in the more modern Comedies of Terence and Plautus. E. g. In the *Andria*,

Simo: in the *Heauton.*, Menedemus; in the *Adelph.*, Micio.

6. Ἄν δὴλον ἦ καὶ μικρὸν] Cicero de Orat. II. 79. "Itaque in parvis
"atque frequentibus causis ab ipsâ
"re est exordiri sæpe commodius."

7. Ἰατρεύματα,] "A sort of remedies against prejudice, or inattention, in the minds of the audience."

7. Καὶ κοινά.] i. e. "Not peculiar to judicial Proems alone, but common to those of other orations."

7. Λέγεται δὲ ταῦτα κ. τ. λ.] Compare Cicero de Orat. ii. §. 321. "Sed cum erit utendum principio (quod plerumque erit) aut ex re, aut ex adversario, aut ex re, aut ex eis apud quos agitur, sententias duci licebit."

γὰρ ἀπολογούμενον, ὅταν μέλλῃ εἰσάξῃ αὐτὸν, ἀναγκαῖον ἀνελεῖν τὰ κωλύοντα· ὥστε λυτέον πρῶτον τὴν διαβολήν· τῷ δὲ διαβάλλοντι ἐν τῷ ἐπιλόγῳ διαβλητέον, ἵνα μνημονεύσῃ μᾶλλον. Τὰ δὲ πρὸς τὸν ἀκροατὴν ἐκ τε τοῦ εὖνουν ποιῆσαι, καὶ ἐκ τοῦ ὀργίσαι, καὶ ἐνίοτε δὲ ἐκ τοῦ προσεκτικόν, ἢ τοῦναντίον· οὐ γὰρ αἰεὶ συμφέρει ποιεῖν προσεκτικόν· διὸ πολλοὶ εἰς γέλωτα πειρῶνται προάγειν. Εἰς δὲ εὐμάθειαν ἅπαντα ἀνάξει, εἴαν τις βούληται· καὶ τὸ ἐπιεικὴ φαίνεσθαι προσέχουσι γὰρ μᾶλλον τούτοις. Προσεκτικοὶ δὲ τοῖς μεγάλοις, τοῖς ἰδίοις, τοῖς θαυμαστοῖς, τοῖς ἡδέσι· διὸ δεῖ ἐμποιεῖν, ὡς περὶ τοιούτων ὁ λόγος. Ἐὰν δὲ μὴ προσεκτικούς, ὅτι μικρὸν, ὅτι οὐδὲν πρὸς ἐκείνους, ὅτι λυπηρόν. Δεῖ δὲ μὴ λανθάνειν, ὅτι πάντα ἔξω τοῦ λόγου τὰ τοιαῦτα· πρὸς φαῦλον γὰρ ἀκροατὴν, καὶ τὰ ἔξω

7. Ὅταν μέλλῃ εἰσάξῃ αὐτὸν,] Cicero observes this precept in his Oration pro Milone. "Sed antequam ad eam orationem venio quæ est propria nostræ quæstionis, videntur ea esse refutanda, quæ in Senatu sæpe ab inimicis jactata sunt, et in concione ab improbis, etiam paulo ante ab accusatoribus," &c.

7. Εἰς γέλωτα] A ludicrous description of the divers modes in practice, of appealing to the feelings of the Judge, is given by Aristophanes in the *Σφήκις*, 563.

Φίε' ἴδω· τί γὰρ οὐκ ἔστιν ἀκοῦσαι
θώπευμ' ἐνταῦθα δικαστῇ;

Οἱ μὲν γ' ἀποκλάονται πινύαν αὐτῶν,
καὶ προστιθείασι

Κατὰ πρὸς τοῖσιν γ' οὔσιν, ἕως ἂν
παρισώσῃ τοῖσιν ἑμοῖσιν·

Οἱ δὲ λέγουσι μύθους ἡμῖν· οἱ δ' Αἰσώ-
που τι γέλοισιν·

Οἱ δὲ σκώπτουσ', ἵν' ἐγὼ γιλάσω, καὶ
τὸν θυμὸν κατὰθωμαι.

7. Εἰς δ' εὐμάθειαν] Cicero de Inventione, I. 16. "Et cum docilem facere velis, simul attentum facias oportet; nam is maxime docilis est, qui attentissime est paratus audire."

7. Προσεκτικοί] Compare Cicero Partit. Orat. ch. 8. "Ut attente audiamur, trium rerum aliqua consequemur. Nam aut magna quædam proponemus, aut necessaria, aut conjuncta cum ipsis apud quos res agitur."

τοῦ πράγματος ἀκούοντα· ἐπεὶ, ἂν μὴ τοιοῦτος ᾖ, οὐδὲν δεῖ πρόοιμίον, ἀλλ' ἢ ὅσον τὸ πρᾶγμα εἰπεῖν κεφαλαιωδῶς, ἵνα ἔχῃ ὥσπερ σῶμα κεφαλὴν. Ἔτι τὸ προσεκτικούς ποιεῖν πάντων τῶν μερῶν κοινόν, ἐὰν δέῃ· πανταχοῦ γὰρ ἀνιάσι μᾶλλον ἢ ἀρχόμενοι. Διὸ γελοῖον ἐν ἀρχῇ τάττειν, ὅτε μάλιστα πάντες προσέχοντες ἀκροῶνται. Ὡστε ὅπου ἂν ᾖ ἡ καὶρὸς, λεκτέον “Καί μοι προσέχετε τὸν νοῦν· οὐδὲν γὰρ μᾶλλον ἐμὸν ἢ ὑμέτερον” καὶ “Ἐρῶ γὰρ ὑμῖν, οἷον οὐδεπώποτε ἀκηκόατε δεινόν, ἢ οὕτω θαυμαστόν.” Τοῦτο δ' ἐστὶν, ὥσπερ ἔφη Πρόδικος “ὅτε νυστάζοιεν οἱ ἀκροαταὶ, παρεμβάλλειν τῆς πεντηκοντα-

8. “*Ἄν μὴ τοιοῦτος ᾖ,*] Compare Quintilian, IV. 1. “*Aristoteles quidem in totum id necessarium apud bonos judices negat.*” And again in B. XII. 10. “*Quod si mihi des consilium judicum sapientum perquam multa recidam, &c. Cum etiam Proœmia supervacua esse apud tales Aristoteles existimat; non enim trahuntur his illi sapientes.*”

9. *Ἀρχόμενοι.*] i. e. *Ἐν ἀρχῇ.* Cicero de Orat. II. 79. “*Nam et attentum monent Græci ut principio faciamus judicem, et docilem; quæ sunt utilia, sed non principii magis propria quam reliquarum partium; faciliora etiam in principii, quod et attentum tum maxime sunt cum omnia expectant.*”

9. *Πρόδικος*] Quintilian, B. IV. “*Contraque est interim Proœmii vis non in exordio. Nam judices et in narratione nonnunquam, et in argumentis, ut attendant et ut faveant, quo Prodicus velut dor-*

“*mitantes eos excitari putabat.*”

9. *Τῆς πεντηκονταδράχμου*] Suidas de Prodicō: *Πρώτος δὲ οὗτος τὴν πεντηκονταδράχμου ἐπίδιδεν ἱποιήσατο.* And Plato in Cratyl. *Εἰ μὲν οὖν ἐγὼ ἤδη ἡκηόκην παρὰ Προδίκου τὴν πεντηκονταδράχμον ἐπίδιδεν κ. τ. λ.*

Prodicus was a Chian Sophist, of considerable eminence, in the Art of Rhetoric, who was accustomed to raise the flagging attention of his audience by promising to throw in a touch of his famous demonstration, the knowledge of which he taught for 50 drachmæ. Of such a nature, and with such an intention, were the words which are related to have been spoken from the pulpit by one of the Dignitaries of our Church, “*Young man, I will teach you a truth which is worth a thousand pounds!*”

In the preaching of our Saviour, the attention of his audience is not unfrequently called by the words, “*He that hath ears to hear, let him hear!*”

δράχμου αὐτοῖς.” Ὅτι δὲ πρὸς τὸν ἀκροατὴν, 10
οὐχ ἥπερ ὁ ἀκροατὴς, δῆλον· πάντες γὰρ ἢ δια-
βάλλουσιν, ἢ φόβους ἀπολύονται, ἐν τοῖς προσι-
μίοις.

Ἄναξ, ἐρῶ μὲν, οὐχ ὅπως σπουδῆς ὑπο—

Τί φοροimiάζει;

Καὶ οἱ πονηρὸν τὸ πρᾶγμα ἔχοντες, ἢ δοκοῦντες
πανταχοῦ γὰρ βέλτιον διατρίβειν, ἢ ἐν τῷ πράγ-
ματι. Διὸ οἱ δοῦλοι οὐ τὰ ἐρωτώμενα λέγουσιν,
ἀλλὰ τὰ κύκλω, καὶ προσιμιάζονται. Πόθεν δ'
εὖνους δεῖ ποιεῖν εἴρηται, καὶ τῶν ἄλλων ἕκαστον
τῶν τοιούτων. Ἐπεὶ δὲ εὖ λέγεται 11

Δός μ' ἐς Φαίηκας φίλον ἐλθεῖν, ἢδ' ἐλεεινὸν,

τούτων οὖν δεῖ δύο στοχάζεσθαι. Ἐν δὲ τοῖς
ἐπιδεικτικοῖς οἷεσθαι δεῖ ποιεῖν συνεπαινεῖσθαι
τὸν ἀκροατὴν, ἢ αὐτὸν, ἢ γένος, ἢ ἐπιτηδεύματ'
αὐτοῦ, ἢ ἄλλως γέ πως. Ὁ γὰρ λέγει Σωκράτης
ἐν τῷ ἐπιταφίῳ, ἀληθές, ὅτι “ οὐ χαλεπὸν
Ἐθναίους ἐν Ἐθναίοις ἐπαινεῖν, ἀλλ' ἐν Λακε-
δαιμονίοις.”

10. Ἄναξ, ἐρῶ μὲν,] From Sophocles'
Antigone, V. 223. where one of the
guards appointed to watch the dead
body of Polynices, comes reluctantly
to inform the king that it has been
secretly buried.

10. Τί φοροimiάζει;] From Euripides,
Iphigenia in Taur. 1162.

10. Τὰ κύκλω.] Compare the pas-
sage quoted above from Sophocles,
Antigone. Creon answers,

Εὔγε στοχάζει, κ' ἀποφράγνυσαι
κύκλω

Τὸ πρᾶγμα.

Virgil has given the meaning, Georg.
II. 46.

“ Non hic te carmine ficto,

“ Atque per ambages, et longa exorsa
“ tenebo.”

11. Δός μ' ἐς Φαίηκας] Homer's
Odyssey, II. 327.

- 12 Τὰ δὲ τοῦ δημηγορικοῦ ἐκ τῶν τοῦ δικανικοῦ λόγου ἐστί. Φύσει δ' ἥκιστα ἔχει· καὶ γὰρ καὶ περὶ οὗ ἴσασι· καὶ οὐδὲν δεῖται τὸ πρᾶγμα προοιμίου, ἀλλ' ἢ δι' αὐτὸν, ἢ τοὺς ἀντιλέγοντας, ἢ ἐὰν μὴ ἡλίκον βούλει ὑπολαμβάνωσιν, ἀλλ' ἢ μείζον ἢ ἔλαττον· διὸ ἢ διαβάλλειν ἢ ἀπολύεσθαι ἀνάγκη, καὶ ἢ αὐξῆσαι ἢ μειῶσαι. Τούτων δὲ ἕνεκα προοιμίου δεῖται· ἢ κόσμου χάριν· ὥς αὐτοκάβδαλα φαίνεται, ἐὰν μὴ ἔχῃ· τοιοῦτον γὰρ τὸ Γοργίου ἐγκώμιον εἰς Ἡλείους· οὐδὲν γὰρ προεξαγκωνίσας, οὐδὲ προανακινήσας, εὐθὺς ἄρχεται “Ἡλῖς, πόλις εὐδαίμων.”

ΚΕΦ. ιε'.

ΤΟΠΟΙ ΠΡΟΣ ΤΟ ΑΠΟΛΥΤΕΣΘΑΙ ΔΙΑΒΟΛΗΝ.

ΠΕΡΙ δὲ διαβολῆς, ἐν μὲν τὸ ἐξ ὧν ἄν τις ὑπόληψιν δυσχερῇ ἀπολύσαιτο· οὐδὲν γὰρ δια-

12. 'Αλλ' ἢ δι' αὐτὸν, κ. σ. λ.] Quintilian III. 8. “Aristoteles qui-
“dem non sine causâ putat, et a
“nostrâ, et ab ejus qui dissentiet,
“personâ duci frequenter in consiliis
“exordium; quasi mutantibus hoc
“nobis a judiciali genere nonnun-
“quam etiam, ut minor res major ne
“videatur.”

12. Οὐδὲν γὰρ προεξαγκωνίσας, οὐδὲ προανακινήσας,] A metaphor taken from the palæstra; it being habitual, before athletic or pugilistic contests, to

give nerve and agility to the arm by motion and exercise.

- CHAP. XV.

I. Περὶ δὲ διαβολῆς,] The topics of “Accusation and Defence” are next in order given, since the accusation of an adversary, or defence of one’s own character, has been shewn, in the last chapter, to constitute part of the province of Proems. See §. 12. l. 5. *suprà*.

I. “Ἐν μὲν”] He begins with the

φέρει εἴτε εἰπόντος τινὸς εἴτε μή· ὥστε τοῦτο καθόλου. Ἄλλος τρόπος, ὥστε πρὸς τὰ ἀμφισ-² βητούμενα ἀπαντᾶν, ἢ ὥς οὐκ ἔστιν, ἢ ὥς οὐ βλαβερὸν, ἢ οὐ τούτῳ, ἢ ὥς οὐ τηλικούτον, ἢ οὐκ ἄδικον, ἢ οὐ μέγα, ἢ οὐκ αἰσχρὸν, ἢ οὐκ ἔχον μέγεθος· περὶ γὰρ τοιούτων ἡ ἀμφισβήτησις· ὥσπερ Ἰφικράτης πρὸς Ναυσικράτην· ἔφη γὰρ ποιῆσαι ὃ ἔλεγε, καὶ βλάψαι, ἀλλ' οὐκ ἀδικεῖν· Ἡ ἀντικαταλλάττεσθαι ἀδικοῦντα· εἰ βλαβερὸν, ἀλλὰ καλόν· εἰ λυπηρὸν, ἀλλ' ὠφέλιμον· ἢ τι ἄλλο τοιούτον. Ἄλλος τρόπος, ὥς ἔστιν ἀμάρ-³ τημα, ἢ ἀτύχημα, ἢ ἀναγκαῖον· οἷον Σοφοκλῆς ἔφη “τρέμειν, οὐχ, ὥς ὁ διαβάλλων ἔφη, ἵνα δοκῇ γέρων, ἀλλ' ἐξ ἀνάγκης· οὐ γὰρ ἐκόντι εἶναι αὐτῷ ἔτη ὀγδοήκοντα.” Καὶ ἀντικαταλλάττεσθαι τὸ οὐ ἔνεκα, ὅτι οὐ βλάψαι ἐβούλετο, ἀλλὰ τόδε· καὶ οὐ τοῦτο, ὃ διεβάλλετο, ποιῆσαι, συνέβη δὲ βλαβῆναι· “δίκαιον δὲ μισεῖν, εἰ, ὅπως τοῦτο

modes of Self-defence. The first is, “to wipe away any pre-supposition, any prejudice, and ill-will in the minds of the audience, whether produced from the previous oration of an Adversary or not.”

2. Πρὸς τὰ ἀμφισβ. ἀπαντᾶν] A second mode is, “to meet the very point in question, by asserting either that it is not a fact, or that no harm is done,” &c. &c.

2. Πρὸς Ναυσικράτην] This is the Orator Nausicrates, made mention of by Plutarch, in Cimone.

2. Ποιῆσαι, ὃ ἔλεγε,] By the same mode of reasoning Cicero defends his

client Milo. “Illud jam in iudicium venit, non occisusne sit, quod fate-mur, sed jure an injuriâ.”

2. Ἀντικαταλλάττεσθαι] That, though the injury is committed, compensation is made.

3. Ἄλλος τρόπος.] A third mode is, “by assigning an excuse for the action, either as a mere error, mishap,” &c.

3. Καὶ ἀντικαταλλ. τὸ οὐ ἔνεκα,] i. e. “To make an exchange of the motive assigned; or to compensate for the act, by assigning a different motive.”

4 γένηται, ἐποίουν.” Ἄλλος, εἰ ἐμπεριείληπται ὁ
 διαβάλλων, ἢ νῦν ἢ πρότερον, ἢ αὐτὸς ἢ τῶν
 5 ἐγγύς. Ἄλλος, εἰ ἄλλοι ἐμπεριλαμβάνονται, οὓς
 ὁμολογοῦσι μὴ ἐνόχους εἶναι τῇ διαβολῇ· οἶον εἰ
 ὅτι καθαρὸς ὁ μοιχὸς, καὶ ὁ δεῖνα καὶ ὁ δεῖνα ἄρα.
 6 Ἄλλος, εἰ ἄλλους διέβαλεν, ἢ ἄλλος αὐτοὺς, ἢ
 ἄνευ διαβολῆς ὑπελαμβάνοντο, ὥσπερ αὐτὸς νῦν,
 7 οἱ πεφῆνασιν οὐκ ἔνοχοι. Ἄλλος, ἐκ τοῦ ἀντιδια-
 βάλλειν τὸν διαβάλλοντα· ἄτοπον γὰρ, εἰ ὁ αὐτὸς
 8 ἄπιστος, οἱ τούτου λόγοι ἔσονται πιστοί. Ἄλλος,
 εἰ γέγονε κρίσις· ὥσπερ Εὐριπίδης πρὸς Ὑγιαί-
 νοντα ἐν τῇ Ἀντιδόσει κατηγοροῦντα, ὡς ἀσεβῆς,
 ὅς γ’ ἐποίησε κελεύων ἐπιорκεῖν·

‘Ἡ γλῶσσ’ ὁμώμοχ’, ἢ δὲ φρὴν ἀνώμοτος·

4. Εἰ ἐμπεριείληπται] A fourth, “if
 “the accuser has been involved in the
 “same charge.” A topic which Cicero
 holds out against Tuberο, in his oration
 for Q. Ligarius: “Habes igitur, Tu-
 “bero, confitentem reum; sed tamen
 “ita confitentem se in eâ parte fuisse,
 “quâ te, Tuberο, quâ virum omni
 “laude dignum patrem tuum.”

5. Εἰ ἄλλοι ἐμπεριεῖλ.] A fifth, “if
 “others are comprehended in the same
 “charge, who are confessedly not
 “liable to such an imputation.”

6. Εἰ ἄλλους διέβαλεν, κ. σ. λ.] A
 sixth, “if he (the plaintiff) have al-
 “ready accused others, or if any one
 “else has accused these same, or even
 “if without such accusation they have
 “been suspected (which is the De-
 “fendant’s case at present), having in
 “any of these instances been shewn
 “not liable to the charge.”

7. Ἀντιδιαβάλλειν] A seventh is

“from recrimination.”

8. Εἰ γέγονε κρίσις.] An eighth,
 “if a verdict has already been given.”

8. ‘Ἐν τῇ Ἀντιδόσει] A particular
 suit or action in the courts of
 Athens, called Ἀντιδosis, in which a
 person, deeming himself more bur-
 thened with public duties or tribute
 than another whom he considered more
 wealthy, had the power of citing him
 before a tribunal, and compelling him
 to exchange either their several pro-
 portions of the public duties, or their
 several fortunes.

8. ‘Ἡ γλῶσσ’ ὁμώμοχ’,] From Eurip.
 Hippolytus, 612.

We find Euripides attacked by Aris-
 tophanes for this sentiment in the Βά-
 τραχοι, v. 102.

“Ἡ φρένα μὲν οὐκ ἐβίλουσαν ὅμοσαι καθ’
 ἰερῶν.

Γλῶτταν δ’ ἐπιερκήσαναν ἰδίᾳ τῆς
 φρένος

ἔφη γὰρ, “ αὐτὸν ἀδικεῖν τὰς ἐκ τοῦ Διονυσιακοῦ
 “ ἀγῶνος κρίσεις εἰς τὰ δικαστήρια ἄγοντα· ἐκεῖ
 “ γὰρ αὐτὸν δεδωκέναι λόγον, ἢ δώσειν, εἰ βού-
 “ λεται κατηγορεῖν.” Ἄλλος, ἐκ τοῦ διαβολῆς⁹
 κατηγορεῖν, ἡλίκον· καὶ τοῦτο, ὅτι ἄλλας κρίσεις
 ποιεῖ, καὶ ὅτι οὐ πιστεύει τῷ πράγματι.

Κοινὸς δ’ ἀμφοῖν ὁ τόπος, τὸ σύμβολα λέγειν·¹⁰
 οἶον ἐν τῷ Τεύκρῳ ὁ Ὀδυσσεὺς, ὅτι “ οἰκεῖος τῷ
 Πριάμῳ· ἢ γὰρ Ἑσιόνη ἀδελφή” ὁ δὲ, ὅτι “ ὁ
 πατὴρ ἐχθρὸς τῷ Πριάμῳ ὁ Τελαμών.” καὶ ὅτι
 “ οὐ κατεῖπε τῶν κατασκόπων.” Ἄλλος τῷ δια-¹¹
 βάλλουντι, τῷ ἐπαινοῦντι μικρὸν μακρῶς ψέξαι

9. Ἐκ τοῦ διαβολῆς κατηγορεῖν,] A ninth mode, is by inveighing against Accusation and Calumny, “how great “an evil it is!” Isocrates adopts this course in his Oration, *περὶ τῆς Ἀντιδόσεως*.—and Cicero “pro Cluentio.”

10. Ἀμφοῖν] i. e. Both plaintiff and defendant.

10. Ὅτι “οἰκεῖος τῷ Πριάμῳ”] A Tragedy of Sophocles, entitled “Τεύκρος,” is mentioned in the Schol. Aristoph. *νέφελαι*, 583.

It appears that, in this play, Ulysses accused Teucer of being favourably inclined towards the Trojans, by “a “sign” ὅτι οἰκεῖος τῷ Πριάμῳ, &c. whereas Teucer defends himself, by asserting that the enmity of his father Telamon towards Priam, and the fact of his not denouncing the spies sent to Troy, were “signs” of a contrary feeling.

11. Ἄλλος τῷ διαβάλλ. κ. τ. λ.] “To praise briefly but blame largely, “or bringing forward with encomiums

“many excellent and virtuous actions, “to blame the only one which bears “on the point in question.” This most subtle method of accusation is well exemplified by Horace, Sat. I. 4.

“Mentio si qua

“De Capitolini furtis injecta Petilli

“Te coram fuerit; defendas, ut tuus

“est mos;

“Me Capitolinus convictore usus,

“amicoque

“A puero est; causâque meâ per-

“multa rogatus

“Fecit, et incolumis lætor quod

“vivit in urbe;

“Sed tamen ad miror, quo pacto ju-

“dicium illud

“Fugerit. Hic nigræ succus loliginis;

“hæc est

“Ærugo mera!”

Cicero, in defence of L. Flaccus, endeavours also by these means to annihilate the testimony of the Greeks, which bore hard against his client.

μέγα συντόμως, ἢ πολλὰ ἀγαθὰ προθέντα, ὃ εἰς τὸ πρᾶγμα προφέρει ἐν ψέξει. Τοιοῦτοι δὲ οἱ τεχνικώτατοι καὶ ἀδικώτατοι τοῖς ἀγαθοῖς γὰρ βλάπτειν πειρῶνται, μιγνύντες αὐτὰ τῷ κακῷ.

12 Κοινὸν δὲ τῷ διαβάλλοντι καὶ τῷ ἀπολυομένῳ, ἐπειδὴ τὸ αὐτὸ ἐνδέχεται πλείονων ἔνεκαπραχθῆναι, τῷ μὲν διαβάλλοντι κακοηθιστέον, ἐπὶ τὸ χεῖρον ἐκλαμβάνοντι τῷ δὲ ἀπολυομένῳ ἐπὶ τὸ βέλτιον οἷον ὅτι “ὁ Διομήδης τὸν Ὀδυσσεά προείλετο,” τῷ μὲν, ὅτι “διὰ τὸ ἄριστον ὑπολαμβάνειν τὸν Ὀδυσσεά” τῷ δὲ, ὅτι “οὐ· ἀλλὰ διὰ τὸ μόνον μὴ ἀνταγωνιστὴν, ὥς φαῦλον.” Καὶ περὶ μὲν διαβολῆς εἰρήσθω τοσαῦτα.

ΚΕΦ. ις’.

ΠΕΡΙ ΔΙΗΓΗΣΕΩΣ.

ΔΙΗΓΗΣΙΣ δ’ ἐν μὲν τοῖς ἐπιδεικτικοῖς ἐστὶν οὐκ ἐφεξῆς, ἀλλὰ κατὰ μέρος· δεῖ μὲν γὰρ τὰς πράξεις διελθεῖν, ἐξ ὧν ὁ λόγος σύγκειται γὰρ ἔχων ὁ λόγος τὸ μὲν ἄτεχνον· οὐδὲν γὰρ αἴτιος ὁ λέγων τῶν πράξεων· τὸ δὲ ἐκ τῆς τέχνης· τοῦτο δ’ ἐστὶν ἢ ὅτι ἐστὶ δεῖξαι, εἴαν ᾗ ἄπιστον, 2 ἢ ὅτι ποῖον, ἢ ὅτι πόσον, ἢ καὶ ἅπαντα. Διὰ δὲ τοῦτ’ ἐνίοτε οὐκ ἐφεξῆς δεῖ διηγείσθαι πάντα, ὅτι δυσμνημόνευτον τὸ δεικνύναι οὕτως. “Ἐκ μὲν οὖν τούτων, ἀνδρείος· ἐκ δὲ τῶνδε σοφός, ἢ

δίκαιος.” Καὶ ἀπλούστερος ὁ λόγος οὗτος· ἐκείνος δὲ ποικίλος, καὶ οὐ λιτός. Δεῖ δὲ τὰς μὲν³ γνωρίμους ἀναμιμνήσκειν· διὸ οἱ πολλοὶ οὐδὲν δέονται διηγήσεως· οἷον εἰ θέλεις Ἀχιλλέα ἐπαινεῖν· ἴσασι γὰρ πάντες τὰς πράξεις, ἀλλὰ χρῆσθαι αὐταῖς δεῖ· ἐὰν δὲ Κριτίαν, δεῖ· οὐ γὰρ πολλοὶ ἴσασιν.

Νῦν δὲ γελοιῶς τὴν διήγησίν φασι δεῖν εἶναι⁴ ταχεῖαν. Καίτοι, ὥσπερ ὁ τῷ μάττοντι ἐρομένῳ “πότερον σκληρὰν ἢ μαλακὴν μάξει,” “τί δ’,” ἔφη, “εὖ ἀδύνατον;” καὶ ἐνταῦθα ὁμοίως· δεῖ γὰρ μὴ μακρῶς διηγείσθαι, ὥσπερ οὐδὲ προοιμιάζεσθαι μακρῶς, οὐδὲ τὰς πίστεις λέγειν· οὐδὲ γὰρ ἐνταῦθά ἐστι τὸ εὖ ἢ τῷ ταχὺ, ἢ τῷ συντόμως, ἀλλὰ τῷ μετρίως· τοῦτο δ’ ἐστὶ τὸ λέγειν ὅσα δηλώσει τὸ πρᾶγμα, ἢ ὅσα ποιήσει ὑπολαβεῖν γεγονέναι, ἢ βεβλαφέναι, ἢ ἡδικηκέναι, ἢ τηλικαῦτα ἡλίκα βούλει· τῷ δὲ ἐναντίῳ τὰ ἐναντία. Παραδιηγείσθαι δὲ ὅσα εἰς τὴν σὴν ἀρετὴν φέρει⁵ οἷον “Ἐγὼ δ’ ἐνουθέτουν αἰεὶ τὰ δίκαια, λέγων μὴ τὰ τέκνα ἐγκαταλείπειν.” ἢ θατέρου κακίαν· “Ὁ δὲ ἀπεκρίνατό μοι, ὅτι, οὐκ ἂν ἦ αὐτὸς, ἔσται ἄλλα παιδία” ὃ τοὺς ἀφισταμένους Αἰγυπ-

3. Τὰς μὲν γνωρίμους] Scil. πράξεις. Other readings have τοὺς μὲν γνωρίμους.

4. Νῦν δὲ γελοιῶς] Aristotle is here supposed by Quintilian to allude to Isocrates, although he does not mention him by name.

Cf. Quint. IV. 2. “Eam plerique scriptores, maxime qui sunt ab Iso-

“crate, volunt esse lucidam, brevem, verisimilem; eadem nobis placet divisio; quanquam Aristoteles ab Isocrate parte in unā dissenserit, præceptum brevitatis irridens; tantumquam necesse sit longam aut brevem expositionem, nec liceat ire per medium.”

τίους ἀποκρίνασθαί φησιν ὁ Ἡρόδοτος. Ἡ ὅσα
 6 ἤδεα τοῖς δικασταῖς. Ἀπολογουμένῳ δὲ ἐλάττων
 ἢ διήγησις· αἱ δ' ἀμφισβητήσεις, ἢ μὴ γεγονέναι, ἢ
 μὴ βλαβερὸν εἶναι, ἢ μὴ ἄδικον, ἢ μὴ τηλικούτου·
 ὥστε περὶ τὸ ὁμολογούμενον οὐ διατριπτέον, ἐὰν
 μή τι εἰς ἐκείνο συντείνῃ, οἷον εἰ πέπρακται, ἀλλ'
 7 οὐκ ἄδικον. Ἐτι πεπραγμένα δεῖ λέγειν, ὅσα
 μὴ πραττόμενα ἢ οἶκτον ἢ δεινῶσι φέρει.
 Παράδειγμα ὁ Ἀλκίνου ἀπόλογος, ὅτι πρὸς τὴν
 Πηνελόπην ἐν τριάκοντα ἔπεσι πεποιήται. Καὶ
 ὡς Φάϋλλος τὸν κύκλον, καὶ ὁ ἐν τῷ Οἰνεῖ
 8 πρόλογος. Ἠθικὴν δὲ χρὴ τὴν διήγησιν εἶναι.
 Ἔσται δὲ τοῦτο, ἂν εἰδῶμεν τί ἦθος ποιεῖ. Ἐν
 μὲν δὴ τὸ προαίρεσιν δηλοῦν· ποιὸν δὲ τὸ ἦθος
 τῷ ποιᾶν ταύτην· ἢ δὲ προαίρεσις ποιὰ τῷ
 τέλει· διὰ τοῦτο οὐκ ἔχουσιν οἱ μαθηματικοὶ λόγοι
 ἦθη, ὅτι οὐδὲ προαίρεσιν· τὸ γὰρ οὗ ἕνεκα οὐκ
 ἔχουσιν· ἀλλ' οἱ Σωκρατικοὶ περὶ τοιούτων γὰρ
 9 λέγουσιν. Ἀλλὰ ἠθικὰ, τὰ ἐπόμενα ἐκάστῳ ἦθει·
 οἷον ὅτι “ἅμα λέγων ἐβάδιζε” δηλοῖ γὰρ θρα-
 σύτητα καὶ ἀγροικίαν ἦθους. Καὶ μὴ ὡς ἀπὸ

5. 'Ο Ἡρόδοτος.] B. II. Ch. 30.

7. 'Ο Ἀλκίνου ἀπόλογος.] This title was understood to refer to the long narration which occupies four books of the Odyssey; viz. the ninth, tenth, eleventh, and twelfth. From its diffuse length, it passed into a proverbial expression. We find in Suidas: Ἀπόλογος Ἀλκινόου ἐπὶ τῶν φλυαρούντων, καὶ μακρὸν ἀποτινόντων λόγον. This account when repeated to Penelope,

Od. XXIII. 310, &c. is compressed into an abridgment of about thirty verses.

7. Τριάκοντα.] In some editions we find it thus given, in others more incorrectly ἐξήκοντα.

7. 'Ως Φάϋλλος.] There are no remains of the Poet Phayllus.

7. 'Εν τῷ Οἰνεῖ.] The “Æneus” is one of the lost plays of Euripides.

διανοίας λέγειν, ὥσπερ οἱ νῦν, ἀλλ' ὡς ἀπὸ προαιρέσεως. “ Ἐγὼ δὲ ἐβουλόμην, καὶ προει-
 “ λόμην γὰρ τοῦτο· ἀλλ' εἰ μὴ ὠνήμην, βέλτιον.”
 τὸ μὲν γὰρ φρονίμου, τὸ δὲ ἀγαθοῦ· φρονίμου
 μὲν γὰρ ἐν τῷ τὸ ὠφέλιμον διώκειν, ἀγαθοῦ δὲ
 ἐν τῷ τὸ καλόν. Ἄν δ' ἄπιστον ἦ, τότε τὴν
 αἰτίαν ἐπιλέγειν· ὥσπερ Σοφοκλῆς ποιεῖ. Παρά-
 δεῖγμα τὸ ἐκ τῆς Ἀντιγόνης, ὅτι μᾶλλον τοῦ
 ἀδελφοῦ ἐκήδετο ἢ ἀνδρὸς ἢ τέκνων· τὰ μὲν
 γὰρ ἂν γενέσθαι ἀπολόμενα,

Μητρὸς δ' ἐν ἄδου καὶ πατρὸς βεβηκότων,
 Οὐκ ἔστ' ἀδελφὸς, ὅστις ἂν βλάβστοι ποτέ.

Ἐὰν δὲ μὴ ἔχῃς αἰτίαν, ἀλλ' ὅτι “ οὐκ ἄγνοεῖς
 ἄπιστα λέγων, ἀλλὰ φύσει τοιοῦτος εἶ.” ἀπι-
 στοῦσι γὰρ ἄλλο τι πράττειν ἐκόντα, πλὴν τὸ
 συμφέρον. Ἔτι ἐκ τῶν παθητικῶν λέγειν, διηγου- 10
 μενος καὶ τὰ ἐπόμενα, καὶ ἃ ἴσασι, καὶ τὰ ἰδία
 ἢ αὐτῷ ἢ ἐκείνῳ προσόντα. “ Ὁ δ' ὄρετό με
 ὑποβλέψας.” Καὶ ὡς περὶ Κρατύλου Αἰσχίνης,
 ὅτι “ διασίζων καὶ ταῖν χεροῖν διασείων.” πιθανὰ
 γὰρ, διότι σύμβολα γίνονται ταῦτα ἃ ἴσασιν
 ἐκείνων ὧν οὐκ ἴσασι. Πλεῖστα δὲ τοιαῦτα
 λαβεῖν ἐξ Ὁμήρου ἐστίν·

‘Ως ἄρ' ἔφη, γρη῏ς δὲ κατέσχετο χερσὶ πρόσωπα·

9. Ἐκ τῆς Ἀντιγόνης,] V. 911.
 Our editions read *κεκρυβότων*, in the
 place of *βεβηκότων*.

9. Τὰ μὲν γὰρ ἂν γινέσθαι ἀπολόμενα.]
 Hume mentions a saying of Edward I.

nearly of the same kind. Vol. II.
 p. 237.

10. ‘Ως ἄρ' ἔφη.] Homer, *Odyss.*

T. 361.

οἱ γὰρ δακρύειν ἀρχόμενοι ἐπιλαμβάνονται τῶν ὀφθαλμῶν. Καὶ εὐθὺς εἰσάσαγε σεαυτὸν ποιόν τινα, ἵνα ὥς τοιοῦτον θεωρῶσι, καὶ τὸν ἀντίδικον· λανθάνων δὲ ποίει. Ὅτι δὲ ῥάδιον, ὁρᾶν δεῖ ἐκ τῶν ἀπαγγελλόντων· περὶ ὧν γὰρ μηδὲν ἴσμεν, ὅμως λαμβάνομεν ὑπόληψίν τινα. Πολλαχοῦ δὲ δεῖ διηγεῖσθαι, καὶ ἐνίοτε καὶ ἐν ἀρχῇ.

- 11 Ἐν δὲ δημηγορίᾳ ἥκιστα διήγησις ἐστίν, ὅτι περὶ τῶν μελλόντων οὐδεὶς διηγεῖται· ἀλλ', εἴανπερ διήγησις ἦ, τῶν γενομένων ἔσται, ἵνα ἀναμνησθέντες ἐκείνων βέλτιον βουλευσῶνται περὶ τῶν ὕστερον, ἢ διαβάλλοντες ἢ ἐπαινοῦντες· ἀλλὰ τότε οὐ τὸ τοῦ συμβούλου ποιεῖ ἔργον. Ἄν δ' ἦ ἄπιστον, ὑπισχνεῖσθαι τε καὶ αἰτίαν λέγειν εὐθὺς, καὶ διατάττειν οἷς βούλονται· οἷον ἡ Ἰοκάστη ἢ Καρκίνου ἐν τῷ Οἰδίποδι αἰεὶ ὑπισχνεῖται, πυνθανομένου τοῦ ζητοῦντος τὸν υἱόν· καὶ ὁ Αἴμων ὁ Σοφοκλέους.

ΚΕΦ. ιζ'.

ΠΕΡΙ ΠΙΣΤΕΩΝ.

ΤΑΣ δὲ πίστεις δεῖ ἀποδεικτικὰς εἶναι· ἀποδεικνύναι δὲ χρὴ, ἐπεὶ περὶ τεττάρων ἢ ἀμφισβή-

11. ἥκιστα διήγησις] Compare Dionysius Halicarn. in lit. de arte dicendi X. 14. Ὅλη μὲν ἰδία συμβουλευτικὴ διηγήσεως οὐ δεῖται ἴσασι γὰρ οἱ βουλευόμενοι περὶ ὧν σκοποῦνται, καὶ δύνανται μάθην ὁ πρακτικὸν ἐστίν, οὐχ ὅτις

βουλευτίαν.

11. Ἡ Ἰοκάστη ἢ Καρκίνου] This Tragedy of Carcinus is not extant.

11. Καὶ ὁ Αἴμων] Sophocles' Antigone, 635, &c.

τησις, περὶ τοῦ ἀμφισβητουμένου φέροντα τὴν ἀπόδειξιν· οἷον εἰ ὅτι οὐ γέγονεν ἀμφισβητεῖ, ἐν τῇ κρίσει δεῖ τούτου μάλιστα τὴν ἀπόδειξιν φέρειν· εἰ δ' ὅτι οὐκ ἔβλαψε, τούτου, καὶ ὅτι οὐ τοσόνδε, ἢ ὅτι δικαίως· ὡσαύτως καὶ εἰ περὶ τοῦ γενέσθαι τοῦτο ἢ ἀμφισβήτησις. Μὴ λαν-² θανέτω δ' ὅτι ἀναγκαῖον ἐν ταύτῃ τῇ ἀμφισβήτησει μόνῃ τὸν ἕτερον εἶναι πονηρόν· οὐ γάρ ἐστιν ἄγνοια αἰτία, ὥσπερ ἂν εἴ τις περὶ τοῦ δικαίου ἀμφισβητοῖεν· ὥστ' ἐν τούτῳ χρονιστέον, ³ ἐν δὲ τοῖς ἄλλοις οὔ. Ἐν δὲ τοῖς ἐπιδεικτικοῖς τὸ πολὺν, ὅτι καλὰ καὶ ὠφέλιμα, ἡ αὐξησις ἐσται· τὰ γὰρ πράγματα δεῖ πιστεύεσθαι· ὀλιγάκις γὰρ καὶ τούτων ἀποδείξεις φέρουσιν, ἐὰν ἄπιστα ἦ, ἢ ἐὰν ἄλλος αἰτίαν ἔχῃ. Ἐν δὲ τοῖς δημη-⁴γορικοῖς ἢ ὡς οὐκ ἐσται ἀμφισβητήσιεν ἂν τις· ἢ ὡς ἐσται μὲν ἄ κελεύει, ἀλλ' οὐ δίκαια, ἢ οὐκ ὠφέλιμα, ἢ οὐ τηλικαῦτα. Δεῖ δὲ καὶ ὁρᾶν εἴ τι ψεύδεται ἐκτὸς τοῦ πράγματος· τεκμήρια γὰρ ταῦτα φαίνεται καὶ τῶν ἄλλων ὅτι ψεύδεται.

Ἔστι δὲ τὰ μὲν παραδείγματα δημηγορικώτατα· ⁵ τὰ δ' ἐνθυμήματα δικανικώτερα. Ἡ μὲν γὰρ περὶ τὸ μέλλον· ὥστ' ἐκ τῶν γενομένων ἀνάγκη παραδείγματα λέγειν· ἢ δὲ περὶ ὄντων ἢ μὴ ὄντων, οὐ μᾶλλον ἀπόδειξις ἐστι καὶ ἀνάγκη· ἔχει γὰρ τὸ γεγονὸς ἀνάγκην. Οὐ δεῖ δὲ ἐφεξῆς λέγειν· ⁶ τὰ ἐνθυμήματα, ἀλλ' ἀναμιγνύναι· εἰ δὲ μὴ,

2. Ἀναγκαῖον—τὸν ἕτερον εἶναι πονη-
ρόν· κ. τ. λ.] Cf. Ethics V. 8. Οὐ γὰρ
ἄσπιρ ἐν τοῖς συναλλάγμασι, περὶ τοῦ

γένεσθαι ἀμφισβητοῦσιν, ὃν ἀνάγκη τὸν
ἕτερον εἶναι μοχθηρόν, ἂν μὴ διὰ λήθην
τοῦτο δοῶσιν.

καταβλάπτει ἄλληλα· ἔστι γὰρ καὶ τοῦ ποσοῦ ὅρος·

ᾠ φίλ', ἐπεὶ τόσα εἶπες, ὅσ' ἂν πεπνυμένος ἀνὴρ·

7 ἄλλ' οὐ τοιαῦτα. Καὶ μὴ περὶ πάντων ἐνθυμή-
ματα ζητεῖν· εἰ δὲ μὴ, ποιήσεις ὅπερ ἔνιοι ποιουσί
τῶν φιλοσοφούντων, οἱ συλλογίζονται τὰ γνωρι-
8 μώτερα καὶ πιστότερα ἢ ἐξ ὧν λέγουσι. Καὶ
ὅταν πάθος ποιῇς, μὴ λέγε ἐνθύμημα· ἢ γὰρ
ἐκκρούσει τὸ πάθος, ἢ μάτην εἰρημένον ἔσται
τὸ ἐνθύμημα· ἐκκρούουσι γὰρ αἱ κινήσεις ἀλλήλας
αἱ ἅμα, καὶ ἢ ἀφανίζουσιν, ἢ ἀσθενεῖς ποιοῦσιν.
Οὐδ', ὅταν ἠθικὸν τὸν λόγον, οὐ δεῖ ἐνθύμημά
τι ζητεῖν ἅμα· οὐ γὰρ ἔχει οὔτε ἦθος οὔτε
9 προαίρεσιν ἢ ἀπόδειξις. Γνώμῃς δὲ χρηστέον
καὶ ἐν διηγῇ, καὶ ἐν πίστει· ἠθικὸν γάρ·
“Καὶ ἐγὼ δέδωκα, καὶ ταῦτ' εἰδὼς, ὡς οὐ δεῖ
“πιστεῖν.” Ἐὰν δὲ παθητικῶς, “Καὶ οὐ μετα-
“μέλει μοι, καίπερ ἡδικομένῳ· τούτῳ μὲν γὰρ
10 “περίεστι τὸ κέρδος, ἐμοὶ δὲ τὸ δίκαιον.” Τὸ
δὲ δημηγορεῖν χαλεπώτερον τοῦ δικάζεσθαι· εἰκό-

6. ᾠ φίλ',] The words of Menelaus to Pisistratus. Homer's *Odyss.* Δ. 204.

7. Οἱ συλλογίζονται τὰ γνωριμώτερα] Quintilian V. 12. “In rebus apertis
“argumentari tam sit stultum, quam
“in clarissimum solem mortale lumen
“afferre.”

10. Τὸ δὲ δημηγορεῖν χαλεπώτερον τοῦ δικάζεσθαι] Cicero differs from Aristotle on this point; as indeed do most of those who have written on the Art

of Rhetoric. He, indeed, in the words of Antonius, (*de Orat.* II. 17.) asserts Judicial Oratory to be not only more difficult than the other species, but even the highest employment of the intellectual powers, and, compared to which, other exercise of the mind is mere sport. “Omnium cæterarum
“rerum oratio, mihi crede, ludus est
“homini non hebeti, neque inexerci-
“tato, neque communium literarum
“et politioris humanitatis experti. In

τως, διότι περὶ τὸ μέλλον· ἐκεῖ δὲ περὶ τὸ
γεγονός, ὃ ἐπιστητὸν ἤδη καὶ τοῖς μάντεσιν, ὡς
ἔφη Ἐπιμενίδης ὁ Κρής· ἐκείνος γὰρ περὶ τῶν
ἐσομένων οὐκ ἐμαντεύετο, ἀλλὰ περὶ τῶν γεγο-
νότων μὲν, ἀδῆλων δέ· καὶ ὁ νόμος ὑπόθεσις ἐν
τοῖς δικανικοῖς· ἔχοντα δὲ ἀρχὴν ῥᾶον εὐρεῖν
ἀπόδειξιν· καὶ οὐκ ἔχει πολλὰς διατριβάς· οἷον
πρὸς ἀντίδικον, ἢ περὶ αὐτοῦ, ἢ παθητικὸν ποιεῖν·
ἀλλ' ἥκιστα πάντων, ἐὰν μὴ ἐξίστηται. Δεῖ οὖν
ἀποροῦντα τοῦτο ποιεῖν, ὅπερ οἱ Ἀθήνησι ῥήτορες
ποιοῦσι, καὶ Ἰσοκράτης· καὶ γὰρ συμβουλεύων
κατηγορεῖ, οἷον Λακεδαιμονίων μὲν ἐν τῷ Πανα-
γυρικῷ, Χάρητος δὲ ἐν τῷ Συμμαχικῷ. Ἐν δὲ 11
τοῖς ἐπιδεικτικοῖς δεῖ τὸν λόγον ἐπεισοδιῶν
ἐπαίνοισι, οἷον Ἰσοκράτης ποιεῖ· αἰεὶ γάρ τινα
εἰσάγει. Καὶ ὃ ἔλεγε Γοργίας, ὅτι οὐχ ὑπο-
λείπει αὐτὸν ὁ λόγος, ταυτό ἐστιν· εἰ γὰρ
Ἀχιλλέα λέγων, Πηλέα ἐπαινεῖ, εἶτα Αἰακὸν,
εἶτα τὴν θεόν· ὁμοίως δὲ καὶ ἀνδρείαν· ἢ τὰ καὶ
τὰ ποιεῖ· ὃ τοιόνδε ἐστίν. Ἐχοντα μὲν οὖν 12
ἀποδείξεις, καὶ ἠθικῶς λεκτέον, καὶ ἀποδεικτικῶς·
ἐὰν δὲ μὴ ἔχῃς ἐνθυμήματα, ἠθικῶς καὶ μᾶλλον
τῷ ἐπιεικεῖ ἀρμόττει χρηστὸν φαίνεσθαι, ἢ τὸν

“causarum contentionibus magnum
“est quoddam opus; atque haud
“sciam an de humanis operibus longe
“maximum; in quibus vis Oratoris
“plerumque ab imperitis exitu et
“victoriâ judicatur; ubi adest arma-
“tus Adversarius, qui sit et feriendus
“et repellendus; ubi sæpe is, qui

“rei dominus futurus est, alienus atque
“iratus, aut etiam amicus adversario,
“et inimicus tibi est,” &c.

10. Ἐν τῷ Συμμαχικῷ.] The same
with the Oration Περὶ Εἰρήνης.

11. Εἴσα τὴν θεόν.] *Thetis*, scil.
Some editions read τὸν θεόν, with refer-
ence to Jupiter.

13 λόγον ἀκριβῆ. Τῶν δὲ ἐνθυμημάτων τὰ ἐλεγ-
κτικὰ μᾶλλον εὐδοκιμεῖ τῶν δεικτικῶν· ὅτι ὅσα
ἐλεγχον ποιεῖ, μᾶλλον δῆλον ὅτι συλλελόγισται·
παράλληλα γὰρ μᾶλλον τὰναντία γνωρίζεται.

14 Τὰ δὲ πρὸς τὸν ἀντίδικον οὐχ ἕτερόν τι εἶδος,
ἀλλὰ τῶν πίστεών ἐστι τὰ μὲν λῦσαι ἐνστάσει,
τὰ δὲ συλλογισμῶ. Δεῖ δὲ καὶ ἐν συμβουλῇ,
καὶ ἐν δίκῃ, ἀρχόμενον μὲν λέγειν τὰς ἐαυτοῦ
πίστεις πρότερον· ὕστερον δὲ πρὸς τὰναντία
ἀπαντᾶν λύοντα καὶ προδιασύροντα. Ἄν δὲ
πολύχους ἦ ἡ ἐναντίωσις, πρότερον τὰ ἐναντία·
οἷον ἐποίησε Καλλίστρατος ἐν τῇ Μεσσηνιακῇ
ἐκκλησίᾳ· ἃ γὰρ ἐροῦσι προανελὼν, οὕτως τότε

15 αὐτὸς εἶπεν. Ὑστερον δὲ λέγοντα, πρῶτον τὰ
πρὸς τὸν ἐναντίον λόγον λεκτέον, λύοντα καὶ
ἀντισυλλογιζόμενον, καὶ μάλιστα ἂν εὐδοκιμη-
κότα ἦ· ὥσπερ γὰρ ἄνθρωπον προδιαβεβλημένον
οὐ δέχεται ἡ ψυχὴ, τὸν αὐτὸν τρόπον οὐδὲ λόγον,
εἰάν ὁ ἐναντίος εὖ δοκῇ εἰρηκέναι. Δεῖ οὖν χώραν
ποιεῖν ἐν τῷ ἀκροατῇ τῷ μέλλοντι λόγῳ· ἔσται
δὲ, ἂν ἀνέλῃς· διὸ ἡ πρὸς πάντα, ἡ τὰ μέγιστα,
ἡ τὰ εὐδοκιμοῦντα, ἡ τὰ εὐέλεγκτα μαχεσάμενον,
οὕτω τὰ αὐτοῦ πιστὰ ποιητέον.

Ταῖς θεαῖσι πρῶτα σύμμαχος γενήσομαι·

Ἐγὼ γὰρ Ἦσαν—

13. Παράλληλα γὰρ μᾶλλον] Cf.
suprà B. II. Ch. XXII. 15.

14. Λῦσαι ἐνστάσει.] See B. II.
Ch. XXV. suprà.

14. Καλλίστρατος] See B. I. Ch.
XIV. 1.

15. Ταῖς θεαῖσι] Euripides, Troades
969.

ἐν τούτοις ἤψατο πρῶτον τοῦ εὐθηεστάτου. Περὶ μὲν οὖν πίστεων ταῦτα.

Εἰς δὲ τὸ ἦθος, ἐπειδὴ ἓνια περὶ αὐτοῦ λέγειν 16
ἢ ἐπίφθονον, ἢ μακρολογίαν, ἢ ἀντιλογίαν ἔχει·
καὶ περὶ ἄλλου ἢ λοιδορίαν, ἢ ἀγροικίαν· ἕτερον
χρὴ λέγοντα ποιεῖν, ὅπερ Ἰσοκράτης ποιεῖ ἐν τῷ
Φιλίππῳ καὶ ἐν τῇ Ἀντιδόσει· καὶ ὡς Ἀρχίλοχος
ψέγει· ποιεῖ γὰρ τὸν πατέρα λέγοντα περὶ τῆς
θυγατρὸς ἐν τῷ ιάμβῳ,

Χρημάτων δ' ἄελπτον οὐθέν ἐστιν, οὐδ' ἀπώμοτον·

καὶ τὸν Χάρωνα τὸν τέκτονα ἐν τῷ ιάμβῳ, οὐ
ἢ ἀρχῇ

Οὔ μοι τὰ Γύγεω.

16. Ἐν τῷ Φιλίππῳ] I. e. In his Oration πρὸς Φίλισπον.

16. Ἐν τῇ Ἀντιδόσει] In the Oration περὶ Ἀντιδόσεως.

16. Ἀρχίλοχος] The Parian Poet Archilochus is mentioned *suprà*, II. XXIII. 10. He had been betrothed to Neobule the daughter of Lycambes, who however married his daughter to a richer rival. Upon which Archilochus wrote a satire so severe as to cause Lycambes to hang himself. The following lines are given by Stobæus in the Chap. Περὶ Ἑλπίδος.

Χρημάτων ἄελπτον οὐθέν ἐστιν, οὐδ'
ἀπώμοτον

Οὐδὲ θαυμάσιον, ἐπειδὴ Ζεὺς πατὴρ
Ὀλυμπίων

Ἐκ μισημβρίας ἔθηκε νύκτ', ἀπόκρυ-
ψας φάος

Ἑλίου λάμποντος, κ. τ. λ.

16. Ἐν τῷ ιάμβῳ,] The ἱάμβοι were

originally *personal invectives*, on which Comedy was principally founded. See Arist. Poetics, §. 7. Διὸ καὶ ἱαμβεῖον καλεῖται νῦν, ὅτι ἐν τῷ μίτρῳ τούτῳ ἱάμβιζον ἀλλήλους. And §. 9. “Οἱ “ μὲν ἀντὶ τῶν ἱάμβων καμάρδοποιοὶ “ ἐγίνοντο.”—ἱαμβίζεῖν is synonymous, nearly, with λοιδορεῖν, σκώπτειν, &c. And it is in this sense that the words ἐν τῷ ιάμβῳ of the present passage must be taken, for the verses are evidently *Trochaic tetrameter catalectic*.

16. Οὔ μοι τὰ Γύγεω] Plutarch, de Securit. has given us the continuation of the verse,

Οὔ μοι τὰ Γύγεω τοῦ πολυχρέσου μέλει.

but it does not throw much light on the allusion. Archilochus probably introduced this Charon, exclaiming that “he cared not for the wealth of “ Gyges,” &c. &c.

Καὶ ὡς Σοφοκλῆς τὸν Αἴμονα ὑπὲρ τῆς Ἀντιγόνης πρὸς τὸν πατέρα, ὡς λεγόντων ἐτέρων. Δεῖ δὲ καὶ μεταβάλλειν τὰ ἐνθυμήματα, καὶ γνώμας ποιεῖν ἐνίοτε· οἷον “ Χρὴ δὲ τὰς διαλλαγὰς “ ποιεῖν τοὺς νοῦν ἔχοντας εὐτυχοῦντας· οὕτω γὰρ “ ἂν μέγιστα πλεονεκτοῖεν.” Ἐνθυμηματικῶς δέ· “ Εἰ γὰρ δεῖ, ὅταν ὠφελιμώταται ὥσι καὶ πλεονεκ- “ τικώταται αἱ καταλλαγαι, τότε καταλλάττεσθαι, “ εὐτυχοῦντας δεῖ καταλλάττεσθαι.”

ΚΕΦ. ιη΄.

ΠΕΡΙ ΕΡΩΤΗΣΕΩΣ ΚΑΙ ΤΩΝ ΤΕΛΟΙΩΝ.

ΠΕΡΙ δὲ ἐρωτήσεως, εὐκαιρόν ἐστι ποιεῖσθαι μάλιστα μὲν ὅταν τὸ ἕτερον εἰρηκῶς ᾗ, ὥστε ἐνὸς προσερωτηθέντος συμβαίνει τὸ ἄτοπον· οἷον Περικλῆς Λάμπωνα ἐπήρετο περὶ τῆς τελετῆς τῶν τῆς Σωτείρας ἱερῶν· εἰπόντος δὲ ὅτι οὐχ οἷόν

16. Τὸν Αἴμονα—πρὸς τὸν πατέρα] Cf. Sophocles' Antigone 688, &c.

possible to ask a series of questions, διὰ τὴν ἀσθένειαν τοῦ ἀκροατοῦ. See §. 4. infra.

CHAP. XVIII.

1. Περὶ δὲ ἐρωτήσεως.] Of Interrogation, as being employed in Demonstration. Cf. Topics VIII. 2. Four cases, and four only, are here mentioned, in which the mode of interrogation can be safely employed; for if you are answered, it always appears to the audience that you have the worst of the argument. And it is not

1. “Ὅταν τὸ ἕτερον εἰρηκῶς ᾗ] The first case is: When your adversary has granted one part of the argument, and by putting the other in the form of a Question, you make him (if he attempts to answer it) contradict what he has already granted. E. g. “ You “ assert that no uninitiated person can “ know Free-masonry. And you are “ uninitiated?”—“ Yes!” “ How “ then can you know it?”

τε ἀτέλεστον ἀκούειν, ἤρετο “ εἰ οἶδεν αὐτός;” φάσκοντος δέ,—“ καὶ πῶς, ἀτέλεστος ὢν;” Δεύτε-
 ρον δέ, ὅταν τὸ μὲν φανερόν ᾗ, τὸ δὲ ἐρωτήσαντι
 δῆλον ᾗ ὅτι δώσει· πυθόμενον γὰρ δεῖ τὴν μίαν
 πρότασιν μὴ προσερωτᾶν τὸ φανερόν, ἀλλὰ τὸ
 συμπέρασμα εἰπεῖν. Οἶον Σωκράτης, Μελήτου
 οὐ φάσκοντος αὐτὸν θεοὺς νομίζειν, εἶρηκεν “ εἰ
 δαιμόνιον τι λέγοι” ὁμολογήσαντος δέ, ἤρετο
 “ εἰ οὐχ οἱ δαίμονες ἦτοι θεῶν παῖδες εἶεν, ἢ
 θεῖόν τι” φήσαντος δέ,—“ Ἔστιν οὖν,” ἔφη,
 “ ὅστις θεῶν μὲν παῖδας οἶεται εἶναι, θεοὺς δὲ
 οὐ.” Ἐτι, ὅταν μέλλῃ ἢ ἐναντία λέγοντα δείξιν, 3
 ἢ παράδοξον. Τέταρτον δέ, ὅταν μὴ ἐνῇ ἀλλ’ 4
 ἢ σοφιστικῶς ἀποκρινάμενον λῦσαι· εἰ γὰρ
 οὕτως ἀποκρίνηται, ὅτι ἔστι μὲν ἔστι δ’ οὐ, ἢ
 τὰ μὲν τὰ δ’ οὐ, ἢ πῇ μὲν πῇ δ’ οὐ, θορυ-
 βοῦσιν ὡς ἀποροῦντες. Ἄλλως δὲ μὴ ἐγχειρεῖν

2. Δεύτερον δὲ, κ. τ. λ.] Second. When one part is *self-evident*; you ask him the other which he is ‘sure to grant, and by which you bring him to contradict that which is self-evident. As Socrates in his defence. “ You acknowledge that I allow the existence of Demons. But must not Demons be either Sons of Gods, or something proceeding from the Gods?” —“ Certainly.” —“ There exists then a man who thinks there are Sons of Gods, and yet not Gods!”

3. Ἐτι, ὅταν μέλλῃ ἢ ἐναντία κ. τ. λ.] Third. Either when by answering he must *contradict himself*, i. e. his own conclusion; or must utter a *paradox*. “ You have asserted London to be

“ more moral than the generality of other European capitals. Now, you will allow that there is more open vice in the streets of London than in those of any other Metropolis. And pray does not the shameless exhibition of open vice constitute a greater degree of immorality?”

4. Ὅταν μὴ ἐνῇ ἀλλ’ ἢ σοφιστικῶς κ. τ. λ.] Fourth. When the Adversary cannot answer without logical, or perhaps *sophistical divisions and distinctions*; which, to the many, appear always to imply difficulty and uncertainty. “ You say no good can produce evil. Wealth is a good. Yet what produces so much evil?” &c. &c.

ἐὰν γὰρ ἐνστῇ, κεκρατῆσθαι δοκεῖ· οὐ γὰρ οἶόν τε πολλὰ ἐρωτᾶν διὰ τὴν ἀσθένειαν τοῦ ἀκροατοῦ· διὸ καὶ τὰ ἐνθυμήματα ὅτι μάλιστα συστρέφειν δεῖ.

5 Ἀποκρίνασθαι δὲ δεῖ, πρὸς μὲν τὰ ἀμφίβολα, διαιροῦντα λόγῳ, καὶ μὴ συντόμως· πρὸς δὲ τὰ δοκοῦντα ἐναντία, τὴν λύσιν φέροντα εὐθὺς τῇ ἀποκρίσει, πρὶν ἐπερωτῆσαι τὸ ἐπὶ οὗ ἢ συλλογίσασθαι· οὐ γὰρ χαλεπὸν προορᾶν ἐν τίνι ὁ λόγος. Φανερόν δ' ἡμῖν ἔστω ἐκ τῶν Τοπικῶν
6 καὶ τοῦτο καὶ αἱ λύσεις. Καὶ συμπεραίνόμενον, ἐὰν ἐρώτημα ποιῇ τὸ συμπέρασμα, τὴν αἰτίαν εἰπεῖν· οἶον Σοφοκλῆς ἐρωτῶμενος ὑπὸ Πεισάνδρου “ εἰ ἔδοξεν αὐτῷ, ὥσπερ καὶ τοῖς ἄλλοις “ προβούλοις, καταστῆσαι τοὺς τετρακοσίους;” ἔφη. “ Τί δέ, οὐ πονηρά σοι ταῦτα ἐδόκει εἶναι;” Ἔφη. “ Οὐκ οὖν σὺ ταῦτα ἔπραξας τὰ πονηρά;” “ Ναί,” ἔφη, “ οὐ γὰρ ἦν ἄλλα βελτίω.” Καὶ ὡς ὁ Λάκων εὐθυνόμενος τῆς ἐφορείας, ἐρωτῶμενος “ εἰ δοκοῦσιν αὐτῷ δικαίως ἀπολωλέναι “ ἄτεροι;” ἔφη· ὁ δὲ, “ Οὐκ οὖν σὺ τούτοις “ ταῦτα ἔθου;” καὶ ὡς ἔφη “ Οὐκ οὖν δικαίως “ ἂν,” ἔφη, “ καὶ σὺ ἀπόλοιο;” “ Οὐ δῆτα,” ἔφη, “ οἱ μὲν γὰρ χρήματα λαβόντες ταῦτα “ ἔπραξαν· ἐγὼ δὲ οὐ· ἀλλὰ γνώμη.” Διὸ οὔτε ἐπερωτᾶν δεῖ μετὰ τὸ συμπέρασμα, οὔτε τὸ συμπέρασμα ἐπερωτᾶν, ἐὰν μὴ τὸ πολὺ περιῇ τοῦ ἀληθοῦς.

7 Περὶ δὲ τῶν γελοίων, ἐπειδὴ τινα δοκεῖ χρήσιν

ἔχειν ἐν τοῖς ἀγῶσι, καὶ δεῖν ἔφη Γοργίας
 “ τὴν μὲν σπουδὴν διαφθείρειν τῶν ἐναντίων
 γέλῳτι, τὸν δὲ γέλῳτα σπουδῇ,” ὀρθῶς λέγων,
 εἴρηται πόσα εἶδη γελοίων ἐστὶν ἐν τοῖς περὶ
 Ποιητικῆς· ὧν τὸ μὲν ἀρμόττει ἐλευθέρῳ, τὸ δὲ
 οὐ· ὅπως οὖν τὸ ἀρμόττον αὐτῷ λήψεται. Ἔστι
 δ’ ἡ εἰρωνεία τῆς βωμολοχίας ἐλευθεριώτερον·
 ὁ μὲν γὰρ αὐτοῦ ἔνεκα ποιεῖ τὸ γελοῖον, ὁ δὲ
 βωμολόχος ἑτέρου.

ΚΕΦ. ιθ’.

ΠΕΡΙ ΕΠΙΛΟΓΟΥ.

Ὁ δ’ ἐπίλογος σύγκειται ἐκ τεττάρων, ἕκ τε
 τοῦ πρὸς ἑαυτὸν κατασκευάσαι εἶ τὸν ἀκροατὴν,
 καὶ τὸν ἐναντίον φαύλως· καὶ ἐκ τοῦ αὐξῆσαι καὶ
 ταπεινῶσαι· καὶ ἐκ τοῦ εἰς τὰ πάθη τὸν ἀκροατὴν
 καταστήσαι· καὶ ἐξ ἀναμνήσεως. Πέφυκε γὰρ
 μετὰ τὸ ἀποδείξαι αὐτὸν μὲν ἀληθῆ, τὸν δὲ
 ἐναντίον ψευδῆ, οὕτω τὸ ἐπαινεῖν καὶ ψέγειν καὶ
 ἐπιχαλκεύειν. Δυοῖν δὲ θατέρου δεῖ στοχάζεσθαι,
 ἢ ὅτι τούτοις ἀγαθός, ἢ ὅτι ἀπλῶς· ὁ δὲ, ὅτι κακός
 τούτοις, ἢ ὅτι ἀπλῶς. Ἐξ ὧν δὲ δὴ τοιούτους

7. Ἐν τοῖς περὶ Ποιητικῆς.] This
 part of the Poetics has been lost. We
 must refer, therefore, to Cicero de
 Orat. II. 54. Quintilian, VI. 3.

CHAR. XIX.

1. Ἐπιχαλκεῖν.] Aristoph. Nubes
 422.

Ἀμίλι βαρβῶν, οὕνεκα τούτων ἐπιχαλ-
 κεῖν παρήχοιμ’ ἄν.

τάδε;" Ἡ ἐξ ἐρωτήσεως· "Τί οὐ δέδεικται; ἢ οὗτος τί ἔδειξεν;" Ἡ δὲ οὕτως, ἢ ἐκ παραβολῆς, ἢ κατὰ φύσιν, ὥς ἐλέχθη, οὕτως τὰ αὐτοῦ· καὶ πάλιν, ἐὰν βούλῃ, χωρὶς τὰ τοῦ ἐναντίου λόγου. Τελευτῇ δὲ τῆς λέξεως ἀρμόττει ἡ ἄσύνδετος, ὅπως ἐπίλογος ἀλλὰ μὴ λόγος ἦ· "Εἴρηκα, ἀκηκόατε, ἔχετε, κρίνατε."

6. Εἴρηκα, ἀκηκόατε, κ. τ. λ.] The terminates in this manner: Ἀκηκόατε, ἰωράκατε, πεπόνθατε, ἔχετε, δικάζειτε.

INDEX

VERBORUM ET LOCUTIONUM

NOTATU DIGNIORUM.

Numerus Romanus librum ; Arabicus prior caput, alter sectionem indicat.

	A.	ἀδικεῖν, τί	i. 10, 2
ΑΒΕΛΑΤΕΡΙΑ	ii. 15, 3	ἀδικεῖσθαι, τί	i. 13, 5
ἀγαθόν, τί i. 6, 2. μιῦζον, τί	i. 7, 1	ἀδικία, τί	i. 9, 7
ἀγαθῶς ἔχειν	ii. 11, 1	ἀδικημα, τί	i. 13, 16
ἀγαμύνως λίγειν	iii. 7, 3	ἀδικημάτων διαίσεις	i. 13, 1. 3
ἀγαπᾶν οὐχ ἑνὸς σώματος ἀπόλαυσιν		ἀδιόριστον	i. 13, 14
ii. 23, 8		ἀδολεσχεῖν	iii. 12, 6
ἀγαπητὸν	i. 7, 41	ἀδολεσχείας αἷτιον ἐν τοῖς πρεσβυτέροις	
ἀγκυρα καὶ κρεμάστρα τὸ αὐτὸ	iii. 11, 5	ii. 13, 12	
ἀγνῶς	iii. 10, 2	ἀδοξεῖν	i. 12, 16
ἀγνωστον	ii. 24, 10. iii. 8, 2	ἀεικίζιν	ii. 3, 16
ἀγορεύειν	i. 1, 4. 4, 7. 13, 11	ἀελλόποδες ἵπποι	iii. 2, 14
ἀγραφα δίκαια	i. 14, 7	ἄεστον οὐθὲν	iii. 17, 16
ἀγραφῶν δικαίων εἶδη	i. 13, 11	ἄζήμιος	i. 12, 2
ἀγραφοὶ νόμοι	i. 10, 2. 13, 2	ἄθλον λαμβάνειν ἐκ τοῦ ἀγῶνος	iii. 1, 4
ἀγροικία ἥθους	iii. 16, 9	ἄθροα κατάστασις	i. 11, 1
ἀγροῖκοι μάλιστα γνωμοτύποι	ii. 21, 9	ἄθυρμα τῇ ποιήσει	iii. 3, 2. 4
ἀγχίνοια	i. 6, 15	αἰδῶ ἐν ὀφθαλμοῖς	ii. 6, 18
ἀγχιστεία	ii. 6, 25	αἰεὶ κολοῖς	i. 11, 25
ἀγωνγῇ	i. 15, 10	αἰκία	ii. 8, 9. iii. 16, 4
ἀγῶνες πολιτικοὶ	iii. 1, 4	αἰκίζιν	i. 12, 26
ἀγωνιᾶν περὶ τινος	i. 9, 21	αἴνιγμα εὐδοκιμοῦν	iii. 2, 12
ἀγωνίζεσθαι τοῖς πράγμασιν	iii. 1, 5	αἰνιγματώδη	ii. 21, 8
ἀγωνιστικὴ ἀρετὴ τοῦ σώματος, τίς i. 5, 14		αἰνιττονται μεταφορᾷ	iii. 2, 12
ἀγωνιστικὴ λῆξις	iii. 11, 16. ὑποκριτικῶτάτη	αἵσχος ἐνόματος	iii. 2, 13
κατὰ τὴν	ibid. 2	αἰσχροκερδία	ii. 6, 5
ἀδιάφορος	i. 15, 17	αἰσχρολογεῖν	iii. 2, 13
ἀδιάφορα	i. 12, 35	αἰσχροτότης in oratione quomodo sit emendanda,	iii. 6, 2

INDEX VERBORUM

αἰσχροῦς ἑσπεираς	iii. 3, 4	ἀμαρτήματα, τίνα	i. 13, 16. iii. 15, 3
αἰσχύνη, τί	ii. 6, 2. 14	ἀμέλεια, τί	ii. 2, 26
αἰσχυνητοὶ i. 12, 19. ii. 6, 27. 12, 10		ἀμίλεια	i. 11, 4
αἰσχυνητὰ	ii. 6, 11	ἀμιλλαν sequitur νίκη	i. 11, 15
αἰσθάνεσθαι τὰ παρόντα	i. 11, 7	ἀμύητος	iii. 2, 10
αἴσσειν ποσὶ	iii. 11, 2	ἀμύνασθαι	ii. 23, 8
αἰτίου, τόπος ἀπὸ τοῦ	ii. 23, 25	ἀμύντωρ	iii. 2, 14
αἰτίαν ἔχειν	iii. 17, 3	ἀμφίβολα	iii. 5, 4, 18, 5
αἰτίαν ὁ ἔχων	ii. 24, 4	ἀμφίβολος νόμος	i. 16, 10
ἀκακία τῇ ἑαυτοῦ τοὺς πέλας μετεῖν	ii. 12, 15	ἀμφιδοξεῖν	i. 2, 4
ἀκαρεα	i. 9, 25. 26	ἀμφισβητήσιμα	i. 6, 18
ἀκμάζοντες	ii. 14, 1	ἀμφισβήτησις	i. 13, 10. iii. 15, 2
ἀκμαζόντων κάλλος, τί	i. 5, 11	ἀναβάλλεσθαι τοὺς πολέμους	iii. 10, 7
ἀκη	ii. 12, 2	ἀναβολαὶ Dithyrambicæ	iii. 9, 16
ἀκολασία	i. 9, 9	ἀναβολὴ μακροῦ	iii. 9, 6
ἀκόλαστος	i. 10, 4	ἀναβολὴ χρόνου	i. 12, 8
ἀκολασταίνειν	ii. 23, 1	ἀνάγισθαι εἰς ἡμᾶς	i. 4, 3
ἀκολούθησις	iii. 9, 7	ἀναγκαῖον περὶ γὰρ ἀναιρὸν ἔφυ	i. 11, 4
ἀκοντία	ii. 20, 5	ἀνάγκωσις	iii. 12, 6
ἄκος ἐπὶ ὑπερβολῇ	iii. 7, 9	ἀναγνωστικοὶ ποιηταὶ	iii. 12, 2
ἀκρασία περὶ πάντα ὅσων ἐρέγονται i. 12, 13		ἀναδιδωσιν	ii. 15, 3
ἀκρατευτικά	ii. 16, 4	ἀναίρειν δίκαια	i. 14, 5. συνθήκην
ἀκράτω τῆς διανοίας ὀργῇ	iii. 3, 2	i. 15, 21	
ἀκρίβεια	iii. 12, 5	ἀναιρετικὸς	ii. 8, 8
ἀκριβὲς	i. 2, 4	ἀναίσχυρος	i. 10, 4. 13, 10
ἀκριβολογητίον	iii. 1, 10	ἀναισχυντεῖν	ii. 6, 1. iii. 11, 3
ἀκριβολογία	i. 5, 15	ἀναισχυντεῖσθαι	iii. 11, 3
ἀκριβῶς μὴ ἔχειν ῥυθμὸν	iii. 8, 3	ἀναισχυντία, τί	ii. 3, 5. 6, 2
ἀκροαταὶ τῶν λόγων, πόσοι	i. 3, 1	ἀναίτιον ὡς αἴτιον	ii. 24, 8
ἀκροᾶσθαι πρὸς χάριν	i. 1, 10	ἀναλαβεῖν τὸν ἀκροατὴν	i. 1, 10
ἀκτὴ στενοπόρος	iii. 3, 1	ἀνάληγτος	i. 9, 29
ἄκυρον γίνεσθαι	i. 15, 22	ἀνάλογον i. 7, 4. iii. 4, 3, 4. 6, 7. 7, 2. 10	
ἀλαζόνειαν i. 2, 7. ἀλαζονείας	ii. 6, 11	ἀνάλογον τόπος ἐκ τοῦ	ii. 23, 17
ἄλως καὶ ἔλος	ii. 23, 15	μιταφ.	iii. 2, 9
ἀλήθειαν, τὰ πρὸς	ii. 4, 24	ἀναλυτικὴ ἐπιστήμη	i. 4, 5
ἀληθές, τί	ii. 9, 10	ἀναμάχεσθαι	i. 12, 11
ἀληθεύειν	i. 11, 16	ἀναμνησκέειν τὰ γενόμενα	i. 3, 4
ἀλλίσκεσθαι ψευδομαρτυριῶν	i. 15, 17	ἀναπαύσεις	i. 11, 4
ἄλμη	ii. 23, 22	ἀναπηρία	ii. 8, 10
ἀλόγιστος ὀρεξις	i. 10, 7	ἀναπτέει πυκνὸν	i. 2, 18
ἀλόγιστα τοῦ ἰσομένου	ii. 8, 6	ἀνάπτειν	iii. 10, 7
ἄλογοι ὀρεξεις, τίνες	i. 10, 7	ἀνασκευάζειν	ii. 24, 4
ἄλυρον μέλος	iii. 6, 7	ἀνάσσειν κώπας	iii. 2, 10
ἄλυτον τεκμήριον	i. 2, 18. ii. 25, 14	ἀνάσχεις	iii. 11, 8
ἀλφάνειν	ii. 21, 2	ἀνδρεία, τί i. 9, 8. κρείττων	i. 8, 6
ἀμαθύνειν	i. 7, 31	7, 22	
		ἐν ἀνδρείας πάθει εἶναι	ii. 8, 6

ET LOCUTIONUM.

ἀνδριανοποιίαι	i. 11, 23	ἀνωμαλίσθαι τὰς πόλεις	iii. 11, 5
ἀνδρωδίεστιροι	ii. 17, 2	ἀνώματος φρεν	iii. 15, 8
ἀνέγκλητος	i. 4, 11	ἀνώνυμα ὀνομασμένως μεταφέρειν	iii. 2, 12
ἀνελιυέρος	i. 10, 4	ἄξιαν γαμῖν δι' τὸν ἄξιον	iii. 11, 10
ἀνελιυερίαι, τί	i. 9, 10	ἄξιον θανάτου δεῖν	iii. 11, 8
ἀνέλπιστα	ii. 5, 14	ἄξιόπιστον	i. 2, 4. 9, 2
ἄνισις	i. 11, 29	ἄξιωμα ὑπὲρ τὸ	iii. 2, 1
ἀνήκιστα	ii. 23, 17	ἄξιύνεται	iii. 5, 6
ἀνθοῦσαν ἔχουσιν ἀκμήν	iii. 11, 2	ἀόριστα ii. 22, 11. ἀόριστον πλανᾷ	iii. 14, 6. ἀόριστος αἰτία
ἀνίατον	i. 14, 2. ii. 4, 31		i. 10, 12
ἀνίσταται καὶ ἐπιτίμειν	i. 4, 12	ἀπαγορεύειν	i. 15, 9
ἀνομολογούμενα συνάγειν	ii. 22, 15	ἀπαίδευσία	i. 2, 7. ii. 16, 4
σκοπεῖν	ii. 23, 23	ἀπαίδευτο παρ' ὅχλου μουσικώτεροι λίγιν	ii. 22, 3
ἄνοσος	i. 5, 15	ἀπαθείς διχῶς γίνονται οἱ ἀνθρώποι	ii. 6, 18
ἀνταγωνιστά	ii. 10, 6	ἀπαλλαγή κακῶν	i. 10, 18
ἀνταποδιδόναι	ii. 26, 3	ἀπαλλοτριῶσαι	i. 5, 7
ἀνταποδιδόναι δίκαιον	i. 9, 24	ἀπαλλοτριώσεις, τί	i. 5, 7
ἀνταποδιδόναι τὴν ἴσιν	iii. 2, 16	ἀπαυθεῖν	iii. 4, 3. 10, 2
ἀνταποδιδόναι ἀλλήλοις	iii. 5, 2	ἀπαντᾶν	iii. 15, 2
ἀντεραστὰς	ii. 10, 6	ἀπαρτᾶν μακρὰν	iii. 5, 2
ἀντιποιοῦν τὸν εὖ ποιήσαντα	i. 13, 12	ἀπειληφότα ἤ	i. 11, 3
ἀντιδιαβάλλειν	iii. 15, 7	ἄπειρον	iii. 8, 2
ἀντιδίκον τὰ πρὸς τὸν	iii. 13, 3	ἀπειρημένους	i. 13, 2
ἀντιδίκους	iii. 15, 8	ἀπειλευθερούμενους	iii. 8, 1
ἀντίθεσις λίξις	iii. 9, 9	ἀπέραντος	iii. 8, 1. 9, 3
ἀντίθεσις ψευδείας	iii. 9, 9	ἀπειχθάνεσθαι τοῖς ἐχθροῖς	i. 6, 29
ἀντικαταλλάττεσθαι	iii. 15, 2	ἀπειψυγμένοι πρὸς τὸ μέλλον	ii. 5, 14
ἀντικείμενη λίξις	iii. 9, 7	ἀπίθανος	iii. 3, 4. 8, 1
ἀντικειμένως i. 7, 18. ἀντικειμένως λέγεσθαι	iii. 10, 5. 11, 9	ἀπιστεῖν πᾶσι	ii. 14, 2
ἀντικρούειν	ii. 2, 9	ἀπιστοι	ii. 13, 3
ἀντίκρουσις	iii. 9, 6	ἄπλετος αὐγὴ	i. 13, 2
ἀντιλογία	iii. 13, 3	ἄπλους ὁ κριτής	i. 2, 13
ἀντίμιμος τῆς ψυχῆς ἐπιθυμία	iii. 3, 3	ἀποβαίνοντα	i. 7, 17. ii. 6, 14
ἀντισπαράβασιν τῶν πρὸς ἄλληλα	i. 3, 9. 9, 38	ἀποβὰς εἰς Μουσίαν	iii. 2, 10
ἀντιπαράβολη	iii. 13, 3. 4. 19, 5	ἀποβολὰς κακῶν	i. 6, 4
ἀντιποιούντες	ii. 2, 5	ἀποδίδειμι	iii. 13, 2
ἀντιποιεῖσθαι τινος	i. 2, 7	ἀποδίδειμι ῥητορικὴ ἐνθύμημα	i. 1, 11
ἀντιπράττειν	ii. 2, 9	ἀποδέχεσθαι τοῦ εἰσπόντος	ii. 21, 15
ἀντίστροφος	i. 1, 1	ἀπὸ διανοίας λίγειν	iii. 16, 9
ἀντίστροφοι τῶν ἀρχαίων ποιητῶν	iii. 9, 1	ἀποδίδωμεν τὰς κρίσεις	i. 2, 5
ἀντισυλλογίζεσθαι	ii. 25, 2. iii. 17, 15	ἀποδιδόναι τὸ δίκαιον	i. 1, 7
ἀντισπᾶσθαι	iii. 9, 6	ἀποδοθησόμενος σύνδεσμος	iii. 5, 2
ἀντιτίθειν	ii. 4, 19	ἀποδοκιμάζεται	iii. 12, 2
ἀνύειν	iii. 9, 3	ἀποδῶμεν ubi vulg. e gl. ἀποτελίσσωμεν	ii. 18, 5
ἀνυπερβλήτως	i. 11, 13	ἀπὸ ἑξῆς τι δεῖν	i. 1, 2

INDEX VERBORUM

ἀποκἀμπτειν ἔξωτέρω τοῦ τέρματος	iii.	ἀρχαία γλῶττα	i. 2, 17
9, 6		ἀρχαιοπλουτοί	ii. 9, 9
ἀποκόπτειν	iii. 8, 6	ἀρχεῖν χειρῶν ἀδίκων	ii. 24, 9
ἀπολαυστικά, τίνα	i. 5, 7	ἀρχή, ἀρχή κακῶν	iii. 11, 7
ἀπολαυστικά	i. 9, 23	ἀρχικόν, τὸ φρονεῖν	i. 11, 27
ἀπολλύμενος εὐφραίνει	iii. 4, 3	ἄσαι χροὸς	iii. 11, 3
ἀπολλύμενος	iii. 15, 10	ἄσειβειν εἰς ἑρδν	ii. 23, 13
ἀπονέειν πρὸς τι	i. 1, 11	ἄσελγής οἰκία	i. 15, 13
ἀπὸ νεκροῦ φέρειν	ii. 6, 5	ἄσημοι φωναὶ	iii. 2, 11
ἀπονία	i. 11, 4	ἄσιλλα	i. 7, 32
ἀποπλάνησις	iii. 13, 5	ἄσπῆς, φιᾶλη "Αρεος	iii. 4, 4
ἀποπληκτικὸς	iii. 10, 7	ἄστεῖα, τίνα	iii. 10, 1
ἀποπληρωθῆ	i. 10, 17	ἄστραγαλίσαις	i. 11, 15
ἀπὸ προαιρέσεως λίγειν	iii. 16, 9	ἄστυγίτονες	i. 3, 6
ἀποστερεῖν	i. 7, 5	ἄσυλλόγιστα	i. 2, 13
ἀποστερεῖν παρακαταθήκην	ii. 6, 3	ἄσυλλόγιστον, κατὰ τὸ	ii. 25, 14
ἀποστολή	ii. 23, 28	ἄσύμφορος	i. 15, 16
ἀπὸ ταῦτομάτου	i. 1, 2	ἄσύνδετα	iii. 6, 6. 12, 2. 4
ἀποτετυχηκότες	i. 12, 11	ἄσχετος	iii. 11, 8
ἀπὸ τύχης τίνα γίνεται	i. 10, 12	ἄσωτία	ii. 14, 2
ἀποτυμπανίζεισθαι	ii. 5, 14. 6, 27	ἄσωτος	i. 9, 29
ἀποφαινόνται	ii. 21, 9. cf. 16	ἄσφαλείας ὄρος	i. 5, 7
ἀπόφανσις	i. 8, 2. ii. 21, 2. 15	ἄτασθαλία φύσεως	iii. 3, 2
ἀπόφθεγμα Πιστακοῦ	ii. 12, 6. ἀπόφθεγματα Λακωνικά	ἄτελεστος	iii. 18, 1
ἄποῦρας	ii. 2, 6	ἄτεχνοι πίστεις	i. 2, 2
ἀπράγμονες	ii. 4, 10	ἄτεχνων πίστειν περί	i. 15, 1
ἀπρέπεια in oratione quomodo sit emendanda,	iii. 6, 2	ἄτιμᾶν	ii. 2, 6
ἄπτὰ	i. 11, 5	ἄτιμάζειν τινὰ	ii. 2, 6
ἄπτόμενοι μάλλον	i. 2, 20	ἄτίμητος	ii. 2, 6
ἄπωθεν	i. 11, 16. 15, 17	ἄτιμία	ii. 2, 6
ἄπώμοτον	iii. 17, 16	ἄτιμότατος	ii. 24, 2
ἄργυρογνώμων	i. 15, 7	Ἄττικὰ φιδίτια	iii. 10, 7
Ἄρειος πάγος	i. 1, 5	Ἄττικὸς πάροιχος	ii. 21, 12
ἄρεταί, τίνες μεγίσται	i. 9, 6	ἄτύχημα, τί	i. 13, 16. iii. 15, 3
ἄρετή, i. 9, 4. λέξεις	iii. 2, 1	αὐθάδης	i. 9, 29
ἀριμῶ πάντα περιαινεῖται	iii. 8, 2	αὐλητικαὶ παιδία	i. 11, 15
ἄριστα τῶν τραγικῶν	iii. 3, 4	αὐξανόμενον καὶ ἐπισυστελλόμενον	iii. 2, 3
ἄριστῶν ἄξιον εἶναι	iii. 9, 7	αὐξέειν καὶ μειοῦν	ii. 26, 1
ἄριστοκρατία, i. 8, 4. τίλος	i. 8, 5	αὐξήσεις	iii. 12, 4
ἄρμονία	iii. 1, 4. 4, 4	αὐξητικά	i. 9, 38
ἀρνεῖσθαι καὶ ἀντιλέγειν	ii. 3, 5	αὐτάρκης ζωῆς	i. 5, 3
ἄρβυλος λῆξις	iii. 8, 1. 7	αὐτάρκιστατος	i. 5, 4
ἄρρωσθήματα	i. 12, 6	αὐτάρκης ἔχειν	i. 6, 2
ἄρτια ἐπὶ τῶν, ἢ περισσὰ	iii. 5, 4	αὐτοδιδάκτος	i. 7, 33
ἄρτιασμοί	iii. 5, 4	αὐτοκάβδαλα	iii. 14, 11
ἄρτίφρων	ii. 21, 2	αὐτοκαβδάλας	iii. 7, 2
		αὐτοκράτωρ στρατηγὸς	ii. 20, 5
		αὐτοεργὸς	i. 12, 25. ii. 4, 9

ET LOCUTIONUM.

αὐτόφους τοῦ ἱπικότητος χαλιπῶτερον	βαρχύκωλοι περίοδοι	iii. 9, 6
i. 7, 73	βαμολογία	iii. 18, 7
αὐτόχθονες i. 5, 5	βαμολόχος	iii. 18, 7
αὐτῶ ἀγμὸν i. 7, 3		
αὐχμηρὸς iii. 11, 13		
ἄφαιρῆσαι τὸν συλλογισμὸν ii. 21, 2	Γ.	
τὴν χάριν ii. 7, 5	Τὸ γιγονὸς ἀνάγκη ἔχει	iii. 17, 5
ἄφανίζεις φύσιν τινὸς i. 4, 6. τὰ πάθος	γαιτιῶν	i. 9, 30
iii. 17, 8	γαιτοσίας οὐδὲν χαλιπῶτερον	ii. 21, 15
ἄφανιζόμενα ἐν μικροῖς τόποις i. 12, 34	γελῶλον πέρι	iii. 18, 7
ἄφελῆς περίοδος, τί iii. 9, 5	γενναῖον et εὐγενὲς quid differant ii. 15, 3	
ἄφιστος iii. 11, 2		
ἄφιστοι i. 12, 24	γενναϊότατος ὁ βέλτιστος	ii. 23, 8
ἄφιλότημοι ii. 9, 15	γίνεσ, τί	iii. 7, 6
ἄφροδισιάζοντες ii. 6, 21	γίρα	i. 5, 9
Ἄφροδιτὴς etymon ii. 23, 29	γιρόντων	ii. 23, 11
ἄφρων i. 10, 4	γιστὰ	i. 11, 5
ἄφύλακτοι i. 12, 4	γιαμιτερία	i. 2, 1
ἄφωρισμένης ἱπιστήτης i. 1, 1	γῆρας, καλῆμη	iii. 10, 2
ἄφωρισμένου γίνους i. 1, 14. 2, 1	γλῶτται iii. 3, 2. ἀγνώστος	iii. 10, 2.
ἄφωρισμένων πέρι κρίνειν i. 1, 7	τοῖς ἱστοποιοῖς χρησιμωτάται	iii. 3, 3
ἀχάριστοι ii. 7, 5	γλῶτταν ἀρχαίαν	i. 2, 17
ἀχαριστέιν ii. 7, 6	γλῶττων usus	iii. 2, 5
ἄχορδον iii. 6, 7	γνησιότης	i. 5, 5
ἄχορδος φόρμιγξ iii. 11, 11	γνώμη, τί ii. 21, 2. 15. μέγας ἐνθυμ-	
ἀψίκοροι ii. 12, 3	ματος ii. 20, 1. εἶδη τίτταρα	21, 3
ἄψυχα i. 9, 2. iii. 11, 3	γνώμη τῇ ἀρίστῃ κρίνειν i. 15, 5. 12. 17.	
	ii. 25, 10	

B.

Βάνανυος τέχνη	i. 9, 28	γνωμοτῦποι	ii. 21, 9
βαρεβαρικὰ	i. 5, 9	γνώριμον	i. 2, 13
βαρυτέραι	ii. 17, 4	γνωρίζω	i. 1, 3. ii. 23, 30
βάσανοι, μαρτυραὶ τινὲς	i. 2, 2. 15, 26	γραφεὺς	iii. 8, 6
βασιλιῖα	i. 8, 4	γραφικὴ λίξις	iii. 12, 1. ἀκριβεστάτη
βασιλεῖς νόμμοι πόλεων	iii. 3, 3	ibid. 2	
βαστάξισθαι	iii. 12, 2	γραφικῶν	iii. 12, 2
βίλτιστος αὐτὸς αὐτοῦ	i. 11, 28	γρῦπότης καὶ σιμότης	i. 4, 12
βίφα τίνα γίνεται	i. 10, 14	γυμνάζεσθαι	iii. 10, 1
βλαίσωσις, σί	ii. 23, 15		
βλάσφημος	ii. 23, 11		
βοῤῥ ἡ Ἑλλὰς	iii. 10, 7	Δ.	
βοθήσια	iii. 21, 15	Δαδοῦχος	iii. 2, 10
βοηθήματα	iii. 2, 8	δαιμονιον, τί	ii. 23, 8. iii. 18, 2
βοηθητικὸς τοῖς φίλοις	i. 13, 12	δαλογενὲς	iii. 8, 6
βούλησις, σί	i. 10, 8	δανείζεσθαι	ii. 6, 7. 23, 23
βρεβλητὴς τοῦ δικαίου ὁ δικαστὴς	i.	δάπαναι τῆς πόλεως	i. 4, 8
15. 24		δαπανήματα	i. 4, 8

 Δ

Ἀρδοῦχος	iii. 2, 10
δαιμόνιον, τί	ii. 23, 8. iii. 18, 2
Ἀαλογενής	iii. 8, 6
δανείζισθαι	ii. 6, 7. 23, 23
δάπαναι τῆς πόλειως	i. 4, 8
δαπανήματα	i. 4, 8

INDEX VERBORUM

δεδηγμένον	iii. 11, 13	διαπτυχαι	iii. 6, 4
δεδημοσειυμένα	ii. 21, 13	διαριθμήσασθαι ἀκριβῶς	i. 4, 4
δεδικασμένοι	ii. 23, 23	διασείειν ταῖν χειρῶν	iii. 16, 10
δεῖγμα	iii. 14, 6	διασίζειν	iii. 16, 10
δεικτικὰ ἐνθυμήματα	ii. 22, 14	διασπᾶσθαι	ii. 8, 10
δειλία, τί	i. 9, 8	διαστίζειν	iii. 5, 6
δεινόν, ἕτερον τοῦ ἔλκειν	ii. 8, 12	διαστρέφειν δικαστὴν	i. 1, 5
δεινώσει κατασκευάζειν, ἢ ἀνασκευάζειν	ii. 24, 4	διατρέβειν τῇ διανοίᾳ ἐν τινι	ii. 2, 2
δείνωσις	ii. 21, 10	διατρίπτειν	iii. 16, 6
δείξαι τὸ πρᾶγμα	i. 1, 6	διατρέγειν	ii. 24, 6
δείξαι	i. 14, 5	διαφθείρειν τὴν σπουδὴν τῶν ἐναντίων	iii. 18, 7
δημηγορία	i. 1, 10	διαφορὰ	iii. 13, 5
δημηγορικὰ	i. 1, 10	διαφυλάττειν	i. 4, 11
δημηγορικὴ πραγματεία	i. 1, 10. λῆξις	διαφανεῖν	ii. 23, 3
iii. 12, 5		διὰ χρόνου	i. 11, 20
δημιουργὸς χάριτος	iii. 3, 3	διαψεύδονται	ii. 1, 5
δημοκρατία, τί	i. 8, 4	διδασκαλία	iii. 1, 6
δημοκρατίας τέλος	i. 8, 5	διδασκαλίας	i. 1, 12
διαβάλλεσθαι ὡς πρὸς ἐπιβουλεύοντα	iii. 2, 4	διδασκαλική	i. 2, 1
διαβεβαιοῦσθαι οὐδὲν	ii. 13, 1	διελεῖν	i. 4, 7. 8, 1
διαβολή	i. 1, 4. ii. 4, 30	δι' ἐπιθυμίαν τίνα γίνεται	i. 10, 18
διαβολῆς πέρι	iii. 15, 1	δίσσυστο μαιμώωσα	iii. 11, 3
διαβολὴν λύειν	iii. 14, 7	διήγησις	i. 1, 9. iii. 13, 3. 5
διὰ γίνους πλουτοῦντες	ii. 9, 9	διηγησέως πέρι	iii. 16, 1
διαγράφειν	ii. 1, 9	διηρημένη λῆξις	iii. 9, 7
διὰ λογισμὸν τίνα γίνεται	i. 10, 16	διθυραμβοποιοὶ	iii. 3, 3. 12, 2
διὰ θυμὸν	ibid. 17	διθυράμβων προοίμια	iii. 14, 5
διαβεῖναι πως τὸν ἀκρατὴν	i. 2, 3	διΐναι	ii. 23, 6
δικάνεμοι	ii. 12, 8	διίσχυρίζεσθαι	ii. 12, 14
διάθεσις εὐπορος	i. 12, 8	δικαιοπραγεῖν	i. 13, 3
διαθέσις	ii. 2, 11	δικαιοσύνη, τί	i. 9, 7
ἐκ διαιρέσεως τόπος	ii. 23, 10	δικαίωμα	i. 3, 9. 13, 1. 3
διαρροῦμενα μείζω	i. 7, 31	δικανικὰ	i. 1, 10
δαίτα et δίκη opponuntur	i. 13, 19	δικαστὴς βραβευτής ἐστὶ τοῦ δικαίου	i. 15, 24
δαιτήτης qua in re differat a δικαστῇ	i. 13, 19	δίκη, ἴασις	i. 14, 2
δαιτήτης καὶ βομὸς ταῦτόν	iii. 11, 5	δίκην ἔχειν	ii. 3, 5
διακαρτερεῖν	i. 15, 26	δίκης μέρη	i. 3, 3
διακόπτεσθαι	iii. 9, 4	δικολογεῖν	i. 1, 11. 9, 38
διακριβοῦν περὶ τινος	i. 8, 7	δικολογία	i. 1, 10
διαλαβεῖν εἰς εἴδη	i. 4, 4	Διονυσιακὸς ἀγὼν	iii. 15, 8
διαλεκτική	i. 1, 1	Διονυσοκόλακες	iii. 2, 10
διαλεκτικὸς	i. 1, 14	διορθώσοντας	ii. 23, 22
διαλύειν τᾶληθῇ	i. 15, 26. τὸ σαφὲς τῶ	διορίζειν	i. 1, 7. 9. 2, 11
ἱπισκοτεῖν	iii. 3, 3	διπλᾶ ὀνόματα	iii. 2, 5. 3, 1. 7, 11
διαλύονται ἐπὶ μικρῷ	i. 12, 25	διπλῇ λῆξις	iii. 3, 3
		δίπλωσις	iii. 3, 1

ET LOCUTIONUM.

δίψα καὶ πείνα	i. 11, 5	εἰκόνος σίρι	iii. 4, 1. 10, 3
διώκειν ὁ νομοθέτης	i. 1, 6	εἰρηνεύεσθαι πρὸς τινα	i. 4, 9
δίωκεις δίκης i. 12. 8. τῆς ἐκτίσεως	ibid.	εἰραμένη λίξις	iii. 9, 1, seq.
δοθέντος, περὶ τοῦ	i. 2, 1	εἰρωνεία βαιμολοχίας ἐλευθεριώτερον	iii.
δοκὸν φέρων	iii. 12, 3	18, 7. καταφρονητικόν τι	ii. 2, 24.
δόξαν, τὸ πρὸς, πῶς ὀρίζεται	i. 7, 36	μὲν εἰρωνείας	iii. 7, 11
δοξόσοφοι	ii. 10, 3	εἰρωνες	ii. 5, 11
δοῦναι δίκην	ii. 23, 12	εἰρωνεύεσθαι	ii. 2, 24
δοῦναι εἰς τὴν χεῖρα	iii. 14, 6	εἰσαγωγίμους	i. 4, 11
δρομαία ὁρμὴ ψυχῆς	iii. 3, 3	Ἐκατος, Apollo	iii. 8, 6
δρομικὸς, τίς	i. 5, 14	ἐκδιδάσκεισθαι	ii. 21, 2
δύναμις τοῦ λήγειν et τοῦ πράττειν		ἐκκλησιαστής	i. 1, 7. 3, 2
i. 6, 14		ἐκκόπτειν ἐκ τῆς στήλης	ii. 23, 25
δυνατὰ, τίνα	i. 6, 27	ἐκκρούειν τὸ πάθος	iii. 17, 8
δυσίπιδες	ii. 13, 11	ἐκκρουστικός	ii. 8, 12
δυσίριδες	ii. 4, 12	ἐκλαμβάνειν ἐπὶ τὸ χεῖρον	iii. 15, 10
δυσμνημόνευτος	iii. 16, 2	ἐκλογῆς τόπος	ii. 22, 12
δυσχεραίνειν	ii. 24, 11. iii. 2, 14	ἐκλύεσθαι	iii. 9, 2
δυσχεραίνοντως καὶ ἐνλαβουμένως λήγειν		ἐκόντες, τίνα ποιοῦσιν	i. 10, 3
iii. 7, 3		ἐκπεπληγμένοι	ii. 8, 6
† Δωδωνίς	ii. 23, 11	ἐκπίπτειν	iii. 11, 13
δωρητοὶ	iii. 9, 9	ἐκπνέειν	iii. 9, 2
δῶρον, τί	i. 5, 9	ἐκστάσεις	i. 5, 9
		ἐκτισίς	i. 12, 25
E.		ἐκτοσπίζειν	iii. 14, 1
"Εὰρ ἐκ τοῦ ἑναυτοῦ ἔξαιριῦν	i. 7, 34.	ἐκχεῖν τὴν πόλιν	iii. 10, 7
iii. 10, 7		ἔλγιχον ποιεῖν	iii. 17, 13
ἐγγίγνεσθαι	ii. 11, 7	ἔλγιχος	ii. 22, 14. iii. 9, 8. 13, 5
ἐγγύτερον τοῦ τέλους	i. 7, 35	ἐλεγκτικὰ ἐνθυμήματα	ii. 22, 14. 23,
ἐγκαλύπτεσθαι	ii. 6, 27	30. iii. 17, 13	
ἐγκαταλιμπάνειν τοὺς συγκαταδυνεύοντας		ἐλεγκτικοὶ	ii. 4, 12, 16
i. 10, 4		ἐλεγκτικὸς τόπος	ii. 23, 23
ἐγκλημάτων διαίρεσις	i. 13, 7	ἐλεινὸν et διινὸν quid differant,	ii. 8, 12
ἐγκάμιον, τί	i. 9, 33	ἐλεητικοὶ, τίνες	ii. 12, 15
ἐγνω θῆξ	i. 11, 25	ἐλεος, τί	ii. 8, 2
ἐγχρονίζων πρὸς γάμον	iii. 10, 7	ἐλευθέρια, τίνα	i. 5, 7
ἔδαφος θαλάσσης	iii. 3, 1	ἐλευθέριοι, τί ποιοῦσιν	i. 9, 6
ἔδεσμα	iii. 3, 3	ἐλευθεριότης, τί	i. 9, 6. 10
ἐδωδιμα	i. 12, 33	ἐλλειμμα νόμου	i. 13, 12
ἔθει τίνα γίνεσθαι	i. 10, 15	ἐλλιπῆ ἐπιτελεῖν	i. 11, 22
ἐείστος	i. 10, 18	ἐλληνίζειν	iii. 5, 1. 12, 1
ἔδη τῶν ἐνθυμημάτων	iii. 1, 1	ἔλος πρίσθαι	ii. 23, 15
ἔδη ῥητορικῆς	i. 3, 1	ἐλπιδὶ ζῆν	ii. 12, 8
ἐκῆ τι δρᾶν i. 1, 2. λήγειν	iii. 3, 3	ἐλπίσαι	ii. 8, 7
εἰκὸς, τί	i. 2, 15	ἐμμελῶς σκωπτεῖν	ii. 4, 13
εἰκόνες, μεταφορὰὶ λόγου διόμειναι	iii.	ἐμμένειν ἐν τοῖς νομίμοις	i. 8, 4
4, 3		ἔμμετρον σχῆμα τῆς λέξεως	iii. 8, 1
		ἔμπειροι	i. 6, 29

INDEX VERBORUM

ἡμπεριλαμβάνειν	iii. 15, 4, 5	ἔξιςθηκε	iii. 2, 3
ἡμποδίζοντα	i. 5, 3	ἔξετάζειν λόγον	i. 1, 1
ἡμποδισμός	ii. 2, 4	ἔξιςτασθαι ἐκ τῆς φύσεως	ii. 15, 3
ἡμποοῖν	iii. 14, 7	ἔξιςτησι	iii. 8, 1
ἡμποοῖν ὀργὴν	ii. 1, 9. γαλοῖον	ἔξιςτηται	iii. 17, 10
ἡμφορονα	i. 2, 21	ἔξω τοῦ ἀποδεῖξαι	iii. 1, 5
ἡμφοροεστέρως τίχνης	i. 4, 4	ἔξω τοῦ πράγματος λῆγειν	i. 1, 3, 5
ἡναγχος	i. 15, 13	ἔξω τοῦ λόγου	iii. 14, 8
ἡναιμα πράγματα	iii. 3, 4	ἑπάγγελμα	ii. 24, 11
ἡναντίοι τοῖς ἐγκλήμασιν	i. 12, 5	ἑπαγγελτικώτερος	ii. 23, 12
ἡναντίωσις	iii. 17, 14	ἑπαγωγὴ	i. 2, 8
ἡνδόσιμον	iii. 14, 1	ἑπαγωγὴ, ἀρχὴ	ii. 20, 2. οὐκ οἰκεῖον
ἡνδόσιμα τῶ λόγῳ	iii. 14, 4	ῥητορικοῖς	ii. 20, 9
ἡνδοῦναι	iii. 14, 1	ἑπαγωγῆς τόπος ἐξ	ii. 23, 11
ἡνεκωμίαζε	i. 7, 32	ἑπαῖειν	i. 4, 13
ἡνέργεια δόξης	ii. 2, 3	ἑπαῖειν περὶ νομοθεσίας	i. 4, 12
ἡνέργεια, μίμησις	iii. 11, 4	ἑπαινεῖν παρόντα	ii. 6, 8
ἡνεργούντα σημαίνειν	iii. 11, 2	ἑπαινος τί	i. 9, 33
ἡνθεον ἢ ποίησις	iii. 7, 11	ἑπαναφέρειν πρὸς τι	i. 3, 5, 8, 5, 15, 26
ἡνθουσιάζει	iii. 7, 11	ἑπάνοδος	iii. 13, 3
ἡνθύημα, ῥητορικὸς συλλογισμὸς	i. 2, 8.	ἑπανορθῶν	i. 11, 22. ἑπανορθώσασθαι
ἡπύδοιξις ῥητορικὴ	i. 1, 11	ii. 23, 1	
ἡνθυμήματα, ἐκ τίνων λέγεται	ii. 25, 8	ἑπανορθώσεις	ii. 5, 17
ἡνθυμηματικὸς	i. 1, 11	ἑπειπεῖν	ii. 21, 7
ἡνθυμημάτων περί	ii. 22, 1. εἶδη τίνα	ἑπαισοδοῦν ἑπαινοῖς	iii. 17, 11
i. 2, 22. ii. 22, 14. τόποι τίνες		ἑπέλεγχος, καὶ ἑπεξέλεγχος	iii. 13, 5
i. 2, 22		ἑπεμβάλλειν γινώσκουσι	iii. 3, 3
ἡνορκος	ii. 22, 12	ἑπεξελεβεῖν	i. 12, 4. 19, 20
ἡν πολλὰ ποιεῖν	iii. 6, 4	ἑπεξίναμι	i. 12, 24. 35
ἡνυχος	i. 13, 14. ii. 2, 27. περί τι	ἑπεργάζεσθαι δημοσίαν	i. 13, 9
ii. 6, 19. τῇ αἰτίᾳ	ii. 24, 11	ἑπερωτήσας	iii. 18, 5
ἡνστάσις non enthymema	ii. 26, 4	ἑπηρεάζειν	ii. 2, 4
ἡνστάσις τετραχῶς φέρονται	ii. 25, 3	ἑπηρεασμός	ii. 2, 3, 4, 30
ἡντευξίς πρὸς τοὺς πολλοὺς	i. 1, 12	ἑπὶ θύραις τὴν ὑδρίαν	i. 6, 22
ἡντεχνος μέθοδος	i. 1, 11	ἑπὶ τὸ χεῖρον ἐκλαμβάνειν	iii. 15, 10
ἡντεχνοὶ πίστεις	i. 2, 2	ἑπιβουλεῖν τυραννίδι	i. 2, 19
ἡνυπάρχων	i. 7, 2	ἑπιβουλος	i. 9, 28. ii. 21, 14
ἡνυπνίαν φαντασία	ii. 2, 2	ἑπιγαμία	i. 14, 5
ἡξ οἶων εἰς οἶα	i. 9, 31	ἑπίγραμμα οὐχ ὁμολογοῦσιν	i. 13, 9
ἡξαγγελτικὸς πολλοῖς	ii. 6, 20	ἑπιδίδωκε	i. 15, 15
ἡξαλλάξει	iii. 2, 2, 5	ἑπιδεικτικὴ λέξις	iii. 12, 6
ἡξαλλάττειν τὸ εἶδος	iii. 3, 3	ἑπιδέκατοι τόκοι	iii. 10, 7
ἡξάμετρα	iii. 1, 9	ἑπιδέξιοι	ii. 4, 13
† ἡξάπαταξ	i. 15, 23	ἑπιδήλα ἐπίθετα	iii. 3, 3
ἡξαρθεῖν	iii. 9, 9	ἑπιδιήγησις	iii. 13, 5
ἡξειδρος μοχθηρίας ὑπερβολὴ	iii. 3, 3	ἑπιδόξος	i. 4, 9
ἡξιλεγεμένος	ii. 22, 11	ἑπιδραμεῖν	i. 15, 1
ἡξις, τίνες	ii. 12, 2. iii. 7, 7	ἑπιείκεια τοῦ λέγοντος	i. 2, 4

ET LOCUTIONUM.

ἐπιεικὲς, τί	i. 13, 13	ἐπούρωσις	iii. 13, 5
ἐπιεικέσι πιστεύουσιν	i. 2, 4	ἔργον ἐητιπὸν	i. 9, 26
ἐπιεικὲς et χρηστοί, iidem	i. 5, 16	ἐρείτιον, βακὸς οἰκίας	iii. 11, 13
ἐπιζευγνύνειν	iii. 5, 7	ἐριστικὰ	ii. 24, 10
ἐπιζευγνύειν	iii. 6, 4	ἐριστικά καὶ παιδιαὶ	i. 11, 15
ἐπιζήμιος	i. 14, 7. ii. 23, 21	ἐριστική	ii. 24, 11
ἐπίβσεις ποιῆσθαι	iii. 2, 14	ἐριστικοί	iii. 14, 1
ἐπίβεται	iii. 3, 3. 7, 11	ἐρυθροδάκτυλος ἥως	iii. 2, 13
ἐπιθυμία, τί	i. 11, 5	ἐρυθρὸν	iii. 11, 15
ἐπιλαμβάνεσθαι τῶν ὀφθαλμῶν	iii. 16,	ἔρωτος ἀρχή, τίς	i. 11, 11
10		ἔρωτήσεως περί	iii. 18, 1
ἐπιλίγισθαι	ii. 20, 9	ἐσπουδασμέναι παιδιαὶ	i. 11, 15
ἐπιλίλησται	ii. 19, 17	ἐταιρεία	ii. 4, 28
ἐπίλογος	iii. 13, 3. 19, 1	ἐσιρόφθαλμος	i. 7, 41. Ἑλλάς iii. 10, 7
ἐπιμιλοῦς τὸ ἐπιζελθεῖν	i. 12, 19	ἐυαλαζόνευτα	ii. 15, 2
ἐπιορκίσαντας	iii. 3, 1	ἐυανάγνωστος	iii. 5, 6
ἐπίπιδον	iii. 6, 1	ἐυανάπνευστος λίξις	iii. 9, 5
ἐπίπλων κτήσις	i. 5, 7	ἐυβάστακται	i. 12, 34
ἐπισπολῆς ἐστὶν ἰδεῖν	i. 15, 22. ii. 16, 1.	εὖ ποιητικὸς τῶν ἄλλων	ii. 3, 25
ἐπισπολῆς εἶναι	ii. 23, 30	εὖ ποιητικὸς εἰς χρήματα	ii. 4, 8
ἐπιστόλαια	iii. 10, 4. 11, 10	εὐγένεια, τί	i. 5, 5
ἐπισπτόσθαι	iii. 10, 3	εὐγενείας ἦθη	ii. 15, 2
ἐπισπείσασθαι εἰς Εὐβοίαν	iii. 10, 7	εὐγινὺς et γενναῖον quid differant, ii.	
ἐπισκευάζων	i. 4, 6	15, 3	
ἐπισκοπεῖν	iii. 3, 3	εὐγυρία, τί	i. 5, 15
ἐπισκοπεῖν τῇ κρίσει	i. 1, 7	εὐγυριος, τίς	ibid.
ἐπιστήμη ἀφωρισμένη	i. 1, 1	εὐδαιμονία, τί	i. 5
ἐπιστητὸν	ii. 24, 10. iii. 17, 10	εὐδαιμονισμός, τί	i. 9, 34
ἐπισυστέλλεσθαι	iii. 2, 3	εὐδιάβολος	i. 12, 22
ἐπιτείχισμα νόμων	iii. 3, 4	εὐδοκιμεῖ τὰ ἐλεγκτικὰ τῶν ἐνθυμημάτων	
ἐπιτελεῖν ἐλλειπῇ	i. 11, 22	ii. 23, 30	
ἐπιτηδεύειν τόπους	i. 4, 10	εὐδδοκίμαι	ii. 4, 11
ἐπιτηδευμα	ii. 23, 18	εὐδοκιμοῦντα	iii. 10, 1
ἐπιτηδύοντες ταῦτά	ii. 4, 21	εὐδοκιμοῦντι νόμος	i. 15, 9
ἐπιτήρειν δίκην	i. 12, 25	εὐδόξια, τί	i. 5, 8
ἐπιτιμῶν τοῖς πύλαις	i. 11, 27	εὐέλιγκται	iii. 17, 15
ἐπιτιμῆσεως	i. 1, 12	εὐελπίς	ii. 1, 4. 12, 8. 9
ἐπιτρέπειν τοῖς θεοῖς	i. 15, 31	εὐεξαπατήτοι	ii. 12, 8
ἐπίτροπος	iii. 8, 1	+ εὐεπακολούθητος	i. 2, 13
ἐπιτρέτων τόπων	iii. 10, 7	εὐεργεσία, τί	i. 5, 9
ἐπιτυγχάνειν i. 1, 2. τῶν δοξῶν	ii. 21,	εὐεργετήματα	i. 9, 20
15		εὐεργετική δύναμις i. 9, 4. δόξα	i. 5, 9
ἐπιχειρέειν	ii. 9, 5	εὐήθεις ὀππος, κακοήθεις	ii. 12, 7
ἐπιχειλεῖν	iii. 19, 1	εὐήθη	iii. 1, 9. 12, 2
ἐποίησαν τῶν γυρόντων	ii. 23, 11	εὐημερία	ii. 3, 12
ἐποικοδομεῖν	i. 7, 31	+ εὐθένεια	i. 5, 3
ἐποιοιοὶ	iii. 3, 3	εὐθιότης	i. 15, 25
ἔπος καὶ τὰ στοιχεῖα ταῦτά	ii. 24, 3	εὐθυμεῖσθαι ἐν ἀτυχίαις	ii. 2, 20

INDEX VERBORUM

ἐνθυσιασθαι τῆς ἐφορείας	iii. 18, 6	ἐφαρμόττειν	i. 15, 10
ἐνθύναται	iii. 10, 7	ἔφουςις λύπης — κακοῦ	ii. 4, 31
ἐνθύνη, βλάβη τις δικαίαι	ibid.	ἐφ'ὅδαι πολίμου	iii. 10, 7
ἐνθυωρία	ii. 2, 9	ἐφορεία	iii. 18, 6
ἐνκαίρως χρῆσθαι	iii. 7, 8	ἔχουσαι ταῖς δίφαις	i. 11, 10
ἐγκατάλλακτος	ii. 4, 17	ἐχῖνος	ii. 20, 6
ἐγκατέργαστα	i. 6, 29	ἔχθρας, τίνα ποιητικὰ	ii. 4, 30
ἐκίνητοι πρὸς ὄργην	ii. 2, 11	ἔχθρα et ὄργη quid differant,	ii. 4, 31
ἐγκολοι	ii. 4, 12		
ἐλαβῆς	i. 9, 28		
ἐλαβουμένως λέγειν	iii. 7, 3		
ἐλόγιστοι	ii. 8, 4	Ζηλουμένοις	i. 5, 5
ἐμάθειαι	i. 6, 15. iii. 14, 7	ζῆλος, τί	ii. 11, 1
ἐμαθῆς λίξις	iii. 9, 3	ζηλωταὶ sunt θαυμασταὶ	ii. 6, 24
ἐμειτάβλητα	i. 12, 34	ζῆν αὐτ' ἐτίραν ii. 4, 9. πρὸς ἄλλον	
ἐμνημονεύοντες	i. 9, 25	i. 9, 28. πρὸς οὓς ζῶσιν i. 12, 28.	
ἐμνημονεύοντάτων	iii. 9, 3	πρὸς τὸ συμφέρον ii. 13, 9. τῇ ἐλπιδί	
ἐμειτάβολοι	ii. 1, 3	ii. 12, 8. τῷ ἥθει ii. 12, 12. τῇ	
ἐννοι	ii. 1, 6	μνήμη ii. 13, 12. κατὰ λόγισμον	
ἐννοίας πέρι	ii. 1, 8	ii. 13, 14. πρὸς τὸ καλὸν ii. 14, 2	
ἐννομούμεναι πόλεις	i. 1, 4	ζημιοῦν μικροῖς	i. 12, 4
ἐνογκα	iii. 7, 2	ζυγομαχεῖν τῷ καυρῷ	iii. 11, 13, 15
ἐνπαρεκολούθητον	i. 2, 13		
ἐνπαρεδρηκτος	ii. 2, 10		
ἐπιστοι	ii. 12, 7		
ἐπραγμία	i. 9, 19	Ἡδεσθαι, ἐν τίνι ἐστίν	i. 11, 6
ἐπραξία	i. 5, 3	ἦδεα, ἐν τίνι ἐστίν	i. 11, 8
ἐρυθμός λίξις	iii. 8, 7	ἦδιον, τί	i. 7, 23
ἐρυμίδων αἰθήρ	i. 13, 2	ἦδονη, τί	i. 11, 1
Εὐσεβῶν Prologus	iii. 12, 3	ἦδὺν ὄντα ἰδεῖν	i. 5, 11
ἐυθνήναι	i. 5, 3	ἠδύσματος χρῆσθαι ὡς ἐδίσμασι	iii. 3, 3
ἐύστοχος	iii. 11, 5	ἦθος, τί ποιεῖ	iii. 16, 8
ἐυσυλλογιστότερα	i. 1, 12	ἦθος ἔχοντες λόγοι	ii. 21, 16
ἐυσύνθετος λόγος	iii. 3, 3	ἦθος τοῦ λέγοντος	i. 2, 3
ἐυσύνοπτον	iii. 9, 3. 12, 5	ἠθικὰ, τὰ ἐπόμενα ἐκαστῶ ἦθει	iii. 16, 9
εὐσχήμων βαρύτης	ii. 17, 4	ἠθικὴ πίστις i. 2, 3. λίξις	iii. 7, 1
εὐτεκνία, τί	i. 5, 4. 6	ἠθικοὶ λόγοι διὰ τίνων γίνονται	ii. 18, 1
εὐτελῆ ὀνόματα καὶ πράγματα	iii. 7, 2	ἠθικοὺς λόγους τίνα ποιεῖ	ii. 21, 16
εὐτρέπελοι	ii. 12, 16. 13, 15	ἠλίθιος	i. 9, 29
εὐτραπελία, πεπαιδευμένη ἕβρις	ii. 12,	ἠλικίαι	ii. 6, 12
16		ἠλικίαι	ii. 12, 2
εὐτυχήματα, τίνα	i. 5, 17	ἠλιξ ἠλικα τέρασι	i. 11, 25
εὐτυχία, τί	i. 5, 17	ἠλικίαι πόσαι	ii. 12, 2
εὐφραστος	iii. 5, 6	ἡμέρα πρώτη ii. 12, 8. τελευταία ii.	
εὐφυῆς	i. 6, 29. ii. 15, 3. iii. 10, 1	13, 8	
εὐφυῖα	i. 6, 15	ἡμιόλιος	iii. 8, 4
εὐχεσθαι et πτωχεύειν	iii. 2, 10	ἡμιωβέλεια	i. 14, 1
εὐδιδίας ὁσμὴ	i. 11, 5	ἡνεκίως	i. 13, 2

ET LOCUTIONUM.

ἡγεμόεις λόφος	iii. 6, 7	ἰδέα, οἱ φιλοτιμούμενοι ἐπὶ τῇ	ii. 2, 13
ἡνιγμένον εὖ	iii. 2, 12. 11, 6	ἴδια, τίνα	ii. 22, 12. ἐνόματα
ἡρέμα	i. 11, 14	ἴδιος νόμος	i. 10, 3
ἡρέμησις	ii. 3, 3	ἰδιωτικοὶ	iii. 12, 2
ἡρώος ῥυθμὸς	iii. 8, 4	ἵνα εἰς τὸ κατὰ φύσιν	i. 11, 3
ἡττᾶσθαι	i. 1, 12	ἱεροσυλῖν	i. 7, 5
ἡττους τοῦ θυμοῦ	ii. 12, 5.	ἱεροσυλῆσαι	i. 13, 9
δαίνειν	ii. 5, 7	ἱματιδάρειον	iii. 2, 15
ἡττω λόγον	ii. 24, 11	ἰσθμίων πανήγυρις	iii. 3, 3
		ἰστορικὸς τῶν παρ' ἄλλοις εὐρημίων	

Θ.

Θαῤραλία, τίνα	ii. 5, 17	ἰσχὺς, τί	i. 5, 12
θαῤρεῖν, τί	ii. 5, 16	ἴσως, καὶ τάχα	ii. 13, 2
θαῤρεῖν τὰ μίλλοντα	ii. 5, 18	ἰταλιῶται	ii. 23, 11

θάρσος, τί	ii. 5, 16		
θαυμασται	ii. 6, 24. iii. 2, 3		

K.

θαυμαστὸν, ἐπιθυμητὸν	i. 11, 21	Καθαρεῖοι	ii. 4, 15
θερίζειν κακῶς	iii. 3, 4	καθίζοντες	ii. 3, 6
θερμοὶ	ii. 13, 7	καθόλου μὴ ὄντος καθόλου εἰπεῖν	ii. 21,
θειωρὸς	i. 3, 2	10	
θειωρήματα	i. 4, 4	καινὰ λήγειν	iii. 11, 6
θηρ θῆρα ἔγνω	i. 11, 25	κακὰ συνάγει τοὺς ἀνθρώπους	i. 6, 20
θηρεύειν	ii. 21, 15	κακοήθεια, τί	ii. 13, 3
θηρευτική	i. 11, 15	κακοηιστός	iii. 15, 10
θηριωδέστερον ἀδίκημα	i. 14, 5	κακολόγοι	ii. 4, 18. 6, 20
θητικὸν ἔργον ποιεῖν	i. 9, 26	κακουργεῖ παρὰ ταύτας	iii. 2, 7
θλίβειν	i. 5, 14	κακουργία	ii. 12, 15. 13, 14
θορυβεῖν	ii. 23, 22. iii. 7, 5. 18, 4	κακουργικὰ	ii. 16, 4
θορυβοῦνται	i. 2, 10	κακοῦργον	i. 1, 10
θορυβύται	ii. 23, 30	κακώσεις σωμάτων	ii. 7, 3. 8, 9
θρασύτης	ii. 14, 1	καλάμη γῆρας	iii. 10, 2
θράττει σε	iii. 11, 6	καλλιστότο	iii. 2, 3
θρυλλεῖσθαι	ii. 21, 11. iii. 7, 7. 14, 4	κάλλος, τί i. 5, 11. ἐνόματος	iii. 2, 13
θύγατρεις ἴππων	iii. 2, 14	καλλωπιστής	ii. 24, 7
θυμικοὶ	ii. 12, 4	καλὸν, τί i. 9, 3. καλὰ τίνα	ibid. 14.
θυμῶδεις	ii. 12, 9	καλῶν δύο γίνη	i. 6, 7
θυσαμένους	ii. 21, 11	καμπτήρες	iii. 9, 2

I.

Ἰαμβεῖον	iii. 1, 9	καμπύλον	ii. 21, 2
ιαμβεῖα φέγγισθαι	iii. 8, 4	καπηλεῖα	iii. 10, 7
Ἰαμβος	iii. 8, 4	κάρσιμα	i. 5, 7
Ἰασις	i. 14, 2	Καρπάθιος τὸν λαγὼ	iii. 11, 14
ιατὸν χρόνον	ii. 4, 31	καταβλάπτειν	iii. 17, 6
ιατρική	i. 2, 1	καταγιλᾶν	ii. 2, 12
ιατρῆματα	iii. 14, 7	καταδικάζειν	i. 15, 28
		καταδουλώσασθαι	ii. 22, 7
		καταδουλοῦσθαι	i. 3, 6
		καταισχύνειν	ii. 6, 25

INDEX VERBORUM

κατακόπτεσθαι	iii. 4, 3	κίνδυνος, τί	ii. 5, 2
κατακορῆς	iii. 3, 3	κινῆσαι	iii. 1, 8
κατακόρως χρεῖσθαι	iii. 7, 7	κλάδοι τῆς ὕλης	iii. 3, 3
καταλειβόμενος	i. 11, 9	κλείπτεσθαι	iii. 2, 5. 7, 10
καταλείπειν	i. 1, 7. 8	κλείπτων	iii. 2, 10
καταλλακτικώτερος	i. 9, 31	κληρουχία	ii. 6, 24
καταλλάττεσθαι	i. 9, 24	κληρωτοὺς ἀρχειν	ii. 20, 4
καταμαντεύεσθαι τὰ μέλλοντα	i. 9, 41	κοινὰ, τίνα	ii. 22, 12
καταπαύεσθαι	i. 12, 25	κοινὰ γινώμει	ii. 21, 11
καταπλήττειν τὸν ἀκροατὴν	iii. 7, 5	κοινὰ πίστει	ii. 20, 1
καταπραΰνειν	ii. 3, 17	κοινὸς Ἑρμῆς	ii. 24, 2
κατασιωπῶν	iii. 12, 1	κοινὸς νόμος, τί	i. 13, 2
κατασκευάζειν	ii. 2, 27. 24, 4	κοινότερον	i. 1, 10
κατασκευαστικὰ	ii. 26, 3	κοινῶν διὰ ποιεῖσθαι τὰς πίστει	i. 1, 12
κατάστασις	i. 11, 1. ii. 3, 3	κοινωνικὸς	ii. 24, 2
καταφρόνησις contraria τῷ ζήλῳ	ii. 11, 7	κόλακεία	ii. 6, 8
καταφρόνησις, τίνων	ii. 2, 4	κόλαξ, qualis	i. 11, 18
καταψεύδεισθαι	i. 15, 26	κόλασις et τιμωρία quid differant, i. 10, 17	
κατάψυξις	ii. 13, 7	κόλασις, ἴασις	i. 14, 2
κατελιγμένους οὕτω τέχνας	i. 2, 20	κόλασις οἰκετῶν	ii. 3, 5
κατεπιεῖν	ii. 5, 7	κόλλῃν χαλκὸν ἐπ' ἀνέρι	iii. 2, 12
κατεπιεῖν τινὸς	iii. 15, 10	κόλλησις	ibid.
κατεστραμμένη λέξις	iii. 9, 3	κόλοβον ποιεῖν	iii. 8, 6
κατευορῆσαι	iii. 2, 1	κολοῖδς παρὰ κολοῖδν	i. 11, 25
κατέχειν	i. 5, 14	κομᾶν καλὸν ἐν Λακεδαιμόνῳ	i. 9, 26
κατεψυμένους	ii. 13, 7	κομῶντα	iii. 11, 13
κατηγορίαι	ii. 7, 6	κορδακικὸς ῥυθμὸς	iii. 8, 4
κατοικηθῶσιν	ii. 20, 6	κοσμοί	ii. 23, 8
κάτοπτρον βίου	iii. 3, 4	κόπον ἔχειν	ii. 2, 7
κατορθῶσαι	ii. 3, 12	κοττάβεια	i. 12, 30
κατάρθωκε	i. 9, 38	κραυγὴ Καλλιόπης	iii. 2, 11
κατάρθωσαν	i. 6, 29	κρέμαται ἡ διάνοια	iii. 14, 6
Καύνιος ἔρω	ii. 25, 4	κρεμάστρα	iii. 11, 5
καχύποπτοι	ii. 13, 3	κρίνειν κατὰ φρόνησιν	i. 7, 21
κείμενοι ὁρθῶς νόμοι	i. 1, 7	κρίσεως τόπος ἐξ	ii. 23, 12
κίερασθαι ἐπὶ τάφῳ τινὸς	iii. 10, 7	κριτῆς i. 3, 2. ii. 18, 1. ὥσπερ ἀργυρο-	
κεκοσμημένη λέξις	iii. 2, 2	γνώμων	i. 15, 7
κελεύειν	i. 7, 20	κυανόχρων θαλάττης ἔδαφος	iii. 3, 1
κενολογεῖν	ii. 19, 27	κυβεῖται	i. 11, 15
κερδαίνειν ἀπὸ μικρῶν	ii. 6, 5	κυκᾶν	i. 9, 20
κεφάλαια συλλογισμῶν	ii. 24, 2	τὰ κύκλῳ	i. 9, 33. iii. 5, 4. 14, 10
κεφαλαιωδῶς εἰπεῖν	iii. 14, 8	κυνηγία	i. 11, 15
κεφαλῆς	ii. 19, 10	κυνηδίοις ἐκ δεσμῶν	iii. 4, 3
κεχρημένος qui oraculum consulit, ii. 23, 12		κυνοραίσται	ii. 20, 6
κίβδηλον δίκαιον	i. 15, 7	κύριος i. 8, 2. 3. 15, 9. 21. ii. 10, 11	
κινδυνευτικὸς	i. 9, 29	κύριον ὄνομα	iii. 2, 6

ET LOCUTIONUM.

κύριος κριτής	i. 1, 8	λόγοι, ὅτι, οἱ Διδάσκαλοι καὶ Διδυκοὶ	
κύρια ὀνόματα	iii. 2, 2	ii. 20, 2	
κυριωτάτην πίστιν ἔχει τὸ ἥθος	i. 2, 4	λόγῳ ἐν μηδενὶ εἶναι	ii. 2, 18
κυριώτατον τῶν πίστιων. enthymema,		λοιδορημάτων	iii. 2, 15
i. 1, 11. cf. 8, 1		λύειν	i. 1, 12
κυριώτατος ὁ παρὰν χρόνος	i. 3, 4	λυπεῖσθαι ἐπὶ τοῖς πεποιημένοις	ii. 3, 5
κύων παντοδαπὸς ii. 24, 2. κύων unde		λυπηρὰ	i. 11, 29
laudari potest	ibid.	λύσις	ii. 25, 1
κῶλον, τί	iii. 9, 5	λυτικά	ii. 26, 3
κωμωδοποιοὶ	ii. 6, 20	λύχνη φακαζομένων μύσπα	εικάζουσι
κώπας ἀνάσσειν	iii. 2, 10	iii. 11, 13	
κώρυκος	iii. 11, 13. 15	λωβῆται	i. 5, 11

A.

M.

Λᾶας ἀναιδής	iii. 11, 3	Μαθηματικοὶ λόγοι	iii. 16, 8
λαθητικοί, τίνες, ei λαθητικά, τινὰ,		μάθησις	iii. 10, 2
i. 12, 5		μαίμῃν	iii. 11, 3
λαιουργεῖν	ii. 23, 17	μακαρισμός, τί	i. 9, 34
λαυκτικὸς ῥυθμός	iii. 8, 4	μακρόβιοι	i. 5, 15
λέλυμαι	ii. 23, 23	μακροβιότητος δύναμις	ibid.
λέξεως ἀρετὴ, τίς iii. 2, 1. ἐν κώλοις		μακροκόλῳι σπερίοδι	iii. 9, 6
εἶδη δύο	iii. 9, 7	μακρολογίαν	iii. 17, 16
λέξεως σχῆμα, quale esse debeat, iii.		μακρῶς διηγεῖσθαι	iii. 16, 4
8, 1		μακροτέρως	iii. 10, 3
λέξις ἡ ἐν περιόδοις iii. 9, 7. γραφικὴ		μαλακός	i. 10, 4. ii. 17, 4
12, 2. ἀγωνιστικὴ ibid. δημηγορικὴ		μαλακῶς λέγεσθαι	iii. 7, 10
12, 5. ἐπιδεικτικὴ 12, 6. δικανικὴ		μαλακώτερον συλλογίζεσθαι	ii. 22, 10
ibid.		μᾶλλον κάλλιον	i. 7, 18
λήθη δι' ἀμίλειαν	ii. 3, 26	μανικὸς	i. 9, 29
λήμη τοῦ Πειραιῶος	iii. 10, 7	μανικώτερα ἦθη	ii. 15, 3
λήμματα, quæstus	i. 12, 10	μαντεύεσθαι	~ i. 13, 2. iii. 17, 10
ληρώδες	iii. 13, 5	μάστιγες	i. 2, 2
λήσειν οἶονται	i. 12, 7	μαρτυρίαν διαίρεσις	i. 15, 18
λησταὶ vocant se ποριστὰς	iii. 2, 10	μαρτύρων εἶδη	i. 15, 13
λήψαι ἀγαθῶν	i. 6, 4	μάστιγος πιστὸς καὶ εἰς χρήσιμος	ii. 20, 9
λιβανωτὸς	iii. 4, 3	μάστιγειν σκληρὰν ἢ μαλακὴν	iii. 16, 4
λιλαίμενα χροὸς ἄσαι	iii. 11, 3	μαχητέον	ii. 26, 13
λιτὸς	iii. 16, 2	μαχητικαὶ παιδία	i. 11, 15
λογίζεσθαι πῶς ἔβη	i. 2, 12	μαχητικοί	i. 12, 19. ii. 4, 12. 19
λογικοὶ συλλογισμοί	i. 1, 11	μέγα	i. 7, 2
λογισμὸς ἔστι τοῦ συμφέροντος ii. 12,		μεγάλα θεὸς	ii. 24, 2
12		μεγαλάδικοι	ii. 17, 4
λογιστικὴ ὀρεξις	i. 10, 7	μεγαλοκόρυφος γῆ	iii. 3, 1
λογογράφοι	ii. 11, 7. iii. 7, 12, 2	μεγαλοπρέπεια, τί	i. 9, 12
λόγου ἄξιον	ii. 24, 2	μεγαλοψυχία, τί	i. 9, 11. ii. 12, 11
λόγου μέζη δύο	iii. 13, 1	μέγεθος	iii. 1, 4
λόγῳ χρῆσθαι ἀντ' ὀνόματος	iii. 6, 1	μεγέθους ἀρετὴ, τίς	i. 5, 13

INDEX VERBORUM

μήθοδος ἔντεχνος	i. 1, 11	Μυσῶν λεία	i. 12, 20
μεθόδου	i. 1, 10	μύωπα	iii. 11, 13
μειοῦν καὶ αὐξεῖν	ii. 18, 4. 26, 1		
μειοῦρος περίοδος	iii. 9, 6		
μειρακιώδεις	iii. 11, 16	N.	
μελετᾶν	iii. 10, 7	Ναοποιοὶ	i. 14, 1
μένουνται τὰ γεγενημένα	i. 11, 7	ναύκληρος	iii. 4, 3
μὲν et δὲ	iii. 5, 2	ναυτιῶντες	iii. 4, 3
μένους πληρούμενος	iii. 3, 2	νεμεσᾶν, ii. 6, 19. 9, 1. 7. Diis	
μερῶν τόπος ἐκ τῶν	ii. 23, 13	tribuitur	ii. 9, 2
μεταβάλλειν i. 11, 20. iii. 12, 3.		νεμησητικοὶ	ii. 9, 12
17, 17		νεμίσσεως πέρι	ii. 9, 6
μεταβάλλοντες	ii. 2, 8	νέοπλουτοι	ii. 9, 9. 16, 4
μεταβαίνειν ἐξ αὐτῶν i. 2, 20. cf. 4, 6		νίκη, ὑπεροχή τις	ii. 12, 6
μεταβολὴ πάντων γλυκὺ	i. 11, 20	νομίσματος πλῆθος	i. 5, 7
μεταλαβεῖν ὑγιείας	i. 1, 14	νομοθεσίαι	i. 1, 7
μετανάστης	ii. 2, 6	νόμος, συνθήκη τις	i. 15, 21
μετάληψις	i. 10, 18	νόμοι ὁρθῶς κειμένοι	i. 1, 7
μεταφορῶν εἶδη	iii. 10, 7	νόμοι πόλεων βασιλεῖς	iii. 3, 3
μίτρα τμητὰ ῥυθμοῦ	iii. 8, 2	Νόμος Ἰδiosis—κοινὸς—ἄγραφος	i. 10, 3.
μέχρι τινὸς	i. 1, 1	13, 2	
μεταστρέφειν τὸ δίκαιον	i. 15, 24	νοσημάτιον	iii. 2, 15
μετριάζειν	ii. 17, 4	νυστάζειν	iii. 14, 10
μήκους ἀφαιρεῖσθαι	iii. 13, 3	νωθρότης	ii. 15, 3
μητραγύρτης	iii. 2, 10		
μητροφόντης	iii. 2, 14	Ξ.	
μιαιφόνους	ii. 9, 4	Ξένη διάλεκτος	iii. 2, 3
μικρὸν	i. 7, 4	Ξενικὴν ποιεῖν τὴν λέξιν	iii. 3, 3
μικροδικηταὶ	ii. 17, 4	Ξενικὸν ἔχει ἡ μεταφορά	iii. 2, 8
μικροπέπειαι, τί	i. 9, 12	Ξυνὸς Ἐνυάλιος	ii. 21, 11
μικροψυχία, τί	i. 9, 11		
μῖσος	ii. 4, 31		
μνήμαι	i. 5, 9. 6, 15	O.	
μνήμη	ii. 12, 8	Ὁγκος τῆς λέξεως	iii. 6, 1
μνημονεύματα	i. 9, 25	ὀδοποιοῖν i. 1, 2. τίνι	iii. 12, 3
μνημονευτὰ	i. 11, 8	ὀδοποίησις τῶ ἐπιόντι	iii. 14, 1
μνησίκακος	ii. 4, 17	ὀδυνηρὸς	ii. 8, 8
μοναρχία	i. 8, 4	ὀδυρητικοὶ	ii. 13, 15
μονόκωλος περίοδος	iii. 9, 5	ὄζοι	iii. 13, 5
μόριον	i. 1, 3	οἰκία λέξις	iii. 7, 4
μοχθηρία τῶν πολιτειῶν iii. 1, 4. τοῦ		οἰκεῖον ὄνομα	iii. 2, 6
ἄκρατοῦ	iii. 1, 5	οἰκιδότης	ii. 4, 28
μουσεῖον φύσεως	iii. 3, 3	οἰκίου ὄρος	i. 5, 7
μυθολογεῖν	ii. 21, 9	οἰκονόμος ἡδονῆς	iii. 3, 3
μυκτῆρ et ρίς eadem	i. 4, 12	οἶνοι μεμιγμένοι	iii. 2, 4
μύλωνες ποικίλοι	iii. 10, 7	οἶνωμένοι	ii. 12, 8
μυριστὸν ἔτος	ii. 10, 5	ὀϊστὸς πίνεται	iii. 11, 3
μυστήρια unde dicta	ii. 24, 2		

ET LOCUTIONUM.

ὀλιγάκις καὶ ὀλιγαρχοῦ iii. 2, 5
 ὀλιγαρχία i. 8, 4
 ὀλιγαρχίας τέλος i. 8, 5
 ὀλιγοφιλία ii. 8, 10
 ὀλιγοχρονιώτερος i. 7, 26
 ὀλιγωρία, τί ii. 2, 3
 ὁμμάτων ποιεῖν πρὸς ii. 18, 4. iii. 2, 13.

11, 1

ὁμοειδής ii. 6, 12
 ὁμοειδὴς λόγος iii. 14, 1
 ὁμοειδῇ καὶ συγγεινῇ iii. 2, 12
 ὁμοιστίλευτον iii. 9, 9
 ὁμοίωμα i. 2, 7
 ὁμολογεῖν καὶ μεταμείλεισθαι ii. 3, 5
 ὁμонуμίαν παρὰ τὴν ii. 24, 2
 ὀνόματα, μιμήματα iii. 1, 8. ὀνόματα διπλᾶ iii. 3, 1. ὀνομάτων μάθησις ἡδεῖα iii. 10, 2. ὀνομάτων εἶδη ii. 5. ὀνόματος κάλλος in quibus sit, iii. 2, 13

ὀνόματος, τόπος ἀπὸ τοῦ ii. 23, 29
 ὀξύθυμος i. 10, 4. ii. 5, 11. 12, 4
 ὀργή, τί ii. 2, 1. 4, 31
 ὀργίλος i. 9, 29. ii. 2, 10
 ὀρκων διαίρεσις i. 15, 27
 ὀρεῦσι νικᾶν iii. 2, 14
 ὀρισμοῦ, τόπος ἀπὸ τοῦ ii. 22, 8
 ὀρμή τοῦ ποιεῖν ii. 19, 23
 οὐδὲν πλέον i. 2, 12
 οὐ ἔνεκα i. 7, 3
 οὐλα σκέλη φορεῖν iii. 11, 13
 οὐρανόμηκεις κακὸν iii. 7, 11
 ὀφθαλμοῖς τὰ ἐν ii. 6, 18. 8, 16

Π.

Παγίως λέγειν τι ii. 13, 2
 παγκρατιστικὸς, τίς i. 5, 14
 πάθος ποιεῖν ii. 17, 8
 πάθη, τίνα ii. 2, 8
 πάθη συμβεβηκότα τοῖς μεγέθεσι i. 2, 1
 παθητικῶς λέγεσθαι ii. 21, 13
 παθητικὴ λῆξις iii. 7, 3
 παθητικῇ λ῁ξίς quæ conveniunt iii. 7, 11
 11
 παιὰν, τίς iii. 8, 4. seq.
 παιδεία, τί i. 8, 4
 παιδία καὶ θηρία ii. 6, 23

παιδία τῶν ἡδίων ἐστὶ i. 11, 29
 παιδία ἡδεῖαι i. 11, 15
 παλαιστικὸς, τίς i. 5, 14
 πανδήμου χάριτος δημιουργὸς iii. 3, 3
 πανηγύρις συνάγειν iii. 9, 7
 παντελῶς i. 2, 4. 15, 5. ii. 8, 3
 πάντων περὶ πάντα i. 9, 4
 παραβάλλειν πρὸς ἄλλους i. 9, 39
 παραβολή ii. 20, 2. 5
 παραγραφή iii. 8, 6
 παράδειγμα, τί i. 2, 8. ii. 20, 1
 παράδειγμα ῥητορικῇ ἱσαγωγῇ i. 2, 8
 παραδειγμαμάτων περὶ, καὶ πόσα εἶδη αὐτῶν ii. 20, 2
 παραδειγματῶδεις ῥητορεῖαι i. 2, 10
 παραδειγματῶδη ἐνθυμήματα ii. 25, 13
 παραδειγματίζεσθαι iii. 16, 5
 παραιτεῖσθαι ii. 3, 9
 παρακαταθήκη ii. 6, 3
 παρακμάζειν ii. 13, 1
 παραλείφειν iii. 4, 3
 παραληροῦντες i. 2, 11
 παραλία iii. 10, 7
 παράλληλα ii. 23, 30. iii. 2, 9. 9, 8
 Πάραλος iii. 10, 7
 παραλογίσασθαι i. 14, 1
 παράλογα i. 13, 16
 παραλογισμὸς iii. 12, 5
 παραλογιστικὸς ἐκ τῆς αἰτίας i. 9, 29
 παρὰ μικρὸν σώζεσθαι i. 11, 24
 παραποιεῖσθαι iii. 11, 6
 παραῤῥητοὶ ἐπέεσσιν iii. 9, 9
 παρασημαίνεισθαι ii. 22, 17
 παρασκευάζεσθαι πρὸς βασιλείαν ii. 20, 3
 παρασοφίζεσθαι τὸν ἱατρὸν i. 15, 12
 παρστηρεῖν ii. 6, 20. iii. 2, 15
 παραφυῆς i. 2, 7
 παρεμβάλλειν iii. 14, 9
 παρενοχλεῖν ii. 4, 21
 παρήμπισχεν iii. 3, 3
 παρίσωσις iii. 9, 9. 11, 10
 παροιμία γνωμικαὶ ii. 21, 12. μαρτυρία ἐστὶν i. 15, 14. μετὰφοραὶ εἰσιν ἀπ' εἴδους ἐπὶ εἶδος iii. 11, 14
 παρομοίωσις iii. 9, 9
 παῤῥησιαστικοὶ ii. 5, 11
 πᾶσχειν τὸ ἐσχατον ii. 3, 16
 πατάξει i. 13, 9

INDEX VERBORUM

πατραλοίας	ii. 9, 4	πίστιων ἀτίχων εἶδη	i. 15, 1
πατὺς ἀμύντωρ	iii. 2, 14	πιστευτικὸς	i. 12, 19
πέδιλα	iii. 11, 6	πιστώματα	i. 15, 17
πεζεῦειν διὰ θαλάττης	iii. 9, 7	Πιθεύς	ii. 23, 22
πέλωρος ἀνὴρ	iii. 3, 2	πλανᾶν	iii. 14, 6
πελώριον κακὸν	iii. 7, 11	πλάττεσθαι	ii. 4, 27
πένταβλοι κάλλιστοι	i. 5, 11. cf. 14	πλέον οὐδὲν	i. 2, 12
πεντεσύριγγος νόσος	iii. 10, 7	πληρώσει	ii. 3, 12
πεντηκοντάδραχμος	iii. 14, 9	πλησιασμός	ii. 5, 2
πεπαιδευμένη ὕβρις	ii. 12, 16	πλούτος, τί	ii. 16, 1
πεπαιδευμένοι	ii. 6, 17. 8, 4	πλούτου μέρη	i. 5, 7
πεπερασμένοι i. 2, 17.	πεπεράνθαι iii.	πλουτεῖν, ἐν τίνι ἐστὶν	ibid.
9, 3		πλωτῆρες	ii. 20, 4
πιπλασμένως λέγειν	iii. 2, 4	πνευστιᾶν	i. 2, 18
πεποιημένα ὀνόματα	iii. 2, 5	πνίγμα	iii. 10, 7
πεπύρισται	i. 2, 2	ποιεῖν κριτὴν ποιοῦν τινα	i. 1, 9
περαίνουσιν οὐδὲν i. 12, 24.	περαίνεται	ποιοῦντες carmina pangentes i. 11, 11.	
iii. 8, 2		cf. ibid. 9	
πίρας et τίμαρ idem	i. 2, 17	πολιτειῶν εἶδη	i. 4, 12. 8, 3
περίεργος δαπάνη i. 4, 8.	φυλακὴ i. 4, 9	πολιτικὴ	i. 2, 7
ἀκριβῆ περιέργα	iii. 12, 5	πολιτικοὶ ἀγῶνες	iii. 1, 4
περιέχοντα ὀνόματα	iii. 5, 3	πολιτικὸς συλλαγισμός	ii. 22, 4
περιμάχῃτος	i. 6, 23	πολύθυροι διαπτυχαὶ	iii. 6, 4
περίοδοι τῆς γῆς	i. 4, 13	πολυπρόσωπος οὐρανός	iii. 3, 1
περίοδος	iii. 9, 3. 5	πολυχροινιώτερος	i. 7, 26
περιπέττειται	i. 11, 24	πολύφιλος, τίς	i. 5, 16
περιττὰ	i. 6, 28	πολύχρους	iii. 18, 14
περιττοὶ	ii. 15, 3	πολυωρεῖσθαι	ii. 2, 7
περίττωμα ἀφίεναι	iii. 3, 4	πονηρεύεσθαι ἐπιστρίτων τόκων	iii. 10, 7
πίρσαι	iii. 11, 7	πονηρίας ἀπο	i. 13, 16
πείσειν εἰς ὀργὴν	ii. 23, 1	πορεύεσθαι et βαδίζειν synonyma	iii. 2, 7
πέτεσθαι κατὰ σινος	iii. 3, 4	πορισταὶ	iii. 2, 10
πεττεῖται	i. 11, 15	πόροι καὶ πρόσοδοι τῆς πόλεως	i. 4, 8
πεφυκέναι ἰκανῶς πρὸς τὸ ἀληθές	i.	πόρρωθεν λογίζεσθαι i. 2, 12.	ii. 22, 3.
1, 11		iii. 2, 12. 3, 4	
πεφυκότως λίγειν	iii. 2, 4	ποσαχῶς	ii. 23, 9
πίζειν τινὰ	i. 5, 12	πόσιν κτείνειν	ii. 24, 3
πιθανοῦν τὸ πρῶγμα	iii. 7, 4	πόσνια συκῇ	iii. 7, 2
πιθήκω ἀλληλὴν εἰκάζειν	iii. 11, 12	πραγματευέσθαι	i. 1, 3. 9. 2, 5
πικρὸς	i. 10, 4	πρακτικοὶ	i. 12, 2. ii. 13, 13
πίπτειν εὐλόγως εἰς τι	i. 9, 39	πράξεις, τί	ii. 3, 2
πιστικὸς	i. 2, 1	πραῦντικὰ	ii. 3, 10
πίστις, ἀπὸδειξίς τις	i. 1, 11	πράως ἔχειν πρὸς τινα	ii. 3, 1
πίστεων πέρι	iii. 17, 1	πρέπον	iii. 7, 1
πίστεων εἶδη	i. 2, 2	πρίνοι	iii. 4, 3
πίστεως σῶμα	i. 1, 3	πρὸ ἔργου	i. 1, 10
πίστεις κοιναί, πόσαι	ii. 20, 1	προαγαγεῖν	i. 1, 14
πίστεις ἔντεχον μόνον	i. 1, 3	προάγεσθαι εἰς πάθος	i. 2, 5

ET LOCUTIONUM.

προάγειν εἰς ἐργὴν	i. 1, 5.	εἰς γίλωτα	† προσκαταλλάττεσθαι	i. 12, 4
iii. 14, 7			προσκυνήσεις καὶ ἱστάσεις	i. 5, 9
προαναλῶν	iii. 17, 14		πρόσοδοι τῆς πόλεως	i. 4, 8
προαυλεῖν	iii. 14, 1		προσορίζονται	iii. 5, 4
προαύλιον	ibid.		προσπίπτοντα	iii. 4, 3
προαιρετὰ, τίνα	i. 6, 26		προσπταίνειν	iii. 9, 6
προανακινεῖν	iii. 14, 11		προσημαίνειν	i. 13, 10
πρόβλημα	iii. 13, 1		προστάται	ii. 23, 11
πρόβουλοι	iii. 18, 6		πρόσφατοι μάρτυρες	i. 15, 15
προδιαβάλλεσθαι	ii. 23, 24. iii. 17, 15		πρόσχημα	ii. 19, 10
προδιασύρειν	iii. 18, 14		προφχρῶνται	i. 3, 4. ii. 18, 3
προδιαχωρεῖν	i. 12, 29		προτάσεις ῥητορικαὶ, τίνες	i. 3, 7
προδιήγησις	iii. 13, 5		προτρέπει ποιεῖν	ii. 23, 7
προδοξάζεσθαι	i. 2, 4		προτροπή	i. 3, 3
προγενῶσθαι	ii. 21, 5		προὔπηργμίνα	i. 9, 31
προιδρῆαι	i. 5, 9		προუπήρχεν	i. 2, 2
προικάζειν τὰ μέλλοντα	i. 3, 4		προὔπολαμβάνοντες	ii. 21, 15
προικεῖν	ii. 21, 7		προφάσειως δέεται μόνον ἢ πονηρίᾳ	i. 12, 23
προικεβάλλεσθαι	iii. 5, 2		προφοβητικοὶ	ii. 13, 7
προεξαγκωνίζειν	iii. 14, 11		πρωτος συλλογισμὸς	i. 2, 13
προεξαπατᾶν	iii. 11, 6		πολύπορος Ulysses	ii. 3, 16
προεπιπλήττειν	iii. 7, 9		πτώσεις ὅμοιαι	i. 7, 27. ii. 23, 2
προεπιχειρεῖν	ii. 5, 22		πτωσέων παρομοιώσεις	iii. 9, 9
προετικὸς τοῖς τυχεύοις	i. 9, 29		πτωχεύων εὐχεται	iii. 2, 10
πρότεσις	iii. 13, 1		πτωχόμουςος κόλαξις	iii. 3, 1
προτείνται	i. 3, 5		πυκνὸν ἀναπνεῖ	i. 2, 17
προκειμενον τέλος	ii. 19, 26		πυκτικὸς, τίς	i. 5, 14
προκολάζειν	ii. 3, 15		πυρέττειν	i. 2, 18
προλαμβάνειν τίνος	iii. 8, 1		πυρίχρους ὄψις	iii. 3, 1
προλογος	iii. 14, 1		πυρρόρηξις	i. 15, 13
προνοίας ἐκ	i. 14, 5			
προοδοποιεῖσθαι	ii. 2, 10. 13, 7			
προσίμιοι i. 1, 9. iii. 13, 3. 14, 1				
et seq.			P.	
προσιμιάζονται	iii. 14, 11	ῥαδία, τίνα	i. 6, 27	
πρόκλησις	i. 15, 29	ῥαθυμίαι	i. 11, 4	
προπειτῇ ἄγειν τὸν ἀπροατὴν	iii. 9, 6	ῥάκος οἰκίας	iii. 11, 13	
πρὸς ἄλλον ζῆν	i. 9, 28	ῥαψωδία	iii. 1, 3. 8	
πρὸς ὑπὸθεσιν λέγειν	ii. 18, 1	ῥαψωδοῦντα	iii. 11, 13	
προσαιτεῖν	ii. 8, 12	ῥητορεῖαι παραδειγματώδεις	i. 2, 10	
προσβολή	iii. 2, 12	ῥητορικῇ, τί i. 2, 1. διὰ τί χρησίμουν	i. 1, 12	
προσδιαρεῖσθαι	i. 10, 9. iii. 12, 6	ῥητορικῆς γένει i. 2, 22. εἶδη	i. 3, 1	
προσεκτικὸν ποιεῖν	iii. 14, 7. προσ-	ῥιπτεῖν τὰ σκέλη	i. 5, 14	
εκτικοὶ τοῖς μεγάλοις	ibid.	ῥοδοδάκτυλος. ἥως	iii. 2, 13	
προσεπικταῖσθαι τιμὴν	i. 9, 31	ῥόπαλον τοῦ δήμου	iii. 10, 7	
προσηκον κατὰ τὸ	i. 1, 12	ῥυθμὸς	iii. 1, 4. 8, 2. seqq.	
πρόσθεσις	iii. 2, 12	ῥυπαινόντων μεταφορὰ	iii. 2, 10	
προσθεῖκαι	i. 1, 3			

INDEX VERBORUM

Σ.

Σαλάκωνες	ii. 16, 1. 2	στοιχείον et τόπος idem ii. 22, 13. 26, 1
σάλπιγξ, μέλος ἄλυρον	iii. 6, 7	στοχάζεσθαι iii. 10, 6. στοχάζεσθαι τοῦ
σαφῆ, τῖνα	iii. 2, 2	σκοποῦ i. 5, 1
σαφηνίζειν	iii. 2, 6	στοχαστικῶς ἔχειν πρὸς τι i. 1, 11
σίλινον οὐλον	iii. 11, 13	στρεβλὸς κανὼν i. 1, 5
σεμναὶ θεαὶ	ii. 23, 12	στρογγυλάτατα ii. 21, 7
σεμνὸν ἄγαν	iii. 3, 4	συναλλάγματα i. 15, 22
σεμνότης	ii. 17, 4. iii. 8, 4	συγγενῇ ἔργα ii. 23, 8
σημαινόμενον	iii. 2, 13	συγγενῇ ἡδέα i. 11, 25
σημεῖα ἀρετῆς	i. 9, 14	συγγινώσκειν ἀνθρωπίνους i. 13, 16
σημεῖα καὶ λόγια	ii. 5, 21	συγγνώμης τεύξεσθαι i. 12, 32
σημεῖα λυτὰ	i. 2, 18	συγνωμονικοὶ ii. 6, 19
σημείων εἶδη	i. 2, 16	συγγραφαὶ i. 2, 2
σιάλῳ παραλείφειν	iii. 4, 3	συγκαταβάπτισθαι iii. 10, 7
σικύας	iii. 2, 12	συγκινδυνεύειν i. 10, 4
σιμότης	i. 4, 12	συγκρίνειν i. 9, 38
σίνις ἀνῆρ	iii. 3, 2	σῦζῃν ii. 12, 13
σικύη	iii. 5, 5	συκαμίνων τάλαρος iii. 11, 15
σικίψις	i. 2, 14. 4, 7	† συκίας προσβολῇ iii. 2, 12
σικιγραφία	iii. 12, 6	συκοφαντία ii. 24, 10
σκληρὰ ὀνόματα	iii. 7, 10	σὺλξιν i. 12, 18
σκληρὰν μάττειν	iii. 16, 4	σὺλλελογισμένων πρότερον i. 2, 13
σκοπεῖσθαι πρὸς τὸ αὐτῶν	i. 1, 10	σὺλλογισμὸς πρῶτος ibid.
σκυθρωπὸς φροντὶς	iii. 3, 3	σὺλλογιστικῶς λέγειν τῇ λήξει ii. 24, 2
σκυλεύειν	iii. 4, 3	συμβολαὶ i. 4, 11
σκώμματα παρὰ γράμμα	iii. 11, 6	σύμβολα iii. 15, 9. 16, 10
σόλοικοι	ii. 16, 2	συμβουλῆς μέρη i. 3, 3
σολοικίζειν	iii. 5, 7	σύμμετρον τὴν διάμετρον ii. 19, 5
σοφία, τί	i. 11, 27	συμπααραλαμβάνειν i. 3, 5
σοφιστικὸς	i. 1, 14	συμπαρενέειν iii. 5, 4
σπουδάζειν καὶ εἰρωνεύεσθαι opposita ii. 2, 24		συμπερασματικῶς ii. 24, 2
σπουδαῖον ὑπολαμβάνεσθαι	i. 5, 8	συμπεριπατεῖν iii. 9, 6
σπουδάζεσθαι	ii. 3, 7	συμπίπτειν ἀπὸ τύχης ii. 7, 5
σπουδαστικώτεροι	ii. 17, 3	συμπτώματα i. 9, 32
σπουδῇ	iii. 18, 7	συμφέρον i. 6, 1
σπουδῆς χωρὶς καὶ μετὰ	i. 9, 2	συμφέρον μᾶλλον i. 7, 1
σταθῆναι χαλκοῦς	iii. 9, 9	συνάγειν i. 2, 13. ἐξ ὁμολογουμένων ii. 22, 15. τὰ ἀνομολογούμενα ibid.
στάσιμα γίνεσθαι	ii. 15, 3	συνάγειν ἐξ ἀναγκαίων ii. 22, 3
στέμφυλα ἐλαίου δέονται	ii. 23, 22	συναλγεῖν τινὶ ii. 4, 3
στενόπορος ἀκτὴ	iii. 3, 1	συναλείφειν τὰ φαῦλα ii. 6, 8
στενοὶ λόγοι	iii. 12, 2	συναλλάγματα i. 1, 10
στέρεσθαι	iii. 9, 7	συναπεργάζεσθαι ii. 8, 14
στεφανίτης ἄγων	i. 2, 13	συναποθνήσκειν ii. 6, 27
στηλαὶς Ἑρακλείαις	ii. 10, 5	συνάπτειν iii. 14, 1
στηλῆτης γίνεσθαι	ii. 23, 25	συναριθμουμένου i. 7, 3
στοιχεῖα ἀγαθοῦ	i. 6, 1	σύνδεσμος ἐν ποιῇ τὰ πολλὰ iii. 12, 4
		συνδέσμων χεῖρες iii. 5, 2

ET LOCUTIONUM.

συνδιαγαγιῖν καὶ συνδιημεριεύειν	ii. 4, 2		
συνῆραμα	iii. 10, 7	τάλαρος συκαμίνων	iii. 11, 15
σύνιγγυς τοῖς ὑπάρχουσιν	i. 9, 28	τάξις	iii. 12, 6
σύνιγγυς φαίνεσθαι	ii. 5, 1	ταπεινὴ λίσσις	iii. 2, 1. 2
συνιπαινεῖσθαι	iii. 14, 11	ταπεινοῦσθαι πρὸς τινα	ii. 3, 6. ὑπὸ τοῦ
συνιστραμμένος καὶ ἀντικειμίνως εἰπεῖν		βίου	ii. 12, 11. 13, 5
ii. 24, 2		ταραχῶδης	ii. 9, 3
συνήρτηται	i. 1, 7	τίθηγμίνος ὀργῇ	iii. 3, 2
σύνεσις	i. 7, 31	τίνιν πρὸς ἀλήθειαν	i. 7, 40
συνηγορεῖν	i. 14, 3. ii. 20, 6	τίκμαρ καὶ πέρας ταῦτον	i. 2, 17
σύνηθις. τί	i. 10, 18	τεκμήριον, τι	i. 2, 16. 17
συνήθειαν δίδω	i. 1, 2	τεκμηριώδη ἐνθυμήματα	ii. 25, 14
συνῆθαι	i. 4, 11	τίχνη βάναντος	i. 9, 28
συνθηκῶν πέραι	i. 15, 20	τεκνοποιῖας οὐδὲν ἡλιθιώτερον	ii. 21, 15
συνθλίβειν τίνα	i. 5, 12	τελίσφορον προθυμίαν	iii. 3, 1. πειθῶ
συννεφεῖ	ii. 19, 24	ibid.	
συνομοιοπαθεῖν τινι	iii. 7, 5	τέλος, τι	i. 7, 3
συνομολογεῖν	ii. 20, 5	τέλος, tandem	i. 4, 12
συνορεῖν	i. 2, 12. 4, 8	τελώνης	ii. 23, 3
συντρεῖν πρὸς τι	ii. 2, 3	τεμίνη	i. 5, 9
συντιθέναι	i. 7, 31	τέρμα	iii. 9, 6
συντιθέναι τέχνην	i. 1, 3	τετράγωνος ἀνὴρ	iii. 11, 2
συντομία	iii. 6, 1	τετράμπετρα in ἱαμβεῖον versa	iii. 1, 9
συντόμως λέγειν	iii. 6, 6. ψίξαι	τροχιερὸς ῥυθμός	iii. 8, 4
συντονίαι λυπηραὶ	i. 11, 4	τίττιγες χαμίνην ἄδωσι	ii. 21, 8
συνώνυμα	iii. 2, 7	ἄσσονται	iii. 11, 6
συνωνυμίας	ibid.	τίχνας τῶν λόγων	i. 1, 3
σύσταχα	i. 7, 27	τεχνῖται	ii. 23, 5. iii. 2, 10
συστρεφῖν	iii. 18, 4	τεχνολογεῖν τὰ ἔξω τοῦ πράγματος	
σφαιροίσεις	i. 11, 15	i. 1, 9	
σφιπτερισμός	i. 13, 10	τεχνολογεῖν περὶ τινος	i. 1, 10
σφοδρότητα δηλοῦν	iii. 11, 16	τεχνολογούντων	i. 2, 4. 5
σχιστλιασμός	ii. 21, 10	τηλία	iii. 10, 7
σχῆμα Πολιτικῆς	i. 2, 7. τῆς λίσσις	τῆνοι, προ ἐκεῖνοι	iii. 9, 10
iii. 8, 1. παρὰ τὸ	ii. 24, 2	τίθεναι ἐν ἐπαίνῳ	i. 3, 6
σχολῇ	ii. 23, 4	τιμῇ, τί	i. 5, 9
σώζεσθαι ἐκ κινδύνων	i. 11, 24	τιμῇ, ὥσπερ ἀξία τις	i. 7, 30
σῶμα τῆς πίστεως, scil. enthymema		τίμιον παρ' ἐκάστοις	i. 9, 30
i. 1, 3		τιμωρία et κόλασις quid differant, i.	
σώματος ἀρετὴ, τί	i. 5, 10	10, 17	
σώματος αἰσχύνη	iii. 3, 3	τιμωρίας τυχεῖν	i. 11, 9
σώματος χρεία	i. 1, 12	τόποι ἐπίπτεται	iii. 10, 7
σωμάτων ἰσχυς	ii. 5, 20	τίτθαι	iii. 4, 3
σωρεύειν	ii. 15, 2	τόνοι, τρεῖς	iii. 1, 4
Σωτήρας ἱερὰ	iii. 18, 1	τόπος et στοχεῖον idem	ii. 22, 13. 26, 1
σωτήρια τὰ	ii. 5, 16	τόποι ἐνθυμημάτων	ii. 23, 1. φαινομένων
σωφρονικοὶ	ii. 13, 13	ἐνθυμημάτων	ii. 24, 1
σωφροσύνη, τί	i. 9, 9	τόποι διαλεκτικοὶ	i. 2, 21

INDEX VERBORUM

πραγική	iii. 1, 3	ὑποκείται	i. 2, 13
πραγικοί	iii. 14, 6	ὑπόθεσιν λέγειν πρὸς	ii. 18, 1
τρόποιον	iii. 10, 7	ὑποκορίζεσθαι	iii. 2, 15
τρόπος	i. 12, 8	ὑποκορισμὸς	ibid.
τροφαὶ δημόσιαι	i. 5, 9	ὑπόκρισις	iii. 1, 3. 12, 2
ταυτομάτου	i. 1, 2	ὑποκριταὶ	iii. 1, 4. 12, 2
τροχαῖος, κορδακικὸς	iii. 8, 4	ὑποκριτικὴ λέξις	iii. 12, 2
τροχειρὸς ῥυθμὸς	ibid.	ὑποκριτικῇ	iii. 1, 6. 8
τροφίεροι	ii. 16, 1	ὑποκριτικὸν εἶναι φύσεως	iii. 1, 7
τροφῶντες	ii. 6, 9	ὑπόκωφος	iii. 4, 3
τροανὴς	i. 8, 4	ὑπολείψει σκίψιν	i. 4, 7
τροανίδος τέλος	i. 8, 5	ὑπόληψις δυσχερὲς	iii. 15, 1
τύχη, τί	ii. 12, 2	ὑπομονή	ii. 6, 11. iii. 9, 7
τωβάσαι	ii. 4, 13	ὑπώπιον	iii. 11, 15
		ὑπωπιασμένος	ibid.
		ὑστιρίζειν	ii. 23, 30. iii. 10, 4

Τ.

ἴβρις, τί	ii. 2, 3. 5		
ὑβριστικὴ διάθεσις	ii. 8, 6	Φ.	
ὑγιᾶ ποιῆσαι	i. 1, 14	Φαληρίωντα κύματα	iii. 11, 4
ὑγίεια, τί	i. 5, 10	φαντασία	ii. 2, 6. 14. iii. 1, 6
ὑγρὸς ἰδρὼς	iii. 3, 3	φαντασία, τί	i. 11, 6
ὑπαρχῆς (ἐξ)	i. 1, 15	φειδίτια	iii. 10, 7
ὑπάρχουσα φύσις	i. 11, 1	φενακίζειν	iii. 5, 4
ὑπεραλγεῖν ἐπ' ἀλγοῦντι	ii. 6, 8	φέρειν ἀπὸ νεκροῦ	ii. 6, 5
ὑπερβαίνειν δίκαια	i. 14, 5	φαιῶλοι, τίνες	i. 6, 24
ὑπερβολαὶ μεταφοραὶ	iii. 11, 15. μειρα-	φθονεροὶ	ii. 11, 3
κιδῶντες	ibid. 16. saepe pro virtutibus	φθόνος, τί	ii. 9, 3. 10, 1
habentur	i. 9, 29	φιάλη Ἀρεως	iii. 4, 3. 11, 11
ὑπερεπαινεῖν	ii. 6, 8	φιάλη, ἀσπὶς Διονύσου	iii. 4, 3
ὑπερευδαιμονεῖν	ii. 8, 3	φίλαυτοι πάντες	i. 11, 26
ὑπερέχον et ὑπερεχόμενον, τίνες	i. 7, 2	φιλεῖν, τί	ii. 4, 2
ὑπερήμερος γάμων	iii. 10, 7	φιλεῖσθαι, τί	i. 11, 17
ὑπερήφανοι	ii. 16, 1	φιλερασταὶ	i. 11, 26
ὑπεροχὴ ἀρετῆς	i. 9, 25	φιλεργία ἀνευ ἀνελευθερίας	i. 5, 6
ὑπεροχὴ πλεονόνων	i. 7, 31	φιλεταιροὶ	ii. 12, 13
ὑπέχειν λόγον	i. 1, 1	φιλεταιρὸς	i. 7, 18
ὑπηρετήσεις	ii. 6, 13	φιλεταιρία	i. 7, 18
ὑπηρετικοὶ τῷ νόμῳ	i. 9, 8	φιλίας εἶδη	ii. 4, 28
ὑπογυῖον (ἐξ)	i. 1, 7. ii. 22, 11	φιλογέλοι	ii. 13, 15
ὑπόγυιοι τῇ ὁργῇ	ii. 3, 12	φιλόγελας	ii. 12, 16. 13, 15
ὑποδήματα	ii. 19, 10	φιλόδικος	ii. 23, 23
ὑπόδικος	i. 15, 17	φιλοδικεῖν	i. 12, 35
ὑποδύεσθαι ὑπὸ τὸ σχῆμα	i. 2, 7	φιλδοξοὶ περὶ τι	ii. 10, 3
ὑποθῆσαι	i. 9, 36	φιλοδοξεῖν ἐπὶ τινι	ii. 10, 4
ὑποθῆκαι	ibid.	φιλόζωοι	ii. 13, 8
ὑποθήκη βίαντος	ii. 13, 4	φιλόθεοι	ii. 17, 6
ὑποκείμενα παράγματα	i. 1, 12	φίλος, τίς	ii. 4, 3

ET LOCUTIONUM.

φίλινοις, ὁ χαίρων οἶνος	i. 11, 17	χλιυάζειν καὶ σκάπτειν	ii. 2, 12
φιλοκόλακας	i. 11, 26	χλιυσσάται	ii. 3, 9. 6, 20
φιλολόγοι	ii. 23, 11	χλωρὰ καὶ ἵναιμα πράγμασιν	iii. 3, 4
φιλόνομος	i. 6, 30, 10, 4. 11, 14	χρᾶσθαι	ii. 23, 12
φιλοπονεῖσθαι	iii. 2, 8	χρεία τῶν ἀνθρώπων πρὸς ἀλλήλους	i. 15, 22
φιλότεκνοι	i. 11, 26	χρείας σώματος	i. 1, 12
φιλοτίμος	ibid. 27	χρηματίζειν	i. 4, 4
φιλοτιμιῶσθαι ἔργοις	ii. 10, 4	χρήσιμα τίνα	i. 5, 7
φιλοτιμιῶσθαι πρὸς τινα	ii. 2, 22. 6, 15.	χρησμολόγοι	i. 15, 14. iii. 5, 4
17. 10, 5		χρηστοθήης	ii. 21, 16
φιλόφιλοι	ii. 4, 26. 12, 13	χρηστόφιλος, τίς	i. 5, 16
φιλοχρηματία	i. 7, 18	χρηστοφιλία	i. 5, 4. 16
φιλοχρήματοι	ii. 12, 6	χρονίζειν	ii. 3, 12
φοβεῖα, τίνα	ii. 5, 2	χρονοτριβεῖν	iii. 3, 3
φοβερότης	i. 5, 11	χρυσιοκόμας	iii. 8, 6
φόβος, τί	ii. 5, 1. 13	χρυσιδάριον	iii. 2, 15
φοινικίς νέαν πρίπει	iii. 2, 9	χύδην	iii. 9, 4
φοινικοδάκτυλος ἥως	iii. 2, 13	χώρα ἐνθυμήματος	ii. 24, 2. χώραν
φορὰ	ii. 15, 3	ποιεῖν	iii. 17, 15
φόρμιγγ' ἄχορδος	iii. 11, 11		
φορμὸς	ii. 7, 3		
φορτικὸς	iii. 1, 5		
φορτικότης τῶν ἀπροσάτων	ii. 21, 15		
φοροιδάζεσθαι	iii. 14, 10		
φρόνησις, τί	i. 9, 13		
φυλακὴ τῆς χώρας	i. 4, 7. 9		
φυλακτῆρια	i. 4, 9		
φυλακτικοὶ	i. 12, 19		
φυλακτικὸς τῶν ἐγκλημάτων	ii. 4, 17		
φύσις τίνα γίνεσθαι	i. 10, 13		
φανὴ πάντων τῶν μορίων μιμητικώτατον			
iii. 1, 8			

X.

Χαλιδόν, τίσιν ὀρίζεται	i. 7, 27
χαλιδός	iii. 4, 3
χαλκοῦς	iii. 9, 9
χάρις	ii. 4, 29. 7, 2
χάριν ὑπουργεῖν τινὶ	ii. 7, 2
χίρους καὶ ἡττοὺς τοῦ κερδαίνειν	ii. 5, 7
χίμιτλα	iii. 11, 6

Ψακάζεσθαι	iii. 11, 12
ψευδηγορεῖν	ii. 23, 1
ψευδομαρτυροῦντες	i. 14, 6
ψιλοὶ λόγοι	iii. 2, 3. 6
ψόφοι	iii. 2, 13
ψοφῶδεις ποιηταὶ	iii. 3, 3
ψυχὴ ποία κίνησις	ii. 23, 13
ψυχρὰ	iii. 3, 1
ψώμισμα κατατίνειν	iii. 4, 3. ψήφισμα
Μιλτιάδου	iii. 10, 7
ψωμὸν δέχεσθαι	iii. 4, 3

Ω.

*Ωνια	ii. 16, 1
ὀνομασμένως μεταφέρειν τὰ ἄνωνυμα	
iii. 2, 12	
ὠραίοις ἄνευ κάλλους	iii. 4, 3
ὡς αἰεὶ τὸν ὁμοίον	i. 11, 25

INDEX

RERUM ET NOMINUM,

PRÆCIPUE

AUCTORUM IN HOC OPERE CITATORUM.

- A.
- ACHILLES** irascitur Achivis in
Tenedo insula, ii. 24, 6
- Achilli quænam fuerint pecuniaria,
ii. 22, 12
- Achillis laudandi materia, i. 3, 6. iii.
17, 11
- Ægina insula, glama Piræei, iii. 10, 7
- Ægyptiorum responsum regi Psam-
meticho, iii. 16, 5
- Æmon, in Sophoclis Antigona, iii. 16,
11. 17, 16
- Ænesidemus quare miserit Geloni
cottabia, i. 12, 30
- Æschinis (Socratici) dictum de Cra-
tylo, iii. 16, 10
- Æsionis metaphoræ, iii. 10, 7
- Æsopi Fabulæ, ii. 20, 3. 5. 6
- Agathonis Tragici locus, ii. 19, 13.
24, 10
- *Agesipolis quid dixerit Apollini
Delphico, ii. 23, 12
- Ajax, fabula Theodectis, ii. 23, 20.
25
- Alcidamas, epithetis utitur nimium
crebris, iii. 3, 1
- Alcidamantis metaphoræ frigidæ et
longe petitæ, iii. 3, 4. duplicia no-
mina, iii. 3, 1. voces peregrinæ,
ibid. epitheta frigida, ibid. 3. locus
citatus, ii. 23, 11. Oratio Messe-
niaca, i. 13, 3
- Alcibiadis familia quomodo degene-
raverit, ii. 15, 3
- Alcinoi Apologus, iii. 16, 7
- Alcæi et Sapphonis dialogus, i. 9, 20
- Alcmæon, fabula Theodectis, ii. 23, 3
- Alexander, Oratio rhetoris cujusdam
incerti, ii. 23, 8. 24, 7
- Alexandri (Paridis) laus, ii. 23, 12
- Alphesibœæ dictum, ex eadem fabula,
ii. 23, 3
- Amasis in cæde filii non lacrymavit,
super amicum mendicantem lacry-
mas effudit, ii. 9, 12
- Amphiaraus Pittaci dictum in, ii.
12, 6
- Anaxagoras a Lampsacenis sepultus
est, et memoria ejus ab iisdem in
honore habita, ii. 23, 11
- Anaxandridæ iambicum de filiabus
alicujus, iii. 10, 7. celebre dictum,
11, 8. *ῥεγοντομαρία*, fabula deper-
dita, iii. 12, 3
- Androclis Pitthei dictum de legibus,
ii. 23, 22
- Androtonis imago de Idrieo, iii. 4, 3
- Antigone Sophoclea fratrem magis
curat quam maritum et liberos,
iii. 16, 9

INDEX RERUM

Antimachi locus, de Teumesso, Bœotiaë colle, iii. 6, 7
 Antiphontis Plexippus, ii. 2, 19. Meleager, ii. 23, 20. morituri dictum, ii. 6, 27
 Antisthenis imago de Cephisodoto, iii. 4, 3
 Archibius, i. 15, 15
 Archidamus, iii. 4, 3
 Archilochus, quamvis maledicus, a civibus suis magno in honore habitus, ii. 23, 11
 Archilochi duo loci citati, iii. 17, 16
 Archytæ dictum, iii. 11, 5
 Areopagitæ *ἔξω τοῦ πρυτανείου* dicere prohibebant, i. 1, 5
 Argivi puniunt eos propter quos vel lex fertur, vel carcer ædificatur, i. 14, 4
 Aristippi dictum in Platonem, ii. 23, 12
 Aristogitonis et Harmodii amor, ii. 24, 5. statuæ in foro collocatæ, i. 9, 38
 Aristophanis Babylonii, iii. 2, 15
 Aristopho, ii. 23, 7
 Athenienses Homeri testimonio uti sunt de Salamini, i. 15, 13. cum Epidauriis et maritimis paciscuntur, iii. 10, 7. inter Athenienses laudare facile, i. 9, 20. iii. 14, 15
 Athos perfossus, iii. 9, 7
 Attica Phiditia, iii. 10, 7
 Attici rhetores *ὑπερβολαῖς* utuntur, iii. 11, 16
 Autoclis dictum in Mixidemidem, ii. 23, 12

B.

Babylonii, fabula Aristophanis depicta, iii. 2, 15
 Biantis præceptum de amicitia, ii. 13, 4. 21, 13
 Bœoti similes ilicibus, iii. 4, 3
 Brysonis sophisma, iii. 2, 13

C.

Calliæ responsum Iphicrati, iii. 2, 10
 Calliopes clamor, iii. 2, 11
 Callippus erga Dionem quomodo se gesserit, i. 12, 29
 Callippi rhetoris ars qualis fuerit, ii. 23, 14. 21
 Callisthenes capitis damnatus, ii. 3, 13
 Callistrati accusatio, i. 7, 13. Oratio Messeniaca, iii. 17, 14. Melanopi accusatio, i. 14, 1
 Calydon, iii. 9, 4
 Carcini Medea, ii. 23, 28. Œdipus, iii. 16, 11
 Carthaginienses spoliati, i. 12, 18
 Cephisodotus, iii. 4, 3
 Cephisodoti dictum in triremes, iii. 10, 7. in concursus populares, ibid. de Charete, ibid. ad Athenienses, ibid.
 Chabriæ accusatio, i. 7, 13. defensio, iii. 10, 7
 Chæremon, poeta *ἀκριβής*, iii. 12, 2
 Ejusdem Pentheus, ii. 23, 29
 Chares ab Isocrate accusatus, in Oratione Sociali, sive de Pace, iii. 17, 10. Olynthiaci belli rationes reddit, iii. 10, 7
 Charetis cum Eubulo lis, i. 15, 15
 Charidemus, ii. 23, 17
 Charon faber, in Archilochi Iambis, iii. 17, 16
 Chii Homerum magnopere honorabant, ii. 23, 11
 Chilo a Lacedæmoniis, quamvis literarum minime studiosis, in Senatorum numerum cooptatus est, ii. 23, 11
 Chilonis præceptum, *Μηδὲν ἀγαν*, ii. 12, 14. 21, 13
 Chœrilus, iii. 14, 4. 6
 Cimonis familia quomodo degeneraverit, ii. 15, 3
 Cleon, iii. 5, 2. 8, 1
 Cleophon contra Critiam Solonis Elegis usus est, i. 15, 13
 Cleopontis locutio ridicula, iii. 7, 2

ET NOMINUM.

Conon ad Evagoram se contulit, ii.
23, 12

Cononis dictum de Thrasybulo, ii.
23, 29

Coracis rhetoris ars unde sit conflata,
ii. 24, 11

Corinthii quare irascantur Simonidi,
i. 6, 24

Cratylus, iii. 16, 10
Critias, iii. 16, 3

Critiæ lis cum Cleophonte, i. 15, 13
Cræso datum oraculum, iii. 5, 4

Cycni fortitudo, ac cædes, ii. 22, 12
Cydiæ de Sami κληρουχίæ quid dixe-
rit Atheniensibus, ii. 6, 24

D.

Darii expeditio, ii. 20, 3
Demadis dictum in Demosthenem,
ii. 24, 8

Democratis dictum de Oratoribus,
iii. 4, 3

Democriti Chii jocus in Melanippide,
iii. 9, 6

Demosthenis (ducis) dictum in Athe-
nienses, iii. 4, 3

Demosthenes de δίκη, ii. 23, 3
Diogenis Cynici dictum in cauponas
Atticas, iii. 10, 7

Diomedes cur Ulysssem prætulit,
ii. 23, 20. iii. 15, 10

Diomedontis Publicani dictum de
vectigalium redemptura, ii. 23, 3

Dioni quid fecerit Callippus, i. 12,
29

Dionysii cognomento Ænei locus ex
Elegis, iii. 2, 11

Dionysius Siculus tyrannidem af-
fectans custodiam petit, i. 2, 19

Dionysii prioris familia quomodo de-
generaverit, ii. 15, 3

Diopithi mortuo munera a Persarum
rege missa sero nimis pervenerunt,
ii. 8, 11

Dorieus, victor Olympicus, i. 2, 13
Draconis leges, ii. 23, 29

E.

Eleatis quid responderit Xenophanes
de Leucothææ cultu, ii. 24, 27

Ἐλεοί, sive Miserationes, Thrasy-
machi, iii. 1, 7

Elis a Gorgia laudata, iii. 14, 11
Empedocles verbis ambiguis utitur,
iii. 5, 4

Empedoclis locus, de non interficien-
dis animantibus, i. 13, 3

Epicharmus quomodo amplificatione
usus sit, i. 7, 31

Epicharmi locus citatus, iii. 9, 10
Epidaurus, iii. 10, 7

Epigramma Simonidis in Olympicum
victorem, i. 7, 32

Epimenides Cres, iii. 17, 10
Ergophilo accusato quid acciderit, ii.
3, 13

Evagoras, Cypri rex, quomodo ab
Isocrate laudatus sit, ii. 23, 12

Eubulus Platonis dicto contra Chare-
tem usus est, i. 15, 15

Euctemonis defensio, i. 14, 3
Eueni Parii pentameter, i. 11, 4

Euphrone Thebis occiso, reus cædis
quomodo se defenderit, ii. 23, 3

Euripides, iii. 2, 5. 14, 6. ab Hygiæ-
nonte impietatis accusatus quid re-
sponderit, iii. 15, 8

Euripidis Hecuba, 864, 5. ii. 21, 2.
Hippolytus, 988, 9. ii. 22, 3. 612.
iii. 15, 8. Iphigenia in Aulide, 68,
9. ii. 24, 9. 80. iii. 11, 2. Iphigenia
in Tauris, 727. iii. 6, 4. 1162. iii.
14, 10. Medea, 294, 5. ii. 21, 2. 6.
296, 7. ibid. Orestes, 234. i. 11,
20. Meleager, Fragm. I. iii. 9, 4.
Troades, 1051. ii. 21, 5. 990. ii.
23, 29. 969, 971. iii. 17, 10. Te-
lephus, Fragm. II. iii. 2, 10. Sthe-
nobœa, Fragm. I. ii. 21, 2. Œneus,
iii. 16, 7. Antiopa, Fragm. XXXIV.
i. 11, 28. locus ex fabula incerta,
Andromeda forte, i. 11, 8. locus
alius, Fragm. III. ii. 23, 1

Euripidis responsum ad Syracusios,
ii. 6, 20

INDEX RERUM

Εὐσεβίης, fabula incerti auctoris sic dicta, iii. 12, 3
 Euthydemī ratio sophistica, ii. 24, 3
 Euthynus, ii. 19, 4
 Euxenus, iii. 4, 3

F.

Fabulæ Æsopicæ, ii. 20, 2. Libycæ, ibid.
 Fabula Æsopi pro demagogo Samio, ii. 20, 6. Stesichori in Phalarin, ii. 20, 5

G.

Geloni ποταβία ab Ænesidemo missa, et quare, i. 12, 30
 Γερωντομανία, fabula Anaxandridæ deperdita, iii. 12, 3
 Glauco Teius τὸ περὶ τὴν ὑπόκρισιν ῥητορικὴν pertractavit, iii. 1, 3
 Gorgias duplicibus nominibus frequenter usus est, iii. 3, 1
 Gorgiæ εἰρωνεῖαι, iii. 7, 11. metaphoræ longe petitæ, iii. 3, 4. λίξις ποιητικῆς, iii. 1, 9. procemium orationis Olympicæ, iii. 14, 2. encomium in Eleos, iii. 15, 11. dictum de hirundine, iii. 3, 4. de seipso, nunquam sibi orationem deesse, iii. 17, 11. debere seria adversariorum argumenta ridiculis evertere, et contra, iii. 18, 7
 Græciæ luctus, iii. 10, 7. oculi, ibid.
 Gygis opes, iii. 17, 16

H.

Harmodii et Aristogitonis amor, ii. 24, 5. statuæ Athenis in foro collocatæ, i. 9, 38
 Hecabe Euripidis, in Troad. vs. 990, ii. 23, 29
 Hegesippus. vid. Agesipolis.
 Helenam unde laudet Isocrates, ii. 23, 12

Heracleti (Ephesii) scripta interpunctu difficilia, iii. 5, 6
 Herodici valetudo qualis fuerit, i. 5, 10
 Herodici dictum de Thrasymacho, ii. 23, 27. de Polo, ibid. de Draconte legumlatore, ibid.
 Herodoti Thuri Clío, i. iii. 9, 2. Euterpe, c. 30. iii. 16, 5
 Hesiodi locus, ii. 4, 21. 10, 6. vs. 248, 249. conferendi, iii. 9, 6
 Hesione, Priami soror, iii. 15, 9
 Hipparchi cædes, ii. 24, 5
 Hippolochus, i. 9, 38
 Homeri Iliad. A. i. iii. 14, 6. 82. ii. 2, 7. 255. i. 6, 20. 356. ii. 2, 6. 477. iii. 2, 10. B. 160, 176. i. 6, 22. 196. ii. 2, 7. 298. i. 6, 22. 671, 2, 3. iii. 12, 4. 557. i. 15, 13. Δ. 126. iii. 11, 3. I. 588, 589, 590. i. 7, 31. 522. iii. 9, 9. 385, 388, 390. iii. 11, 16. 644. ii. 2, 6. A. 542, 3. ii. 9, 11. 573. iii. 11, 3. M. 243. ii. 21, 11. N. 587. iii. 11, 3. 799. ibid. O. 542. ibid. Σ. 109. i. 11, 9. ii. 2, 2. 309. ii. 21, 11. T. 164, 442, 445. iii. 4, 1. Φ. 168. iii. 11, 3. Ψ. 108. i. 11, 12. Ω. 54. ii. 3, 16. Odys. A. i. iii. 14, 6. Δ. 204. iii. 17, 6. Z. 327. iii. 14, 11. I. 504. ii. 3, 16. A. 597. iii. 11, 3. Ξ. 214. iii. 10, 2. O. 399, 400. i. 11, 8. T. 361. iii. 16, 10. x. 347. i. 7, 33. Ψ. 263, et seqq. iii. 16, 7

Homerus rebus inanimis metaphoricè tribuit animata, iii. 11, 3. a Chiis magno in honore habitus, ii. 23, 11

Homeri testimonio usi sunt Athenienses, i. 15, 13
 Hygiænonis Ἀντίδοσις, contra Euripidem, iii. 15, 8

I.

Jasonis Thessali dictum, i. 12, 31
 Idrieus, iii. 4, 3

ET NOMINUM.

- Incerti poetæ senarii, de gratia non referenda iis, qui non sponte, sed coacti, in nos beneficia contulerint, ii. 23, 1. locus, de Thestio, ut videtur, et Ceneo, filiis orbato, ii. 23, 5
- Incerti poetæ loci duo, ex Hymno, ut videtur, in Apollinis honorem, iii. 8, 6. locus, de ira moderanda, ii. 21, 6. de invidia, ii. 10, 5. hexameter, i. 15, 14. ii. 21, 11. locus de valetudine, ii. 21, 5. fabula *Οἱ Εὐσεβείης* dicta, iii. 12, 3. locus de quodam distorta crura habente, iii. 11, 13. de Philammone athleta, ibid. ænigma celebre, iii. 2, 12. locus (f. Epicharmi) ii. 21, 6. loci plures, iii. 8, 6. 11, 6. 8. 14, 5. metaphoræ, iii. 6, 7
- Incerti oratoris dictum de Pitholao et Lycophrone, iii. 9, 7. dicta, ex Oratione de Alexandro, (Paride,) ii. 23, 8. 24, 7
- Incertorum auctorum loci, et exempla varia, ii. 23, 15. 18. 23. 24, 2. 7. 9. iii. 5, 2. 9, 9. 10, 7. 11, 7. 8. 13. 15. 12, 3. 4. 14, 3. 9. 15, 3. 16, 4. 5. 9. 17, 9
- Jocasta, in *Œdipo* Carcini, iii. 16, 11
- Iphecratis dictum de seipso, i. 7, 32. 9, 31. de Thebanis Philippo transitum in Atticam præbentibus, ii. 23, 6. de statua ipsi donanda, ex Orat. contra Harmodium, ii. 23, 6. ex eadem Oratione, ii. 23, 8. contra Aristophontem, ii. 23, 7. in Calliam, iii. 2, 7. contra Charetem, iii. 10, 7. contra Nausicratem, iii. 15, 2. de filio suo, ii. 23, 17. de fœdere Atheniensium cum Epidauriis icto, iii. 10, 7
- Ismeniæ et Stilbonis controversia, ii. 23, 11
- Isocrates *ἀντιστρατοβολαίης* utitur, i. 9, 38. inter hortandum alios accusat, iii. 17, 10. Helenam unde laudet, ii. 23, 12. Orationes suas alienis laudationibus, tanquam episodiis, ornat, iii. 17, 11
- Isocratis dictum de Euthyno, ii. 19, 14. Archidamus conferendus; p. 126. B. iii. 17, 17. Oratio *περὶ τῆς Ἀντιδόσεως*, iii. 17, 16. de Evagora, rege Cyprio, p. 199. C. ii. 23, 12. Helenæ Encomium, initio, iii. 14, 1. p. 212. et 215. D. ii. 23, 12
- Isocratis Oratio Socialis, sive de Pace, iii. 17, 10. p. 179. E. iii. 11, 7
- Isocratis Oratio ad Philippum, p. 84. C. iii. 11, 2. p. 84. E. iii. 10, 7. p. 90. B. iii. 11, 5. p. 94. C. iii. 11, 7. p. 96. D. iii. 10, 5. p. 96. D. iii. 17, 16. p. 108. A. iii. 11, 2. Oratio Panegyrica, initio, iii. 9, 7. 14, 2. p. 79. E. iii. 7, 11. p. 60. D. ibid. p. 47. D. iii. 9, 7. p. 48. E. ibid. p. 50. C. ibid. p. 55. B. ibid. p. 58. E. ibid. p. 62. D. ibid. p. 71. E. ibid. p. 78. E. ibid. p. 80. A. ibid. p. 78. D. iii. 10, 7. p. 76. D. ibid. p. 72. C. ibid. p. 66. B. iii. 17, 10
- Italiotæ Pythagoram magnopere honorabant, ii. 23, 11

L.

- Lacedæmonii Chilonem in Senatorum numerum cooptarunt, ii. 23, 11
- Lacedæmoniorum fœminæ vitiosæ, i. 5, 6
- Lacedæmone comam alere honestum, et quare, i. 9, 26
- Laconica apophthegmata quibus locis convenient, ii. 21, 8
- Laconici cujusdam ephori responsum, iii. 18, 6
- Lampo a Pericle interrogatus quid dixerit, iii. 18, 1
- Lampsaceni Anaxagoram sepeliverunt, et memoriam ejus diu coluerunt, ii. 23, 11
- Leodamas, Callistratum et Chabriam accusans, quid dixerit, i. 7, 13

INDEX RERUM

- Leodamantis a Thrasybulo accusati
defensio, ii. 23, 25
- Leptinis dictum de Lacedæmoniis
bello afflictis, iii. 10, 7
- Leucotheæ cultus, ii. 23, 27
- Libycæ fabulæ, ii. 20, 2
- Licymnii dictum, iii. 2, 13
- Licymnius, in arte sua, nova no-
mina, sed inania et nugatoria, in-
venit, iii. 13, 5. inter Poetas Di-
thyrambicos ἀναγνωστικὸς et ἀκρι-
βής, iii. 12, 2
- Lycoleon, Chabriam reum defendens,
quid dixerit, iii. 10, 7
- Lycophron, iii. 3, 1. in iudicium vo-
catus—et quid dictum sit de eo,
iii. 9, 7
- Lycurgi leges Lacedæmoniis magno-
pere profuerunt, ii. 23, 11
- Lysiæ locus, ex Oratione deperdita, ii.
23, 19. λόγος ἐπιτάφιος iii. 10, 7
- Niceratus ὁ βασιλεύς, iii. 11, 13
- Nireus, Græcorum pulcherrimus, ap-
Homero uno tantum in loco me-
moratur, iii. 12, 4

O.

- Odyssea speculum vitæ humanæ, iii.
3, 4
- Œdipus, fabula Carcini deperdita, iii.
16, 11
- Œnei orbitas, iii. 16, 7
- Olympici victoris cujusdam dictum de
seipso, i. 7, 32. 9, 31
- Olympionicarum præmium, i. 2, 13
- Oraculum antiquum de Cræso, iii.
5, 4
- Orestes, fabula Theodectis deperdita,
ii. 24, 3

P.

- M.
- Mantias, orator Atheniensis, ii. 23, 11
- Marathonia pugna, ii. 22, 6
- Medea, fabula Carcini deperdita, ii.
23, 28
- Melanippides a Democrito Chio irri-
detur, iii. 9, 6
- Melanopus a Callistrato accusatus, i.
14, 1
- Meleager, fabula Antiphontis deper-
dita, ii. 23, 20
- Messenica Oratio. v. Alcidas et
Callistratus.
- Miltiadis decretum, iii. 10, 7
- Mixidemidis accusatio, ii. 23, 12
- Mæroclis dictum, iii. 10, 7
- Mytilenæi Sapphonem honorabant,
ii. 23, 11
- N.
- Nausicrates, iii. 15, 2
- Nicanoris cædes, et iudicium senten-
tia de eadem, ii. 23, 3
- Palamedes, in Γερωντομανία Anaxan-
dridæ, iii. 12, 3
- Pamphili ars qualis fuerit, ii. 23, 21
- Parii Archilochum, quamvis maledi-
cum, magnopere honorabant, ii.
23, 11
- Pentheus, fabula Chæremonis deper-
dita, ii. 23, 29
- Peparethiæ (Orationis forte pro urbe
Peparetho habitæ) locus citatus, ii.
23, 11
- Periandri Corinthii testimonio usi
sunt Tenedii adversus Sigeenses,
i. 15, 13
- Periclis λόγος ἐπιτάφιος, et ex eodem
metaphora pulcherrima κατ' ἀναλο-
γίαν, i. 7, 34. iii. 10, 7. dictum de
insula Ægina, iii. 10, 7. dictum
in Samios, iii. 4, 3. in Boeotos,
ibid. in Lamponem, iii. 18, 1
- Periclis familia quomodo degenera-
verit, ii. 15, 3
- Phayllus, poeta Cyclicus, vel ut al.
Cyclopi auctor, iii. 16, 7

ET NOMINUM.

Philammon, athleta, iii. 11, 13. 15	Prologus fabulæ τῶν Εὐσεβῶν, iii. 12, 3
Philemon, ὁ ὑποκριτής, iii. 12, 3	Prologus fabulæ Enei, iii. 16, 7
Philippus petit transitum in Atticam, ii. 23, 6	Protagoras genera nominum divisit, iii. 5, 5
Philocrates accusatus quid dixerit, ii. 3, 13	Protagoræ ἐπαγγελίᾳ, sc. τὸ τὸν ἥττω λόγον κρείττω ποιεῖν, male acceptum ab hominibus, et quare ii. 24, 11
Philoctetes a Pratyē morsus, iii. 11, 13	Proverbia quædam, scilicet,
Philomela, iii. 3, 4	Αἰεὶ τὸν ὅμιον, i. 11, 15
Pindari Olymp. i. initio, i. 7, 14. locus citatus, ii. 24, 2	Αἰεὶ κολοῖδς παρὰ κολοῖδν, ibid.
Pisander quomodo Sophoclem interrogaverit, iii. 18, 6	Ἀττικὸς πάροικος, ii. 21, 12
Pisistratus exemplo est eorum, qui, tyrannidem affectantes, custodiam petunt, i. 2, 19	Δικαιοσύνη μικρὸν ἴσται, i. 7, 37
Pitholaus in iudicium vocatus—et quid dictum sit de eo, iii. 9, 7	Ἔγνω δὲ θῆρ ὄρεα, i. 11, 25
Pitholai dictum de Paralo, Athenien- sium nave, iii. 10, 7. de Sesto oppido, ibid.	Ἐλπίς περισθῆναι καὶ τοὺς ἄλλας, ii. 23, 15
Pittaci apophthegma, ii. 12, 6. lex de ebriis, ii. 25, 7	Ἐν ὀφθαλμοῖς εἶναι αἰδῶ, ii. 6, 18
Platonis (forte Comici) dictum in Archibium, i. 15, 15	Ἐπὶ θύραις τὴν ὕδραν, i. 6, 22
Platonis Menexenus, sive ἐπιτάφιος p. 235. D. i. 9, 30. iii. 14, 11.	Ἠλιξ ἥλικα τέρεται, i. 11, 25
Phædrus, p. 338. D. iii. 7, 11.	Ἰχθύες ἄλλος δέονται, ii. 23, 22
Protagoras, p. 339. B. iii. 11, 2.	Κἄν ἀπὸ νεκροῦ φέρειν, ii. 6, 5
Apologia Socratis, p. 27. B. iii. 18, 2. Ibid. ii. 23, 8. de Repub. V. p. 469. E. iii. 4, 3. VI. p. 488. B. ibid. X. p. 601. B. ibid. Gorgias, p. 469. B. conferend. i. 7, 22	Καρπώβιος τὸν λαγὼν, iii. 11, 14
Platonem Aristippi dictum in, ii. 23, 12	Καύνιος ἔρας, ii. 25, 4
Plexippus, fabula Antiphontis deper- dita, ii. 2, 19	Κεραμεὺς κεραμεῖ, ii. 4, 21. 10, 6
Polus, ii. 23, 29	Κοινὸς ὁ Ἐρμῆς, ii. 24, 2
Polybus, iii. 14, 6	Μήπωτ' εὖ ἔρδειν γίγοντα, i. 15, 14
Polyeratis dictum in Thrasybulum, ii. 24, 3. de muribus, ibid. 6	Μουσῶν λεία, i. 12, 20
Polyeucti Sphettii dictum in Speu- sippum, iii. 10, 7	Νήπιος, ὃς πατέρα κτείνας παῖδας κα- ταλίποι, i. 15, 14. ii. 21, 11
Pratys, ὁ ῥαψοδός, Niceratum vincit, iii. 11, 13	Προφάσεως δέεται μόνον ἢ πονηρία, i. 12, 23. v. Euripid. Iph. Aul. 1180.
Prodicus dictum de excitandis audito- ribus dormitantibus, iii. 14, 9	Τὰ κακὰ συνάγει τοὺς ἀνθρώπους, i. 6, 20
	Τὰ στέμφυλα δέεται ἐλαίου, ii. 23, 22
	Τὸ συγγενὲς γὰρ καὶ φρονεῖν ἐπίσταται, ii. 10, 5.
	Psammeticho regi quid responderint Ægyptii, iii. 16, 5
	Pythagoras ab Italiois in honore habitus, ii. 23, 11

R.

Rhadamanthus, in ῥεοντομανία Ana- xandridæ, iii. 12, 3

INDEX RERUM

S.

- Samii pueris similes, et quare, iii. 4, 3
- Sappho apud Mytilénæos in honore habita, ii. 23, 11
- Sapponis responsum Alcæo, i. 9, 20. dictum de morte, ii. 23, 12
- Simonidis locus de Corinthiis, i. 6, 24. metaphora, de viro bono, iii. 11, 2. epitaphium in Archedicen, Hippiae filiam, i. 9, 31. epigramma in victorem Olympicum, i. 7, 32. 9, 31. responsum Hieronis uxori, de sapientibus et divitibus, ii. 16, 2. carmen de mulis Olympionice cujusdam, iii. 2, 14
- Sisyphi lapis, iii. 11, 3
- Socrates accusatorem Meletum quomodo interrogaverit, iii. 18, 2
- Socratis familia quomodo degeneraverit, ii. 15, 3. dictum de laudandis Atheniensibus, i. 9, 30. iii. 14, 11. de Archelao, ii. 23, 8
- Socrates, oratio Theodectis sic dicta, ii. 23, 13
- Socraticæ παραβολαί, ii. 20, 4
- Socratici sermones ἡθῆ habent, mathematicæ demonstrationes non item, iii. 16, 8
- Solonis Elegi, i. 15, 13. Leges Atheniensibus magnopere profuerunt, ii. 23, 11. Lex graviolem pœnam imposuit, si quis τὸν ἐπιρὸφθαλμον τυφλώσῃ, [cf. Diogen. Laert. in Vit. Solon.] i. 7, 41
- Sophoclis (Euripidis) Iambi, iii. 9, 4. Antigona, 463, 4, 5. i. 13, 2. 15, 6. 229, iii. 15, 10. 924, iii. 16, 9. 647, iii. 16, 11. 704, et seqq. iii. 17, 16. Œdipus Tyrannus, 793. iii. 14, 6. Σύνδαισνοι, ii. 24, 6. (forte) Teucer, fabula deperdita, ii. 23, 7. iii. 15, 9. Tyro, ii. 23, 29
- Sophocles calumnianti quid responderit, iii. 15, 3
- Sophocles (orator, et vir politicus,) pro Euctemone quid dixerit, i. 14, 3. ejusdem responsum Pisandro, iii. 18, 6
- Speusippus, iii. 10, 7
- Stesichori fabula in Phalarin, ii. 20, 5. dictum in Locrenses, ii. 21, 8. iii. 11, 6
- Stilbonis et Ismeniae controversia, ii. 23, 11
- Strabax, ii. 23, 17

T.

- Telephus, fabula Euripidis deperdita, iii. 2, 10
- Tenediorum cum Sigeensibus lis, i. 15, 13
- Teucer, Tragœdia deperdita, (forte Sophoclis,) ii. 23, 7. iii. 15, 9
- Teumessus, iii. 6, 7
- Theagenes Megarensis exemplo est eorum qui tyrannidem affectantes custodiam petunt, i. 2, 19
- Thebæ, philosophis remp. administrantibus, floruerunt, ii. 23, 11
- Themistoclis interpretatio oraculi de muris ligneis, i. 15, 14
- Theodamantis dictum de Archidamo, iii. 4, 3
- Theodectea rhetorica, iii. 9, 9
- Theodectis Ajax, fabula deperdita, ii. 23, 20. 24. dictum de Socrate, ex Oratione ejusdem nominis, ii. 23, 13. dictum aliud (forte) ex eadem oratione, ii. 23, 18. Alcmaeon, fabula deperdita, ii. 23, 3. Orestes, ii. 24, 3. locus ἐκ τοῦ νόμου, ii. 23, 11. locus alter, ii. 23, 17
- Theognidis metaphora, (τόξον, φόρμιγγ' ἄχορδος,) iii. 11, 11
- Theodori rhetoris ars qualis fuerit, ii. 23, 28. dictum de novis rebus dicendis, iii. 11, 6. in Niconem citharœdum, ibid.
- Theodori sectatores Orationis partes quomodo dividerint, iii. 13, 5
- Theodori Tragœdi vox præ aliis his-trionibus celebrata, iii. 2, 4

ET NOMINUM.

Thessaliscus Ismeniae filius, ii. 23, 11	Ajaci, ex fabula Theodectis, ii. 23, 24
Thrasybulum quomodo Conon appellaverit, ii. 23, 29	
Thrasymachi rhetoris Ἑλαιοι, sive Miserationes, iii. 1, 7. dictum de Nicerato, iii. 11, 13	X.
Thrasymachum quomodo Herodicus appellaverit, ii. 23, 29	Xenophanis dictum de piis et impiis jurejurando sese obstringentibus, i. 15, 29. contra Hesiodum Theogoniae scriptorem, ii. 23, 18. Xenophanis dictum Eleatis, de Leucotheae cultu, ii. 24, 27
Thrasymachus Pæane primus usus est, iii. 8, 4	Xenophontis Hellenic. IV. 7. ii. 23, 12
Timothei metaphora ἀσπίς, φιάλη Ἀγροῖς, iii. 4, 4. 11, 11	Xerxis expeditio, ii. 20, 3
U.	
Ulysses, apud Homerum, prolixè Alcinoo, perpaucis versibus Penelopeæ, errores suos narrat, iii. 6, 7	Z.
Ulyssis dictum ἐν τῷ Τεύχερι, iii. 15, 9.	Zeno exemplo est eorum, quibus ἀδικήματα εἰς ἑκατόν τινα i. 12, 10

FINIS.

